

A N
EXPOSITION
WITH
Practicall Observations

CONTINUED UPON
The Eighteenth, Nineteenth, Twentieth,
and twenty-one Chapters of the Book of

JOB:

BEING

The Summe of Forty-two Lectures, delivered at *Magnus*
near LONDON Bridge.

By JOSEPH CARYL, *Preacher of the Word, and Pastor*
of the Congregation there.

R O M. 15. 4.

*Whatsoever things were written aforetime, were written for our learning, that
we through patience and comfort of the Scriptures might have hope.*

L O N D O N :

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EXPOSITION

Practical Observations

ON THE EIGHTEENTH, NINETEENTH, TWENTIETH, AND TWENTY-FIRST, OF APRIL, 1791.

JOB

BEING

THE SUM OF FORTY-TWO LINES, IN THE FIRST OF WHICH, THE

NAME OF THE AUTHOR IS MENTIONED.

IN TWO VOLUMES.

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TO THE
CHRISTIAN READER.

TO
Those especially of this C I T I E,
who continue the promoters
of this W O R K E.



March 15, 1748 - David Unbrow
O D onely wise, who caused his
holy Word to be written afore-
time for our learning and instru-
ction, hath in all times appoin-
ted the Ministry of Expounding
and Preaching his Word, that it
might be the better fitted for instruction. The bu-
sines of the Expositer (or of the preacher expound-
ing) is to collect and give out the sence and mean-
ing of the Word aright; The busines of the Prea-
cher (or of the Expositer preaching) is to divide
the sence and meaning of the Word aright, gi-
ving

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ving to every one, that portion which is proper to him, his proper doctrine, (of truth) his proper reproofe (of error) his proper correction (of evill manners) his proper instruction (about holines of conversation) and all in righteousness. While Jesus Christ himselfe was fullfilling his Ministerie here on earth, he performed not onely the office of a Preacher (Luk. 4. 18, 19, 20, &c.) but of an Expositer also (Luk. 24. 27.) Beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe. The Scripture is indeed it's own Expositer; dark Texts receive light from clearer, and those which are so plaine that they need no Comment, are a Comment to those that need. But though the word of God (as to truth and light) be (as God himselfe is) selfe-sufficient, and carrieth in some one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another. For the Scripture is such an Expositer of it's owne hard Places, as it is a Judge of all hard Questions and Controversies, arising from, or grounded upon it; That is to say, A normal not a personal Exp. positer.

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positer. And therefore as the Father of lights, from whom cometh every good gift, and every perfect gift, hath bestowed This very good and perfect gift, His holy Word upon us, so he hath furnished some with gifts, and sent them forth as Interpreters of it; yea, he hath sent forth his holy Spirit, who is not onely (as Elihu speakes (in this booke) of some choice spirited man) An Interpreter one among a thousand, but the onely unerring Interpreter. For as the Word of God is the onely unerring normal Expositer of it selfe, so the Holy Spirit of God, whom Jesus Christ hath promised to send, and of whom Christ hath sayd, He shall take of mine, and shew it unto you, is the onely unerring personal Expositer of the Word: yet the Holy Spirit (as I may say) in person seldome doth it, but usually conveigheth the light of the Word unto man, by such men as himselfe hath first enlightned.

There want not some who would have the Word set nakedly before all, that so every man, waiting for the light of the Holy Spirit, may make his owne apprehension the interpretation of it; and 'tis true, that nothing is an interpretation to any man beyond or besides what himselfe

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selfe apprehends : yet the apprehensions of this or that man may be very serviceable unto many others , and are often the meanes which God useth and bleisseth for the leading of their understandings into the way both of truth and holines. Nor can they who are thus led , be therefore justly charged to see, spiritually, with other mens eyes, because others have been instrumentall for the opening of their eyes , or that they see by other mens light , because others have been helpfull in bringing them from darkness unto light ; no more then they can be charged to see, corporally, with other mens eyes , whose eye-sight hath been cured (as a second cause) by the skill of man , or, that they see by other mens light, who saw nothing till a window was opened to them. For the light which any man brings and holds forth , becomes every mans proper light , who is enabled to receive it and see by it. The Gospel is held forth to Thousands to whom yet it is hid ; The God of this world having blinded the eyes of their minde, lest the light of the Glorious Gospel of Christ, who is the image of God, should shine unto (or irradiate) them, that is , shine into them. So that every soule must have an internal eye or
ligh

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light given him before he can savingly receive that light which is externally offered him; And whosoever thus receives the light offered, makes that as much his owne (in his owne capacity) as it was the offerers. And forasmuch as there are many unstable and unlearned ones (so the Apostle Peter expresth them, 2 Epistle 3. 16.) who (at least presuming to see without, if not scorning to see by the light which others offer) wrest not onely the Epistles of Paul, in which (as the Apostle Peter there affirmeth) are many things hard to be understood, but all other Scriptures to their owne destruction, it cannot be reasonably judged a disservice eyther to God or to his people, to endeavour (in the utmost improvement of gifts and light received) a right interpretation of them. And though we dare not offer our interpretations under the Title of Infalible and so challenge a dominion over the faith of others, yet we may be helpers both of their joy and knowledge. We are commanded to try the Spirits whether they be of God (1 Joh. 4. 1.) We must not reject all Spirits, because possibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or spirituall gifts of all men) which
a must

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must be submitted to tryall and stand Probationers. And because they are to be tryed, therefore it followeth that they are to be used; for to what purpose should that be tryed which is not to be used? To try a thing or person doth indeed suppose that there may be a fayling in eyther, but it doth not at all inferre, that there is no use of eyther, but rather that both are usefull. And if upon tryall much be found which is unsound and so to be refused, yet that which is sound must be retained. Thus the Apostle directs (1 Theti. 5. 21.) Prove all things, hold fast that which is good.

What is presented in the following Expositions, is not the imposing of a sence eyther upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositor understands as the sence of it, to the tryall of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or no need at all of such poore helpes as these: Surely it will be the rejoycing of all who honour Jesus Christ, and love his appearing to see that day, not so much because they may then take their ease and rest from these labours (for though the servants

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wants of Christ through the infirmitie of their flesh are often wearied at their worke, yet through the strength of his Grace, they shall not be weary of it) but because when that which is imperfect, or (as the Apostle speakes, 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. Onely my feare is that some are so busie in decrying these things (which we readily acknowledge to have many imperfections in them) that for hast they would doe them away (in their owne and others wrong) before that which is perfect be come unto us. Prophecy shall cease and knowledge (of this size and as now attained) shall be done away ; But when these cease , in order to Gods appoyntment, those weaknesses and wants in the sonnes of men shall cease also, to cure and supply which they were appoynted by God. How happy and glorious a thing were it , if we could see this age approve it selfe such as had no need to be taught ? or that the symptomes of the same sicknesses and impotences both of judgement and practice did not now discover themselves as formerly ? How many are there who speake much of the holy and blessed Spirit (concerning whom we can neyther speake nor boast too much) who yet walke af-

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ter the flesh? How many discourse high (concerning which all our discourses fall too low) of those new Heavens and of that new Earth, wherein dwelleth righteousness, who yet defile and pollute the old with their unrighteousnes? Where almost can we behold the image of that Glory, which we should continually waite for, stampt upon the wayes of men? And while the aētings of men are, every where, thus low and earthly, doth the age looke like that which is eyther aētually above or hath neere out-growne teaching? As for my selfe, I desire (should I live to that day) when my Lord and Master commeth to be found Thus doing. It is dangerous to lay downe or depart from the practice of knowne duties, upon the expectation of further priviledges. Or to say, we need not now doe that which shortly (possibly very shortly) we shall need to doe no more. Each state hath its proper rules and helpes, and to them we must submit, till we are removed out of such a state. 'Tis no wisdom for a dim-sighted man presently, to throw away his Spectacles, though he be assured that within a while his eye-sight shall be cleared.

Christian Reader, let you and I be, not onely contented but, thankfull that we may behold the
Glory

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Glory of the Lord in these Glasses, till himselfe lead us into his Glory, and give us, the top-stone of all perfections, to see Face to Face. The Furtherance of Soules in the way to this Glory is the Designe of this Worke, which now by the assistance of God is advanced halfe way; as for the other halfe (seing no man can boast of to morrow, or knoweth what a day may bring forth) I can onely say, that it is in my heart, if the Lord continue life and strength with the call hitherto afforded, to advance with what speed I can (though I confesse the best of my speed is but slowness) towards the finishing of that also. The travell of this sixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almighty, in whom I am

The 3^d of the 11th
Moneth commonly
called January.
1 6 5 2.

Yours affectionately in
the worke of the Lord,

JOSEPH CARYL.

John Jones his Booke.

1700

ERRATA.

PAge 16. l. 2. for *sad* r. *such*. p. 56. l. 38. for *hard* r. *bad*.
p. 72. l. 37. for *put* r. *putteth*. p. 153. l. 31. for *prosse* r. *re-*
prosse. p. 159. for *etst* r. *est*. Marg. p. 187. l. 17. for *at* r. *art*.
p. 197. l. 30. for *advice* r. *advise*. p. 282. l. 36. for *that* r. *be*.
p. 327. l. 20. put out those words, *to a tree*. p. 376. l. 22. put
out, *the*. p. 393. l. 8. for *above* r. *about*. p. 394. l. 8. adde *and*.
p. 477. l. 37. for *least* r. *lees*. p. 746. l. 7. for *four* r. *five*.
p. 821. l. 22. for *mishromes* r. *musbromes*. p. 822. l. 27. for *spi-*
rits r. *spirit*.

... ..

ARTICLE

[Faint handwritten notes at bottom:]

.....



A N E X P O S I T I O N

Upon the eighteenth, nine-
teenth, twentieth and twenty-first

Chapters of the Book of J O B.

J O B Chap. 18. Vers. 1, 2, 3, 4.

*Then answered Bildad the Shuhite, and said;
How long will it be, ere you make an end of words? Mark,
and afterwards we will speak.*

*Wherefore are we counted as Beasts; and reputed vile in your
sight?*

*He teareth himselfe in his anger: shall the earth be forsaken
for thee? and shall the rock be removed out of his place?*



BILPHAZ having finished, Bildad begins a second dispute with Job; *Then answered Bildad the Shuhite, and said.* Yet he rather reproves then answers; and returns invectives more then reasons. Bildad strikes here againe upon the same stone, at which himselfe and his friends had stumbled before. His whole discourse falls into three parts.

First, We have his preface.

Secondly, The body of his speech.

B

Thirdly,

Thirdly, he winds up, and drawes all together into a briefe conclusion.

His preface is laid downe in the foure former verses of this Chapter.

The body of his discourse extends it selfe from the 5th verse inclusively to the end of the 20th, in which his generall scope is to describe the miserable condition of a wicked man: and he doth it under a threefold consideration, as a threefold gradation of his misery.

First, In his life.

Secondly, In his death.

Thirdly, After death.

So that living, dying, and dead, he is miserable, and therefore altogether miserable.

The conclusion of his discourse is contained in the last verse, in which he gives us the strength of what he had said, and re-affirmes it; *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

His generall designe and scope is to convince Job that he was a wicked man, because he suffered those things which none but a wicked man (according to his opinion) ever did, or should suffer. For the prooffe of this he proceeds in his former method, bringing nothing new for the matter, no new argument, no new medium, either to confirme his own position, or to infirme the opinion of Job; but cloathing his former reasons in a new dresse, he gives us a very lively and pathetically description of the estate of a wicked man; upon which subject he had treated in the eighth Chapter. Onely two differences appeare between this and his first discourse.

First, At the 8th Chapter he sets out the happinesse of a godly man in opposition to the miserable estate of the wicked; here, he leaves out that part.

Secondly, At the 8th Chapter he useth many arguments to move Job to repent, and turne to God. He leaves out that work also here, not so much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that Jobes obstinacy was remediless, and the wound both of his outward and inward state incurable.

The first part or preface is spent in reproofe, and we may observe

*Nova hic nulla:
est tamen gratis
Allegoriis &
Metaphoris il-
lustribus impro-
borum clades o-
culis subiiciens.
Merl:*

serve five things for which *Bildad* reproveth *Job*.

First, He reproveth him for *wording it*, or for talkativeness, at the beginning of the second verse; *How long will it be ere you make an end of words.*

Secondly, He reproveth him of inadvertencie, and carelesse-
nesse, in the middle of the second verse; *Mark, &c.* As if he had
said; *You have been heedlesse all this while, you have not well attended
what we have been about; Mark, and afterwards we will speak.*

Thirdly, He chargeth him with contemptuous thoughts,
and an irreverent estimation of his friends: (vers. 3.) *Wherefore
are we counted as beasts, and reputed vile in your sight? Thou hast not
onely numbred us with, but below the lowest of the people;
Thou either lookest upon us as if we had forfeited our reason
and were not men, or had lost our integrity, and so were the
worst of men.*

Fourthly, He chargeth him with fury and impatience in the
beginning of the 4th verse; *He teareth himselfe in his anger; As if
he had said; As thou hast torne our reputation, so thy own peace;
thou art uncivill to us, and a torture to thy selfe.*

Fifthly, He chargeth him with insolency and boldnesse to-
wards God himselfe in the latter part of the 4th verse; *Shall the
earth be forsaken for thee, and shall the rock be removed out of his
place? What! must God work wonders, and turne the world up-
side downe for your sake? Dost thou think thy selfe a man so
extraordinary, that the ordinary providences & dispensations
of God, will not serve thy turne? Shall the earth be forsaken for
thee? &c.* These are the steps of *Bildads* angry addresse to *Job*;
Then answered Bildad the Shubite, and said.

Vers. 2. *How long will it be ere you make an end of words? &c.*

There is some variety of conjecture who is here intended,
or to whom *Bildad* directs his speech.

For the originall is plurall, as if he were not speaking to a
single person, but to a multitude; *How long will it be ere yee
make an end of words? And it is questioned upon that ground,
whether Bildad spake to Job alone or no.*

First, Some conceive, that *Bildads* discourse aymes at *Job*,
in consort with *Eliphaz*, who spake before, as if *Bildad* had been
angry with them both; because *Eliphaz* and he holding out so

long a dispute, had hindred him from unburdening his minde, and offering his opinion; *How long will it be ere yee make an end of words?* As if he had said, *Will you two have all the talke, shall not I and my Brother be suffered to speak our judgements?* *How long will it be?* Thus he is supposed to grow angry, not onely with Job, but with his friend.

*Miror de vestra
imprudencia,
quod cum per-
spicuum sit, vos
in ventum ver-
ba proferre &
laterem lavare,
huic homini du-
ra cervicis sa-
tisfacere cona-
mini. Bold:*

Secondly, Others think that Bildad spake onely to his friends and companions in that dispute, and not to Job at all; as if he had altogether disliked the course which they had taken for Job's conviction; *How long will it be ere yee make an end of words?* As if he had said; *Yee have not hit the poynt, nor stated the question right, yee doe but speake words all this while, yee are not yet upon the matter.* Others make it out thus; *Why doe you wrong your selves so much, and disparage your wisdom to talke with such a man as this Job is? A man of so little reason, and of so much passion; a man so obdurate in and addicted to his own way; a man so high in and stiffe to his own conceit; doe yee not perceive that yee labour in vaine, that your words perish into ayre, and leave no impression upon this hardened man? doth he not cast your counsels behinde his backe, and refuse all your advices? therefore be yee advised, give over, make an end of words.* Which way so ever we take it, whether Bildad speake to Job in comfort with Eliphaz, or onely to his friends, the heat of his spirit breakes out at his lips. And his own words proclaime, if not his pride, yet his impatience, while he saith; *How long will it be ere yee make an end of words?*

Hence note.

Long disputes kindle passions.

In those acts wherein reason should doe all, passion would doe most, and commonly doth too much; hence, instead of arguing we fall to inveighing, and for reall convictions give personall provocations. Most are so immoderate in disputation, that they need a moderatour, as much to quiet their spirits, as to state their questions and opinions. Solomon tells us (Prov. 27. 17.) that, *As Iron sharpeneth Iron, so a man sharpeneth the countenance of his friend.* When we whet one Iron upon another, the edge growes keene; thus a man sharpeneth the countenance of his friend. The word that we translate countenance, signifies also anger, or passion, because anger quickly appears in

in the face or countenance. Hence some render the Proverbe, *As Iron sharpeneth Iron, so a man sharpeneth the anger of his friend.* He stirres up his passion, till he growes as keene as a knite, yea as a razor : opposition sharpeneth the spirit, and some have been so sharpened by it, that they have come to sharps indeed, and when they have long contended by words, have fallen to blowes.

This carries a faire sence, yet I conceive that clearest, which restraines these words to the person of Job alone. But then the quære will be why he speaks in the plurall number, *How long will it be ere yee make an end of words?*

Some answer, Bildad speaks to Job in the plurall number, for honours sake, and in reverence to his person. I finde very little reason for that, considering he speaks of him at so low a rate all the Chapter over.

Secondly, One of the Ancients tells us, Bildad spake in the plurall number, because he thought Job was possesed with an evill spirit; That evill spirit in the Gospel, being asked his name, answered, *It is Legion: for we are many.* Had Job been possesed with an evill Spirit, he might well have been spoken to as many: I am sure, as more then a Good many. But I passe that.

Thirdly, It is conceived that Bildad speaks plurally, because Job had his assistants, seconds, and abettors in that dispute, who did sometimes put in a word, and helpe him at a dead lift.

Fourthly, I conclude, that he speakes to Job alone, in a word of the plurall number, according to the common and familiar usage or idiom of the Jewish Language, rather then from any speciall respect intended to his person, or the pluralitie of his Assistants; *How long will it be ere you make an end of words?*

The matter of this first clause, hath been opened upon those words of Zophar (Chap. 11. 2, 3.) *Should not the multitude of words be answered? and should a man full of talke be justified? Where* 'twas shewed, that words without matter, ayery, empty discourses are very burdensome to an understanding eare: *How long will it be ere you make an end of words?* There is the first charge, talkativeness, or unprofitableness in his speech.

His second charge is carelesnesse, and neglect of what his

Honoris gratia.
Cajet.

Pravo spiritu
com tatus.
Bed:

Quod cum solo
Jobo disputans
illum appeller
numero multi-
tudinis potius
ad familiarem
linguam Hebraicam
consuetudinem,
quam ad illius
honoris grave
aliquid momen-
tum referendum
est. Pined:

friends were about to speake, or had formerly spoken.

Mark, and afterwards we will speake.

Some interpret it ironically, as calling for his direction, not as desiring his attention; *Instruct us, and then we will speake.* As if he should say; yes, do, prescribe to us what we shall say, put matter into our heads, and words into our mouthes; you were best take upon you to be our Teacher, and Master, as if nothing could be right, but that which you direct. But the word which we translate to mark, doth not intend direction to others, but attention in our selves; and not so much the attention of the eare, as of the minde, and heart, when the soule as it were lits upon a businesse, with its whole strength, and puts out all its powers, to what it is about: *Understand, or mark, and afterwards we will speake.* Now as the former clause was interpreted, either in reference to the friends of Job, or to Job himselfe, so is this also.

Instruit ut po-
st ea loquamur.
Id an tu nobis
loquendi formu-
las prescribis?
ne quicquam
te esse dictum
ceasebitur nisi
tu id probave-
ris.
וַיִּשְׁמַע
proprie intrin-
secus mente
considerare, &
animum certa
dispositione in-
tendere. Merc:

They who expound Bildad in the former part reproving his friends, give the sense thus: *Mark, and afterwards we will speake.* As if he had said; O my friends, cease to utter your thoughts inconsiderately, speak no longer what comes next, but mark, sit downe, and consider what you have to say, let us mark, and afterwards we will speake. Thus he reproves their rashnesse, as not having attended their own designe, nor the intendment of Job in his foregoing answers. Elibues zeale breaks out into such Language both against Job and his three friends (Chap. 32. 3.) Then was kindled the wrath of Elibu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himselfe rather then God. Also against his three friends was his wrath kindled; because they had found no answer, and yet had condemned Job. Job's friends found many answers, yet Elibu saith, they had found no answer; their answers were not judicious, or convincing (as he conceived) they did not hitt the hinge of the controversie: Such answers are no answers, unlesse we answer to purpose, we answer not at all.

Quis sit dispu-
tationis cardo
non satis atten-
dit. Bold:

In which sense Caiphas reproves the assembly of the Phari-
sees (Job. 11. 49.) when they sate in counsell against Christ;
and tooke into consideration what was best to doe with him,
who had done so many miracles; You know nothing at all, nor
consider that it is expedient that one man should die, &c.

From

From this exposition (taking the Text as referring to all his friends;) Observe

Deliberate consideration must goe before speaking.

We should first mark, and afterward speake. Every word should stay a while in the heart before it come at the tongue. So, nature seemes to dictate; who (as we see in the fabrick of the body,) hath seated the tongue, and the heart at a great distance, that so we might take time to mould our words in our thoughts, and meditate our selves before we advise others. And least the tongue, (as Naturalists also observe) should be too nimble at its work, it hath a double hedge, or wall, one of teeth, another of lips to keep it in. The Apostle James (Ch. 1. 19.) gives this counsell; *Be swift to heare, and slow to speak.* Some slownesse of speaking is no impediment, but the ornament of speech. There is an uncomely slownesse of speech, such as Moses complained of (Exod. 4. 10.) Some have hearts and heads full of rich and rare commodities; who yet want utterance. But it is not onely a duty, but our commendation to have a copie of our words, fairly written in our hearts, before we utter them at our tongues.

Againe, As these words are applied to Job, Mark, and then we will speak; As if he had said; *O Job, we are not at all understood, no nor well attended by thee; now doe thy part, and we will doe ours.*

Observe;

It is in vaine to speake till men heare and compose themselves to understand.

Who would speak to him that hath no eares, or to him that hath not an attentive eare; while we speak to such, we doe but tell Stories to a deafe man. He that hath an eare, must have a heart in his eare, else he heareth not. Some sleepe at the Word with their eyes open, they sleepe with a kinde of attention; though they heare all, yet they mark little, and doe nothing of that which they have heard: Such, when the Sermon is ended, may tell you somewhat of their own waking dreame, but they cannot tell you a word, to purpose, of the most working doctrine. The Apostle exhorts to attend after we have heard (Heb. 2. 1.) which shewes a double attention: first, an attention while we heare; secondly, an attention to what we have heard.

*Non intelligit O
Job; hinc mis-
responsonibus
satis extra
chorum, aliud
namq; nos agi-
mus, aliud in-
respondes.
Pined:*

*Surdo fabulam
narrare.*

heard. It is in vaine to speake, if there be not both these attentions. Therefore we ought to give the more earnest heed, or to mark the things that we have heard. Now, if we must mark the things that we have heard, surely we must mark things as we heare them: if we misse the first, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, consider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Psalmist (*Psal. 48. 13.*) calls us to mark the Bulwarks of Zion: *Tell the Towers thereof, mark yee well her Bulwarks.* The phrase is very significant, put your hearts upon her bulwarks; so the Hebrew. Now as you are to mark the Towers, and Bulwarks of Zion, by putting your hearts upon her Bulwarks, that is, by considering how many defences God hath for Zion, and Jerusalem, how many wayes of protection he hath for his people; This is the putting of our hearts upon Zions Bulwarks. Thus we ought to put our hearts upon the word of God, the voice that sounds in Zion. This is our marking it. Every Minister may say to his hearers, as Bildad to Job, *Mark, and then we will speak.* Words exciting attention, are as profitable, as words giving instruction and exhortation. This is the second fault he chargeth Job with, An un-attentive spirit, to what was spoken.

The third is;

Vers. 3. *Wherefore are we accounted as beasts, and reputed vile in your sight?*

Wherefore are we accounted as beasts?

Here Bildad chargeth him with evill speaking, and with pride, as if he had looked upon them as beasts, and that he onely was the man. We proverbially call a man that is either very stupid, or very wicked, a beast. (*Psal. 49. 21.*) *Man that is in honour, and understandeth not, is like the beasts that perish.* He that wants understanding is (as a beast) ruled onely by affections, and passions: *Wherefore are we accounted as beasts?*

The Hebrew is singular, *Wherefore are we accounted a beast before thee?* The word *Behemah* is here used, *Why are we accounted a Behemah, or beast before thee?* As if all we did make but one beast; or had neither reason in us to judge, nor abilitie to speake, which two distinguish man from a beast.

But

*Distillat in nos
alut mid, et
audinet nos
et nos
hinc, et
ignem, et
ut hinc, et
et nos
et nos*

*Vulgari differe-
ntia bestiam vo-
camus hominem
stupidum.
Dicit.*

But why doth *Bildad* tax *Job* with ſuch uncomely language as this? did he ever call them beaſts? *Job* never ſpake thus directly, but he did obliquely and equivalently, while he bids them (*Chap. 12. 7.*) *Aſke now the beaſts, and they ſhall teach thee, and the fowles of the aire, and they ſhall tell thee*; The Maſter is above the ſcholler, and he that teacheth, above him that is taught. Hence, while *Job* ſends his friends to ſchoole to the beaſts, he ſecretly taxeth them as more ignorant then beaſts. He ſeemes to ſpeake this out (*Chap. 17. 4.*) *Thou haſt hid their heart from underſtanding.* And againe (*verſ. 10.*) *But as for you all doe yee returne, and come, for I have not found one wiſe man among you.* A company which hath not a wiſe man among them, may goe for beaſts; and will hardly be kept from doing like beaſts. From theſe or the like ſpeeches, *Bildad* raiſeth this charge; *Wherefore are we accounted beaſts before thee?*

But though *Job* ſpake thus, yet he did it not with a reproaching ſpirit, but onely (in heat of diſpute) to ſhew how they were miſtaken; And as for *Bildad*, who makes this harſh conſtruction, he ſhould have conſidered what words he had given, as well as what he had received; he ſhould have been patient in taking juſt reprehensions, who had given thoſe which were unjuſt.

Now in that *Bildad* is nettled at this, and takes it ſo hainouſly, *Wherefore are we accounted as beaſts?*

Obſerve:

There is nothing that men can hardlier part with then their eſteeme; and that which ſticks moſt with them is to be undervalued in the eſteeme of their parts and gifts.

Some account it a kinde of happineſſe, and are well contented to be undervalued in their outward eſtates, they make ſome advantage of that undervaluing; They had rather be, then be accounted rich; but few love to be undervalued in their inward ſtate, and ſome had rather be accounted wiſe and learned, then take paines to be ſo. He eſpecially that beares himſelfe up upon the reputation of his parts, cannot beare it, to be reckoned for leſſe then he caſts up himſelfe; he cannot endure to be low in the eyes of others, who is high in his own. And indeed to be undervalued is a very great tryall. Hence we ſee the infinite ſelf-deniall of our Lord *Jeſus Chriſt*, who made himſelfe

of no reputation ; who did not regard for how little he was reckoned ; Though he was in the forme of God , and thought it no robbery to be equall with God, yet he emptied himselfe , and appeared in the forme of a servant.

Againe, Had Job spoken with an intent to vilifie his friends, this charge had come justly against him.
Hence observe ;

To undervalue others, and to put upon them termes of contempt, is not onely uncomely but sinfull.

Christ takes notice of this (*Mat. 5. 22.*) as a great breach of the law of love ; Whosoever shall say to his brother *Racha*, (that is, witlesse, brainlesse, emptie head ; such a one *Racha* signifieth) he that thus vilifies his brother , shall be in danger of a *Councill* ; but he that saith thou *foole*, shall be in danger of hell fire.

It is a great folly to affect the name of wise, and understanding ; as Christ chargeth the Pharisees (*Mat. 23. 8.*) *Be not called Rabbi, for one is your Master, even Christ, and yee are brethren.* The Pharisees were ambitious of titles , and loved to be applauded and poynted at, as the onely wise men , as the Oracles of the times. Now as it is a vanitie to affect such an opinion of our selves ; so it is sinfull to asperse any man, or to blot him (undeservedly) out of the good opinion of others. And because we are apt to run into extreames, sometimes to account men as beasts, & sometimes to account them more then men, therefore Christ corrects that humour also (*vers. 9.*) *Call no man father on earth : for one is your father in heaven.* But must we esteeme all men alike ? Is it not under a command ; *Honour thy father, and thy mother.* And is not this true, as of naturall parents, so of Civill ? How then doth Christ say , *Call no man father* ; seeing to call any man father, is but to give him honour, and we are obliged by the letter of the Law, to honour every man who is our father ? The meaning then of this prohibition , *Call no man father*, is, give no man power over your judgements or consciences, such as the father hath over the person of his childe. The Apostle dehorts Saints (*Ephes. 4.*) *Be not as children carried about with every winde of doctrine.* A childe is apt to receive every impression, or to think this or that so, because his father saith it : the reason and Authoritie of a father, will carry and sway a childe which way he pleaseth. In that sence , *Call no man father,*

ther, honour no man ſo much, be not ſlaves to the opinions of others. As among the Papiſts, Fryers are to their ſuperiours or fathers; to queſtion whoſe commands is a high preſumption, to aſke a reaſon, curioſity, to diſobey breach of vow: their words muſt ſtand for a law, their opinions for Oracles; thus *call no man father*. Now as we muſt take heed of that extreame, not to call men fathers, as if we were to live upon their authoritie: ſo take heed (on the other ſide) of ſlighting men, of accounting men beaſts, of undervaluing them, and trampling them under feet, both are equally to be avoyded; give every man his due; neither have the perſons of men (as *Jude* ſpeaks, verſ. 16.) *in admiration*, by reaſon of advantage; neither have the perſon of any man in contempt, that may be, both to your owne, and to his diſadvantage. *Wherefore are we accounted as beaſts before thee?*

And reputed vile in your ſight.

The word which we tranſlate *vile*, hath a double ſignification, according to a twofold root whence it may be derived. Some derive it from a roote which ſignifieth to ſhut up, to cloſe, to hide, to obſcure a thing. And hence ſome of the ancient Rabbins, as alſo late Hebricians, render this part of the verſe, *not why are we reputed vile in your ſight?* but, *why are we ſhut up in your ſight?* The meaning is, why are we reputed as men whoſe underſtandings are locked up, and whoſe minds are cloſed; as if a cover were put upon them, or as if wee were hoodwinckt? So it ſuites well with the former claule; *Why are we accounted as beaſts?* and, *why are we reputed as men whoſe underſtandings are ſhut up?* They whoſe underſtandings are either ſhut up, or departed from them, may without any great diſparagement be numbred among beaſts. This alſo anſwers what *Job* ſpoke of his friends (Chap. 17. 4.) *Thou haſt hid their hearts from underſtanding, therefore ſhalt thou not exalt them.*

There is a ſtate, or ſort of men, whoſe hearts are locked up, and hid. The Apoſtle affirms it of the *Jewes* in generall, *When Moſes is read, to this day there is a vaile before their eyes*. That is, upon their hearts, their hearts are ſhut up. And ſo *Chriſt* (Mat. 13. 15.) deſcribes them, from the Prophet *Iſaiah*; *This peoples heart is waxen groſſe, and their eares dull of hearing, and their eyes* (that is,

Aradice ארדע
obcuratus, con-
cluſus, abſcon-
ditus fuit.

*R. Moſes &
R. David.*

*Quare clauſi ſu-
mus in oculis
veſtris: dicitur
autem corde
clauſus quæ
mentem habet
clauſam ne poſ-
ſit clare res in-
tueri.*

the eyes of their understanding) have they closed. The character of a naturall man is thus given by the Apostle (*Ephes. 4. 18.*) Having their understanding darkned, or blinded. This is a good sense here ; Wherefore are we reputed as men , whose understandings are darkned, and whose minds are blocked up ?

NUcontaminatus pollutus, hinc latini acceperunt taminus, quod tantum in compositione utuntur contaminino. Avenar: Excrementosam spiritum præ se fert a cuius tactu tanquam a re abominabili abstinere lex præcipit. *Levit. 15. 2.*

But rather secondly, the word *Tama*, signifies defiled, unclean, or impure; gramarians tell us, that from this Hebrew word *Tama*, the Latines have the word *Tamino*, which is used onely in composition *contamino*, to defile, or pollute. And the word signifies, not any kinde of defilement, or filthinesse, but that which is most sordid, and excrementitious, most vile, and foule; as appeares from the ceremoniall Law, *Levit. 15. 2.*

Some conceive that *Job* carries on the sense of this with the former clause ; We are accounted as beasts, and reputed uncleane before thee : That is, as uncleane beasts, and that under a twofold notion. Either first as beasts that lie in their dung, and filth, as swine, and stalled Oxen, &c. Or secondly, as beasts legally uncleane : in the ceremoniall Law, beasts are divided into cleane and uncleane : some were cleane, and they were for sacrifice ; others were uncleane, and they might not be offered in sacrifice. Taking the text under this interpretation, it carries the greatest diminution, of the credite, and goodnesse of his friends, as if he had reckoned them, not onely among, but below many beasts. But I suppose we need not tie up the sense to the exactnes of that allusion, *Bildads* scope being onely to complaine of *Jobs* unfriendly censure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as beasts, but also sinfull and unholy in matters of practise, as the worst of men ; Wherefore are we reputed vile in your sight ?

Now seeing the same word signifies polluted and vile too. Observe ;

Every thing and person, which is defiled and polluted with sin, is also vile.

Basenesse hath pollution in it, either morall or naturall : He is not vile, who is low in birth, or low in estate, but in Scripture-stile, the vile person is the wicked person, the person polluted with sin. (*Psal. 15. 4.*) In whose eyes a vile person is contemned. This vile person is not the poore man, but the wicked man. In which sense the Prophet *Daniel* foretells (*Dan. 11. 21.*)

That

That there shall stand up in his estate a vile person. This vile person was a man in honour, a great King, who is there called vile, because he was a wicked King, a persecutor of the people of God: wickednesse obscures all our greatnesse; nothing makes us truly honourable but grace; and nothing makes us truly vile but sin: what sin doth, that it is; if sin make a person vile, then sin in it selfe is most vile. We are usually more troubled at the effects, then at the nature of sin: but we should chiefly looke to the nature of things. Sin it selfe is so vile, that whatsoever is vile, is but enough to be the shadow of it, it doth not realize the vilenesse of it.

As grace is so excellent that all the excellencies in the creature are gathered together to shadow out what that is, (*Ezek. 16.*) *I cloathed thee with broidered work, and shod thee with badgers skins, and decked thee with fine linnen, and I covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy neck. And I put a Jewel on thy forehead, and earrings in thine eares, and a beautifull crowne upon thine head.* Heres a collection of the most excellent, and precious things in the world. And what are these? the shadowes onely of that grace which the Lord puts upon his people when he hath taken them into covenant with himselfe: (*vers. 8.*) *Then was the time of love, and I sware to thee, and entred into covenant with thee, saith the Lord, and thou becamest mine.* Gold, and precious stones, shadow the state of the Church of Christ in the purest times, when abundance of grace and spirit shall be powred out, *Rev. 21.* On the other side, when the holy Ghost would shew what sin is, all the filthinesse in the world is scraped and throwne together to doe it: while the Prophet describes the state of a man in nature, he is compared to an infant in bloud, and pollution, unwashed, unbound up. (*Ezek. 16. 4.*) The Apostle gives us a like character of a naturall man, (*Rom. 3. 13.*) *His throat is an open sepulchre: That which streames out of his heart by his tongue, and voice, is nothing but rottennesse, and an unfavoury stench, even as out of a sepulcher.* The Prophet *Ezekiel* (*Chap. 22. 18.*) compares that people in their wickednesse to drosse; *Son of Man, the house of Israel is become to me drosse; all they are Brasse, and Tynne, and Iron, and Lead in the midst of the furnace; they are even the drosse of silver, or reprobate silver,* *Jer. 6.*

28. And which is worse then this, the same Prophet (Ezek. 24. 10, 11.) compares their corruptions to the scum of a pot; *Heap up wood, and set it emptie upon the coales thereof, that the brasse of it may be hot, and may burne, and the filthinesse of it may be molten in it, and the scum of it may be consumed.* Scum is the filthinesse of the pot; sin is the filthines of the heart and life.

Vers. 4. *He teareth himselfe in his anger, &c.*

The Hebrew may be rendred by an exclamation, *O thou who tearest thy selfe*, or, *O thou tearer of thy selfe in anger, shall the earth be forsaken for thee?* So Psal. 113. 7. *He rayseth up the poore out of the dust*, or, *O thou that raysest up the poore out of the dust.* Reade a like construction in the Prophecy of Obad. v. 3. We render, *He teareth himselfe*. The word signifieth to teare after the manner of wilde beasts, to teare as a Lyon teares. Thus *Bildad* conceived *Job* enraged against himself, as a beast; anger having mastered his understanding, and passion overset his reason. *He teareth himselfe*. The Moralist describes an angry man forcibly held by his friends, and they begging of him to be kinde to himself; he bites his own lips, he rends his cloaths, and dasheth himselfe against the pillars; yet all anger is not thus angry: There are diverse sorts of anger.

First, There is an anger with our selves, which is good and commendable; here *Bildad* rebukes *Job* for self-anger; and therefore he supposed *Jobs* self-anger was not good. We are ofteneft out, while we are angry with others, but we may soone be out while we are angry with our selves. Self-anger is good, when we are angry with our selves, either because we have done that which is ill, or have not done so much good, or good not so well as we might. The Apostle numbers this among the effects of that *Godly sorrow* which works *repentance unto salvation*, not to be repented of: Indignation and revenge are both the births of anger; both these are numbred among the effects of *Godly sorrow*, 2 Cor. 7. 11. Indignation against others is *eldome* without sin; and revenge, in our own cause upon others, is ever sinfull; These are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themselves, because they had done evill, which the Apostle observed and commended as good in those *Corinthians*.

Second-

O rapiens animam tuam.

Heb.

O tu, heus tu qui teipsum prae ira dilanias ferre more. Merc:

Jobum accusat non tantum iracundia, sed etiam rabidi furoris.

Tenetur a proximis & rogatur ut ipse sibi placeatur, nam sua labia mordet, caput quatit, vestimenta scindit & se in columnas impingit. Sen:

Secondly, There is an anger with others, which is also good. It is a duty to be angry, when we see others act against or depart from their duty; He hath no zeale for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. Wee are angry for Gods sake, when wee are angry because God is dishonoured. This is a grave, serious, a vertuous, and a holy anger; while the Apostle gives a restriction to some anger (*Ephes. 4. 26.*) he gives not onely a permission, but a command for this.

Thirdly, There is a pettish, or foolish anger; when we are angry with we know not what, and angry we know not why, angry with those things which cannot intend us hurt; some are angry with the stone they stumble at, with the raine that wets them, with the winde that blowes upon them; if they be not humor'd, they are angred. *Jonas* was angry when he saw a gourd withered, and a great City not destroyed.

Fourthly, There is a ridiculous cowardly anger, like that of a whelp, or curre, who barks, but runs away. As some are more afraid then hurt, so others are so much afraid, that you need not feare they will doe you any hurt. Their anger is but a bluster, and evaporates into words.

Fifthly, There is a slow, wrathfull, revengefull anger; an anger which is steeped in malice; a severe tough anger; an anger, the coales whereof are raked up in the ashes of a seeming forgetfulnesse, but with an intendment to breake out into a consuming flame. Such was that of *Esau* against his brother *Jacob*, when he said; *The dayes of mourning for my father will come shortly, and then will I slay my brother.* Father and brother should have had but one funerall, if the resolves of his revengeful spirit had not layne crosse to the counsell of God.

Sixthly, There is a vehement passionate furious anger, a raging anger, both towards others and our selves; with which *Bildad* here chargeth *Job*, *He teareth himselfe in his anger.*

This anger, though in a reasonable creature, yet is unreasonable; it knowes no bounds, nor doth it keepe any. Gramarians say, that *ira* the latine word for anger, comes from *ire*, which signifies to goe, and they give the reason, because a man in anger goes out of himself, out of his wits, off from his reason;

Zanch: in
Eph: 4.

*Ira furor bre-
vis.*

Plutarchus.

son; and when a man is pacified, and the storme downe, he doth *redire ad se*, returne againe to himselfe. Sad anger is a short madnesse, and madnesse is but a long anger. They who are fullest of reason, are furthest from this anger, and most displeased with themselves for it, if at any time it appeare upon them. Yet anger may be improved to excellent services, not only as it warmes the spirit to resist that which is evill, but as it carries us on to good against resistance; in which sense one of the Ancients tells us, that as reason ought to be the Chariot-driver in man, and hold the reines: so the two horses, that should draw on the Chariot of man in all his actions, are the *concupiscible*, and the *irascible appetites*; These two as they are qualified, modified, and kept under the reines of reason, are of continuall use, otherwise they breake all, and our selves too; as here it is said of *Job*, *He teareth himself in his anger*. Of this anger note;

Furious anger may hurt others, but it hurts our selves most.

None are more their own enemies then angry persons are; *Doeſt thou well to be angry*, said God to *Jonah*, yea, saith he, *I doe well to be angry, even unto death*, *Jon. 4. 9*. He meanes it not onely of being angry till he dyed, but of dying for anger. That must needs be hurtfull, yea mortall to man, which carries in it a resistance against the immortall God. Some anger is not onely a griefe for what is upon us, but a kinde of stomacking at him who layes it upon us; if we doe not confesse it to be so, the Spirit of God knowes it to be so, and tells us plainly it is so, and therefore such anger cannot but hurt and teare our selves.

For the avoyding of this tearing, vexing anger, take these brieft counsels.

First, In provocations, *have an eye upward*; This will balast the spirit, and make it steady; Heaven is above all stormes and tempests, and the more we converse there, the lesse stormie are our hearts. *David* had provocation enough to make him angry, and boyle up his passion to the height (*2 Sam. 16. 5.*) *Shimei* cursed him, but he looked up, *God hath said to him curse David*, and then how calme, and meek was his spirit? As that is a good anger which is for Gods sake, so, looking up to God will keep us from evill anger.

Se-

Secondly, *Turne anger upon your ſelves* ; not to teare your ſelves (as *Job* is ſuppoſed here) but to conſider and reprove your ſelves : The more any man is acquainted with himſelfe, the leſſe angry will he be with others. A true ſight of our ſelves, ſhews us ſo much cauſe to be diſpleaſed with our ſelves, that we ſhall have little leiſure and leſſe cauſe to be angry with our brethren. He that looks much into himſelfe, will ſee ſo much to doe, and to blame at home, that he will not finde much to blame abroad, eſpecially he will not doe it with paſſionate anger. Anger always riſeth from ſome over-valuing of our ſelves; we think our ſelves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himſelfe fully, can ſcarſly thinke himſelfe undervalued by any ; he hath lower thoughts of himſelfe, then others can have of him: There are not many receipts for the cure of anger, better or more approved then this.

Thirdly, *Correct your anger before you imploy your anger*, doe with this paſſion as Phyſitians do with their drugs ; ſome drugs which are healthfull for the body, excellent to purge, and diſpel noxious humours ; muſt yet before they are uſed be corrected and receive ſome allay ; you may poyſon the body with them elſe, and deſtroy it rather then repaire its decayes : So in this caſe, your anger will teare, and undoe you, unleſſe you correct it, and take off the ſharpeſſe and virulency of it. And as you doe with your horſes, eſpecially with ſtomackfull horſes ; wee firſt bridle and ſaddle them, and then ride them, elſe wee cannot have them under command : Thus we muſt deale with anger ; it is neceſſary to be angry ſometimes ; and he is a foole that cannot be angry at all ; onely get this wiſdome, to bridle and ſaddle anger before you uſe it ; leſt it carry you away, and hurry you without any command.

Fourthly, *Let not your anger hang upon your ſpirits, or continue with you* : That's the Apoſtles advice, *Eph. 4. 27. Let not the Sunne goe downe upon your wrath*. It is ill being in the dark with ſo bad a companion ; Anger may paſſe through the heart of a wiſe man, but, *Solomon* ſaith, *It reſts in the boſome of fooles*. It is lawfull to doe ſome things, which to continue doing is unlawfull ; we cannot continue the actings of faith and love too long ; But that Spirit which ſaith, *Be ſtedfaſt in faith, let brotherly love*

continue; never said, be stedfast in anger, or let contendings among brethren continue. Anger against sin and enmitie against the seed of the Serpent must continue, but the continuance of anger against any other, whether things or persons is sinfull.

Fifthly, If you will avoyd this anger, avoyd the occasions of it. They that are subject to passion, should keepe out of the way of passion. That King did wisely who when curious glassees were presented to him, broke them himselfe. And gave this reason, lest another breaking them it should provoke him to anger. 'Tis also very memorable, That when *Cæsar* had gotten the Cabinet of *Pompey* his implacable enemy into his possession, he would not look over his papers, because he would not discover that which might stirre his passion, chusing rather to burne them, then to be burnt by them. 'Tis wisdom not to search into that which being found may over-balance our wisdom.

Sixthly, Give a candide interpretation, both of words and actions; The glasse through which we looke, gives its colour to the object. Anger is usually blowne up by mis constructions. What we judge ill meant, is alwayes ill taken; Love thinkes no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name, if there be a mistake in it, yet say, it is thy friends infirmitie, or that he did it out of ignorance; if what he spake pincheth, say it proceeded from familiaritie, or freeness of spirit.

Seventhly, Give not an easie eare to reports; doe not alwayes heare what others say of thee, or what 'tis said they doe. Many teare themselves with anger, when they heare themselves torne with slander; and while they have a curiositie to heare what others say of them, they want patience to beare what they heare. 'Tis better we should be in the darke concerning our own wrongs, then that we should wrong our selves by that passion which the light we get about them stirres up in us.

He teareth himselfe in his anger.

But was this justly charged on *Job*?

I conceive that his friend, (as in other passages, so here) sinned against the Law of Love, while he charged *Job* with so much anger. It is hard to distinguish trouble of spirit, from passion and distemper of spirit. Yet the testimony of God him-
selfe.

selfe concerning Job, assures us that he was a meek man, a very mirrour of patience; which will not consist with this accusation in the hight and heate of it. And though it cannot be denied, that Job discovered some passion and impatience, in these conflicts, yet all put together, did not amount to this totall summe; *He teareth himselfe in his anger*; much lesse to that unquietnesse and dissatisfaction, with which Bildad presseth him further in the latter part of the verse;

Shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Here Bildad taxeth Job with pride, as before with anger, or rather with an angry pride; *Shall the earth be forsaken for thee?*

The words are proverbiall, and in their generall sence are appliable to any thing which is very hard, or to man impossible to be done. Such expressions are usuall in all Languages. As when 'tis said, you may as well looke for fish in the ayre, or for starres in the Sea, as to see this thing done. So here, this which thou desirest, is as likely to come to passe, as that all men will shortly remove from off the face of the earth, and that the rocks will move.

More particularly, some understand it thus; *Doezt thou thinke thy selfe such, or so great a man, that if thou die, and be taken out of the world, mankinde shall die with thee, or that the earth shall be forsaken when thou leavest it?* The Septuagint renders; *What, if thou die, shall all under heaven want Inhabitants?* Art thou the Atlas of the world? doezt thou beare up the fubrick of it? must all things run to desolation, unlesse thou doezt order and uphold them? why makest thou such a stirre about thy afflictions, and thy death? Is there no man fit to dwell in this house, when once thou art turned out of doores? Job gave his friend such a sarcasticall checke (Chap. 12. 2.) No doubt but yee are the people, and wisdom shall dye with you. Here Bildad payes him in his own coyne. *Shall the earth be forsaken for thee? &c.* Thus he rebukes his pride, as if (according to this interpretation) Job had thought that the safety of the whole world were wrapped up in his. Or as if some prodigious changes must needs follow his change. Bildad was growne somewhat warme, and checks Job's supposed hight of spirit, with too much of his own. *Shall the earth be forsaken?*

*Hic loquendi
modus hyperbo-
licus pro re im-
possibili usitatus
est in omni lin-
gua: qui talia
expectat, in coe-
lo querit pisces,
in mari stellas;
in Italia Tana-
im, in Sybia
Tyberim Sanct.*

*Quid enim si
mortuus fueris
inhabitabilis e-
rit quae sub coe-
lo. Sepr.*

*Ita de tua mor-
te & vita lo-
queris ac si mor-
taliū omnium
salus & interi-
tus ex te pen-
deret. Pined:
Non sine fastio
videtur Bildad
Jobi fastum
velle proculca-
re, at excandue-
rat. Paraphs.*

And shall the rock be removed?

No such matter; how high so ever thy thoughts of thy selfe are, or how necessary so ever thou conceivest thy selfe to be, to the standing and continuance of the world. Yet know, the world shall continue when thou fallest, yea there shall not be the least stop observable in the whole course of nature, when thou hast paid thy debt to nature. Not onely shall not the rocks be removed, but not a hillock, not a pebble-stone shall be taken out of its place, though thou be tooke and hurled out of thine. Indeed the world is indebted to Jesus Christ for its consistence, the earth had been forsaken, had it not been for him, and the rock had been removed out of his place. But the best and wisest of men may be spared, and no great hurt done.

Secondly, For the clearing of this obscure passage, we are to recall to mind, that the state of the controversie between *Job* and his friends, was about the providence of God, and the dispensations of Justice; his friends said that good men receive good at the hand of God, and evill men evill. Hence they had all along charged *Job* for a wicked man, for an hypocrite; because he suffered such things. Now for as much as they asserted, that God laid evill upon evill men, and withall observed that *Job* was so impatient under his sufferings, tearing himselfe in anger, as if he had suffered unjustly; therefore *Bildad* speaks thus; *Shall the earth be forsaken for thee? or, shall the rock be removed out of his place.* That is, dost thou expect that God for thy sake should change that course which he hath setled as firmly as the rocks, or as the earth? Dost thou think to make God alter the method, either of his justice, or of his providence? thou mayest as well hope to turne the motion of the Sunne, that the earth shall be forsaken, and the rocks removed out of their place, as to expect this. Friend! doe not you thinke either to juggle or dispute God out of his way. Hence.

Thirdly, Some interpret the last clause of God himselfe, who had determined to chastise the sinfulness of *Job*; *Shall the rock be removed out of his place?* i.e. *Shall God?* God is often called a rock in Scripture, a rock is the Embleme of stedfastnesse. Dost thou think to remove God who is stedfast as a rock? or to put him besides his purpose by thy crying out of oppression, or crying up thine own innocency. For shame give over.

Fourthly,

*Exponitur per
Lypoten, ubi
minus dicitur
quam intelligi-
tur. Millies
moriaris, num
propter hoc
mundi cursus
turbabitur? imo
nec aut monti-
culus vel calcu-
lus a loco suo
dimovebitur.
BOLD:*

*Hac sententia,
quod adversita-
tes accidunt pro
peccatis firma
est, sicut terra et
rupes, numquid
ergo poteris re-
movari propter
tuas disputatio-
nes. Aquin:
Per rupē deus
est intelligendus
quem immuta-
bilem dicit in-
star inmoti Sa-
xi neq. commo-
vendum a loco
iudicii. Rab:
Dix: Vatabl:
Num deus prop-
ter tuum clamo-*

Fourthly, Others, by the rock interpret *Jobs* friends, or the opinion which his friends held. As if he had said; *The opinion which we hold concerning the punishment of wicked men, is as strong upon our spirits, and as much settled there, as the rock is in his place, and therefore thou shalt move us from our opinion, when thou hast removed a rock, which is numbred among things impossible, or extreame difficult. All these interpretations center in one common sence: implying that the Lord having appointed wicked men to punishment, will no more change this appointment, then he will remove the rocks, or alter the whole state of things here upon earth. And Bildad seems to intimate that it is more unreasonable to divert the course of Justice, or to let the wicked goe unpunished, then it is miraculous to overthrow the whole course of nature. Shall the earth be forsaken for thee? or shall the rock be removed out of his place? Hence we may learne this generall truth, that*

*rem, quod te innocentem dicas
& prater modum
affligi, desinat
suam solitam
exercere justitiam. Merc:
Bildad se suosq;
amicos rupes
nominat, firmi-
tur perstantes
in sua opinione.*

God will not alter his counsels, nor the course of his providence for any mans sake whatsoever.

You may as soone say, he will alter the whole frame of heaven and earth, or that he will remove the rocks out of their place, as he will doe it: the course of justice is as firmly settled as the course of nature is. It was indeed a mistake in *Job's* friends, to thinke because God hath settled a course of justice, that therefore he would never change the forme of justice; for though all the wayes of God are just, and he will doe justice unto all; though we may (as the Prophet is charged peremptorily) say to the righteous it shall be well with him, and woe to the wicked; yet he varies the manner, the meanes, the times, and seasons of executing justice, as seemeth best unto himselfe. The justice of God shall stand though the rocks remove, and the earth be totally forsaken; yet take heed of saying that justice hath forsaken the earth, or is removed, because wee see it not acting in its wonted state and outward equipage. That which the Lord speaks to shew the unmoveable settlednesse of his mercy, is as true in reference to the settlednesse of his justice, (*Jer. 31. 35, 36.*) Thus saith the Lord, which giveth the Sunne for a light by day, and the ordinances of the Moone, and of the Starres for a light by night; which divideth the Sea when the waves thereof roare; The

Lord

Lord of hosts is his name. What followes? If those ordinances depart from before me, then the seed of Israel also shall cease from being a Nation before me for ever. As if he had said, when I change the ordinances of heaven, of the Sunne, Moone, and Starres, then will I take my mercy from Israel; I will never doe the one, therefore I will not doe the other. The Lord promised at the renewing of the Covenant with man, *Gen. 8. ult. That day and night, summer and winter, should not cease while the earth remained.* Now saith the Lord, if you can make me to alter the course of the heavens, of the Sunne, Moone, and Starres, then I may doe this against my people. We have the like assurance given, *Jer. 33. 25.* Where the Lord from that consideration of the settlednesse of the frame of nature, argueth the settlednesse of his own Covenant of grace, and promise of mercy to his people. Thus also we may argue, in reference to his justice, that you shall as soone get the stars blotted out of heaven, the rocks removed, the earth forsaken, as God will forsake the right distributions of justice towards man; It was said of a man, and he but a Heathen; *That the Sun might as easily be stayd, or turn'd aside, as he from doing right.* How much more is this true of the righteous God, with whom there is no shadow of turning? And though we cannot say to any man, as *Job's* friends to him; If God punish you not sooner or later here in this world, he must alter the whole course of his judiciary administrations; yet we may say to many, if God save you eternally, he must alter the whole course of his mercifull administrations; he must make a new Gospel, yea a new Christ, if you attaine eternal Salvation. For by the rules of the present Gospel, and by the way which Christ hath already manifested to save sinners, you cannot be saved, how much soever you presume of salvation: Shall the Gospel be forsaken for you, or shall the promise be removed out of its place, which as it is more immoveable then a rocke in helping those that turne to God and believe, (*Isa. 54. 10.*) so it will move no more then a rocke towards the helpe of those who still turne from God, and continue in unbelieve. *Shall the rocke be removed out of his place?* Thus much of the preface. Bildad hath spoken to the person, and reprov'd him; he now speaks to his cause.

V E R S. 5, 6, 7, 8, 9, 10.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his Tabernacle, and his candle shall be put out with him.

The steps of his strength shall be straitned, and his own counsell shall cast him downe.

For he is cast into a net by his own feet, and he walketh upon a snare.

The grin shall take him by the heel, and the robber shall prevaile against him.

The snare is laid for him in the ground, and a trap for him in the way.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

THe miserable condition of a wicked man is laid forth in this Chapter.

First, Allegorically.

Secondly, Plainly.

By way of allegory to the 17th verse; and in plaine expressions to the end of the Chapter. Here are foure Allegories.

The first from light, vers. 5, 6.

The second from hunting and fowling, vers. 7, 8, 9, 10.


The third from Law-proceedings, or the manner of proccesse in Courts of Justice, vers. 11, 12, 13, 14, 15.

The last Allegory is taken from husbandry, vers. 16.

The 5th and 6th verses containe the first Allegory; *Yea, the light of the wicked shall be put out.* The Vulgar reads it interrogatively; *Shall not the light of the wicked be put out?* But the Originall is absolute; *The light of the wicked shall be put out.*

The first word hath an emphasis in it; *Yea, the light of the wicked shall be put out.* *Yea*, imports a vehement affirmation, carry-

Nonne lux impij auferetur? Vulg.

 *Gam, particula firmiter corroborat. ing prius dicta.*

ling what is affirmed against all opposition (*Gam*) yea, it shall be thus (saith he) which specially reacheth two things.

First, How much soever thou art angry with us for saying it, yet it shall be thus. Be thou as angry as thou wilt, thou shalt not help thy selfe: thou mayest entangle thy selfe more, but thou shalt not at all loosen thy selfe. A man that hath a burthen upon his back, cannot ease himselfe by striving and struggling with it, but the more he struggles, the more he is troubled.

Secondly, This, yea, may beare respect to the exaltation of wicked men, to the height of their prosperitie, yea, let them have gotten as high as they will, downe they shall, as the Prophet *Isaiah* speakes of *Lucifer*, (*Chap. 14. 13.*) *Thou hast said in thine heart, I will ascend into heaven, I will exalt my Throne above the starres of God, yet thou shalt be brought downe to hell, to the sides of the pit. The higher we build in our own thoughts without God, the lower is our fall, and the more unavoydable. Thou shalt be brought downe. Or take the Allegory in the Text, how much light soever the wicked man hath, though he seeme to have as much as the Sunne; though he seeme a fountaine of light, yet out he shall, he shall be put out like a candle. Yea, the light of the wicked shall be put out.*

Here are foure expressions about one thing; First, *The light of the wicked shall be put out*; secondly; *The spark of his fire shall not shine*: thirdly; *The light shall be dark in his Tabernacle*: fourthly, *His candle shall be put out with him*: Wee are not curiously to insist upon distinctions, to finde out the difference between light and a spark, between light and a candle, &c. Though a difference there be; yet I conceive the speaker did not so much intend that, but heapes up a great many words of a neare alliance, or of one signification, the more to ratifie his assertion, that the thing should certainly be done. A wicked man shall be extinct, put him under what notion you will; let him have light, or spark, or candle, he shall goe out in darknesse.

But what is this light?

There are three sorts of light; first, morall; secondly, spirituall; thirdly, civill light.

Morall light, is the light of wisdome, prudence, and understanding. And thus some of the elder learned Rabbins, and later Hebricians too interpret this Text, As if he had said, the wicked

wicked man ſhall be made a very ſoole, deſtitute of wit, reaſon, underſtanding, and abilitie to judge, or know what evill is upon him, or what is good for him. The ſpirit of counſell ſhall be taken from him. That's a ſore judgement.

Secondly, There is ſpirituall light ; and that is double. The light of the knowledge of God ; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some interpret the place of this ſpirituall light ; Though a wicked man, an hypocrite hath a great meaſure of this light ; yet his light ſhall be put out ; as Chriſt threatens Mat. 13. 12. & 25. 29. *To him that hath ſhall be given, and he ſhall have abundance, but from him that hath not, ſhall be taken away, even that which he ſeemed to have.* That light of knowledge, with which hypocrites ſeemed to ſhine, ſhall be taken away from them. Many hypocrites are irradiated with much light, and have great ſaſhes or ſluſhes of joy and comfort ; theſe ſhall be taken away, their light ſhall be put out ; yea their ſparkes ſhall dye, they ſhall be left in utter darkneſſe : though they compaſſe themſelves about with ſparks of their own kindling, as the Prophet ſpeaks, *Iſa. 50. 10, 11.* Though this be a truth, yet (I conceive) it is not the thing that Bildad intended. But we are rather to take it for civill light, that is, the light of outward proſperitie. And ſo theſe words are a gradation, teaching us, that not onely whatſoever a carnall man reckons his greateſt ſplendour, but what he calls his ſmalleſt ray of temporal bleſſednes, ſhall be wrapt up in darknes and obſcuritie. Outward proſperitie, may be called *light* upon a threefold conſideration.

Lucis nominibus ſignificatur quicquid lucet in oculis quicquid ſplendet in forma, &c. Merr.

First, Becauſe as light reſretheth and cheareth the ſpirits, (there is a terrour in darkneſſe, and when light comes, we are freed from that terrour ;) ſo doth outward proſperitie, and the preſence of worldly accommodations.

Secondly, Light helps us on in our work ; no man can work, till he have either the naturall light of the Sunne, and fire, or ſome artificiall light. Proſperitie and peace carry us on in our worldly affaires. A man who hath much light of knowledge about him how to work, may yet have ſo much darkneſſe of affliction about him, that he cannot work, or move in the moſt proper ſpheare of his Activitie.

E

Thirdly,

Thirdly, Light makes us conspicuous ; we are seene what we are in the light. Thus outward prosperitie makes men appeare. Povertie is joyned with obscuritie. *What parts, or gifts, or abilities, or worth soever is in a man, he is scarce ever seene above-board, if he be under the straights of povertie and affliction. The light of the wicked shall be put out.* I have heretofore spoken of the prosperitie, and also of the decay of wicked men ; therefore I shall not insist upon it here. Note, onely first, that

The glory of wicked men, their excellency, their light shall certainly come to nothing.

*Cum sit
activus & quo-
dammodo intransi-
tivum, recte
dicere possis,
lux impij ex-
tinguet se.*

They shall be quenched as a fire of thornes (*Psal. 118. 12.*) which any man may suddainly quench, and if no man will, it will suddainly quench it selfe. Yet further. The word which we translate *to put out*, is active, or intransitive ; so some render it here ; *The light of the wicked shall put it selfe out.*

Hence note ;

A wicked man is usually the cause of his owne ruine.

He puts himselfe out : sometimes he makes his own tongue to fall upon himselfe (*Psal. 64. 8.*) his tongue undoes him, and he is buried under a heape, or pressed to death under the weight of his own words. Sometimes his own strength undoes him ; sometimes his wit and parts undoe him ; His great learning and abilities, prove his ruine ; He dyes as a foole dyes, because he thought himselfe wiser then any living. The prosperitie of the wicked is not like the light of the Sunne, but like that of a candle, which consumes it selfe ; and that, not onely naturally, as all worldly things doe, which will perish with the using, how warily soever we use them, but violently by their valne and unwary using of it. In this the justice of God is eminent upon wicked men : There was scarce a wicked man in the world ever extinguished, but he hath contributed, not onely meritoriously (for so all wicked men are wholly the cause of it) but instrumentally to his own extinction. The wicked man is (*felo de se*) a murderer, a destroyer, an extinguisher of himselfe. If all men should forbear him, or resolve to let him stand, yet he would worke out his own downfall here, as well as he doth his own damnation for ever.

Againe.

Againe. *The spark of his fire shall not shine.*

'Tis the same thing; yet here is a progresse in the sence: Besides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darknesse indeed. If he have no fire burning, yet possibly he may have a few coales, or sparks of fire: Wherefore to note the utter extinction of a wicked man, he shall not have so much as a sparke of fire; *The spark of his fire shall not shine.*

שֵׁבִי *vel*
flammas *vel*
scintillam *fig-*
nificat.

It is a great abatement to be brought from Sun-light, to fire-light; For as the Apostle speaks in another case, (1 Cor. 15.) *There is one Glory of the Sunne, another of the Moone, and another of the Starres; and one Starre differeth from another in glorie.* So wee may say, there is one light of the Sunne, another of the fire, another of the candle, and one candle differs from another in glory. Here is the Sun-light put out, and the fire-light, and the very spark of fire. So that the threatned destruction, or extinction of a wicked man shall be totall, every spark of it shall expire. The rich man (Luke 16.) was destitute of all good, when he had not so much as a drop of water to coole his tongue. He that begged a drop, had not a drop. Now, as he that hath not a drop of water, is under the greatest drought: so he that hath not a spark of fire, is under the greatest cold or darknes: And as the Prophet speaks (Isa. 30. 14.) to shew an utter destruction, under another notion about breaking a vessell; *Because you have trusted in oppression and perversnesse, therefore this iniquitie shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it like the breaking of the Potters vessell that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit.* I note it for that, He shall break the vessell; and so break it, that there shall not be so much as a sheard to take fire from the hearth, or a little water from the pit. When a vessell is so broken, that there remaines not a sheard for any use, it is totally broken. What the sheard is to the vessell, that is a spark to the fire; the vessell is totally broken, when there is not a sheard left; and the fire is totally extinct, when there is not a spark left.

Ex illo igne fa-
licitatis non re-
linquetur scin-
tilla; neq; mica
splendoris; ex-
linguetur om-
nino.

So this carries not onely some extinction of the wicked mans light, but the utter extinction of the least light of a wicked man.

Againe, Consider the difference between these two, light and fire. Fire is proper to the house and familie: light shines abroad every where; which imports, that as the renowne, fame, and glory, with which the wicked man shines to the world, shall be extinguished: So his fire, and his spark, that is, his familie-glory and lustre shall be taken away; he shall be destroyed in his publick capacitie, and in his private capacitie; his glory abroad, and his glory at home; the Sunne, with which he shines in the spheare of this publick employment, and the fire, with which he is warmed in the hearth of his private relations and enjoyments, shall be utterly extinguished.

He hath not yet done.

The light shall be dark in his Tabernacle.

*Tum ipse tum
ipsum domus ex
illo splendore in
densissimas mi-
seriarum tene-
bras incidet.
Bez.*

He had said before, *His light shall be put out*; why doth he say here; *His light shall be dark*? This seemes lesse then he spake before.

I answer, no; here is still an increase of the sence. To say, *his light shall be dark*, is more then to say, *his light shall be put out*; As was shewed Chap. 10. 22. upon those words; where Job describes the darknes of the grave in purest straines of Eloquence, and having said, vers. 21. *It is the land of darknes, and the shadow of death, a land of darknes, as darknes it selfe, and of the shadow of death, without any order*: He concludes, *and where the light is as darknesse*. But some may say; If it be a place of darknes, as darknes it selfe, how can there be any light there? Why doth he say, the light there is as darknesse, when he had said there is nothing but darknesse there? It is to shew, (as that place to which I refer was opened) that the grave is so darke, that even that which hath an appearance of light is darknesse. Not onely is the darknesse dark; but the very light is darknesse. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that beares any imaginable likenes to it) shall be dark, or more like to darknesse. Hence we may note; That,

God will make the very prosperitie of a wicked man an affliction to him.

His

His light shall goe out, even to a spark; and if a spark of light remaine, that shall be but darknesse. He shall never enjoy good, if any good remaine for him to enjoy. Though after great sufferings he may have some ease, yet that shall be a paine to him. As it is the priviledge of the Saints, that their darknesse is light, their sorrowes joyfull, their wants a fulnesse; so it is the curse of the wicked, that their light is darknesse, their joyes sorrowfull, and their fulnesse a want. Wee may here remember that argument of our Saviour which I have formerly made use of (*Matth. 6. 23.*) If that which is appointed to comfort a man, turne to his sorrow, how great is his sorrow? So that here is a peremptory exclusion of all that is, or can be refreshing to a wicked man; his light is darknesse to him; and his very blessings a curse to him.

Lastly; *His candle shall be put out with him*

The candle gives an inferiour light; the candle is a familie a household light; When the Sunne goes downe, candles goe up, but when this mans Sunne goes downe, he shall not have the help of a candle, as not the help of fire. Now he that hath neither the Sunne to shine on him, nor the fire to warme him, nor a candle to stand by him, what a condition is he in? which still aggravates the affliction of a wicked man. Some referre it to that custome of the Ancients, who set up many candles, or lights, when they made banquets in the night. So, *his candle shall goe out*, is, he shall never make feast more, nor have merry meeting with friends more. But I rather take it in generall, for all the uses of candles, not for that speciall use of candles, torches or lamps in great night feasts, when their multitude of blazes seemed to turne night into day, & to make darknes light. Taking candle in the lowest sence, *His candle shall be put out with him*, is, he shall not have so much as a single candle, not the smallest candle, not so much as a rush-light left him. And this we finde once & againe in Scripture to expresse the saddest calamitie of a people, (*Jer. 25. 10.*) when the Prophet describes the destruction that should come upon *Jerusalem*; Moreover, (saith he) *I will take from them the voyce of mirth, and gladnesse*, And what more? *The voyce of the bridegroom, and of the bride; the sound of a milstone, and the light of a candle.* That is, I will remove all their comforts;

*Illustrem cum
tota meis con-
vivis flammis
Totq; geram
mixos una hi-
cerna vocor.
Mart: l. 14.
Ep: 41.*

comforts ; when the lowest meanes of comfort (bread and candle-light) are removed, then all comfort is removed. So (Revel. 18. 23.) the destruction of Babylon is described ; The voyce of harpers, and musitians, and pipers, and trumpetters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee. That is, thou shalt be utterly overthrowne, and ruined, where there is not so much as the light of a candle found, what of mercy can be found. (Revel. 22. 5.) When the Holy-Ghost would expresse a state which shall need no creature-comfort ; He saith ; There shall be no night there, and they need no candle, neither the light of the Sunne ; The Sunne is the light of the day, and the candle is the light of the night. Now as the full prosperitie of a people is set out, when they shall have so much light, so much spirituall or glorious light, that they shall not need the Sunne, nor the candle : So the totall ruine of Nations, or persons, is set forth when they have neither Sun-light, nor candle-light. Pro. 30. 13. The light of the righteous rejoyceth ; but the lamp of the wicked shall be put out.

*Antiquitus ante
novas nuptias,
lampades &
rada accensa
preferri sole-
bant.*

Some interpret candle and light by children or posteritie ; so they signifie (1 King. 11. 36.) where God being about at once to punish, and to spare, saith to Jeroboam ; I will take the Kingdome out of his sons hand, and I wil give it unto thee, even ten Tribes. And unto his son will I give one Tribe, that David my servant may have a light alway before me in Jerusalem. We put in the margine according to the letter of the Hebrew ; That David my servant may have a lamp, or a candle ; That is, some of his posteritie remaining and ruling in Jerusalem ; his line shall not be extinct. The woman of Tekoa calls her Sonne, her coale, (2 Sam. 14. 7.) So they should quench my coale which is left, and shall not leave to my husband neither name nor remainder upon the earth.

If we take in this Scripturall sence of the light and candle in the Text, it enformes us yet more fully, that when a wicked man is extinguished, all that is his shall be extinguished, he, and his wealth, he, and his honour, he, and his children, he shall perish, and his candle with him ; his name shall be blotted out, and there shall be no memoriall of him.

Lastly, A candle goes out two wayes, either when the mat-
ter

ter is spent, and the tuell which it workes upon consumed. Thus every mans candle goes out, his candle wasts ; wasts it selfe while it shines to him. Secondly, A candle goes out by violence, when it is blowne out : So we must understand the Text ; The wicked mans candle shall not be left to consume, and weare it selfe out ; He, and his ; he, and his publicke light ; he, and his familie-light ; he, and his posteritie-light shall be put out before they are wasted out. This *Bildad* reckoned as the portion of *Job*, and it is the portion of every wicked man ; 'tis that which is due to him, that which he deserves, though he doth not alwayes receive present pay according to his deserts.

So much of the first Allegory, by which *Bildad* illustrates the dark condition of a wicked man, his light, the spark of his fire, and his candle are put out.

The context of the foure verses following, shew the misery of wicked men, under a second Allegory, of hunting and fowling : where we have to doe with nets and snares, with a grin, and with a trap ; all which are implements and engines belonging to fowlers and hunters, with which beasts and birds are ensnared and taken.

The misery of the wicked man is here set downe two wayes.

First, In generall ; *The steps of his strength shall be straitned.*

Secondly, Wee have the speciall wayes how this shall be brought to passe.

First, He shall bring himselfe into a snare, as is shewed in the latter end of the 7th verse, and in the 8th ; *His own counsell shall cast him downe ; he shall be cast into a net by his own feet, and he walketh upon a snare.* The man runs into it alone ; if there be none to drive him into the net, he will hasten into it ; if no man set snares for him, he will set a snare for himselfe, he must be caught. That's the first way, how his steps come to be straitned, he himselfe straitens them by his own counsels.

Secondly, If this wicked man should not goe into the snare, yet he shall soone be brought into it. (vers. 9. & 10.) *The grin shall take him by the heele, and the robbers shall prevaile against him.* The snare is laid for him by others, many are contriving the methods of his destruction ; there are traps set in his way, and he cannot escape. So that either he shall doe it himselfe, or if he doe

doe not, others shall. That's the summe of this context.

Vers. 7. *The steps of his strength shall be straitned, &c.*

*Impij gressus
sunt actiones
opera desideria
& omnia qui-
bus ad optatum
finem contende-
bat.*

This shews the judgement in generall; all beasts and birds taken in nets, or snares, are brought into a strait; *The steps of his strength.* By [steps] we are to understand his motions, his actions, his undertakings; whatsoever helps him towards his desired end.

And these are not ordinary steps, but the *steps of his strength*; that is, his strongest steps. Mr. Broughton reads; *His violent passages shall be straitned*: steps of strength, for strong steps, is an Hebraisme very frequent. And these steps of strength may be;

First, The strength of his minde, and wit, there lies much strength within; man orders and lays his designs by the strength of his understanding.

Secondly, The strength of his authoritie; for therein a mans strength lies too; let such a man have never so much civill power, he shall yet be straitned.

Thirdly, The strength of his body, or of his hand; the steps of his outward strength as well as of his inward, and authoritative strength, shall be straitned.

Fourthly, A man sets steps of strength, or addes strength to his steps, by his friends, and relations, by his alliance and confederates, by the helps, and aids, by the seconds and assistants which he hath abroad in the world. Every step which some men set, is upheld from without, they goe not alone. We may understand the Text in any of, or in all these ways. The steps of strength, or the strongest steps which he sets by the strength of his understanding, or by the strength of his authoritie, or by the strength of his bodie, or by the strength of his friends, and relations, the steps of all these strengths shall be straitned.

*IN significat
potentiam illam
que conjuncta
esse solet cum
dolore, quem
quis peccando si-
bi vel aliis in-
fert. Bold:*

Further; The originall word signifies not ordinary strength, or strength in generall; but that strength which is usually accompanied with trouble, and with that trouble which flowes from, or is the issue of sin; a painfull strength. For as many have painfull weakneses upon them; so some have painfull strength. And hence also the Hebrew word signifies riches, or power, which are unjustly gotten, and as unjustly kept. This kinde

kinde of strength, is strength with a paine; when a man gets and maintaines what he hath gotten by sin. And there are none who have had so much paine with weaknesse, as some in all ages have had with strength. *The steps of his strength shall be straitned.*

Straitned] To be straitned in common Scripture phrase, signifies onely to be afflicted; Mr. Broughton renders it by the word distressed; *His violent passages are distressed.* And hence Christ (Luk. 12. 50.) speaks of his sufferings, or of the pre-apprehensions of his sufferings, what effects they had upon him; *I have a Baptisme to be baptized with, and how am I straitned, till it be accomplished.* Did not John baptize Christ in Jordan some yeares before? What was this baptisme?

There is a threefold baptisme: First, The baptisme of water; Secondly, The baptisme of the Spirit: Both these baptismes Christ had been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in Jordan. But there is a third baptisme, that is, the baptisme of blood, or the baptisme of suffering, and that is it, which Christ spake of there; he had not yet been so baptized, drenched, or washed in blood, in his own blood, as he was soone after in the Garden, and upon the Crosse. This was the baptisme that he was to be baptized with; And, saith he, *how am I straitned?* That is, how is my soule afflicted at the approaches & appearances of it? *How am I besieged with it:* for to that the metaphor may allude. The same word is used (Luke 19. 43.) where Christ foretells the destruction of Jerusalem; *Thine enemies shall cast a trench about thee, and compass thee round, and keepe thee* (they who are thus kept in are straitned) *in on every side.* It may referre also to the shutting up of a beast in a pound, or to a woman in travell, who when her paines take hold upon her, how fore are her straits? All shews how great a stresse, and distresse was upon the soule of Jesus Christ; because he had then such a baptisme to be baptized with.

So then, to be straitned is to be afflicted. Outward afflictions are straits, either upon the body, or estate; and the very foresight of these put many to inward straits.

And hence (on the other side) to be enlarged, signifies prosperitie, or a good estate. We have David so expressing himselfe

(*Pſal. 31. 8.*) *Thou haſt ſet my feet in a large roome.* Again, (*Pſal. 66. 12.*) *We have gone thorow fire and water : but thou haſt brought us forth into a wealthy place ; which ſome tranſlate, into a roomthy place ; That is, into much proſperitie. Solomon (Prov. 4. 11, 12.) gives us a negative to this in Job ; When thou goeſt thy ſteps ſhall not be ſtrained : That is, Thou ſhalt not be afflicted, or thou ſhalt not come into any trouble. When Iſaaks ſervants had digged a firſt and a ſecond Well, the herdſmen of Gerar contended about it, ſaying, the water is ours. Then his ſervants digged a third Well, and for that they ſtrove not ; therefore he called the name of it Rehoboth, that is, roome ; for now, ſaid he, the Lord hath made roome for us (Gen. 26. 22.) We may ſay of all our comforts, and mercies, Rehoboth, here is roome : but of all our afflictions they are ſtraits. So that, the ſteps of his ſtrength ſhall be ſtrained, is neither more nor leſſe then this ; he ſhall be brought into trouble. Hence obſerve ;*

Fiſt, who is it that is threatned with theſe ſtraits ? It is the ſinner, the wicked man here ſpoken of, he is the ſubject of the whole Chapter : then learne :

Sin brings into ſtraits.

There are none brought into ſuch ſtraights, as they who walk in the broad way. If you would be at liberty, keep in the narrow way, and walk, as they who are bound. None are freer from bondage then the ſervants of God (indeed none are at all free but they) yet none are more bound then they. As for thoſe who would have more roome for their ſteps, then the commandments of God afford, they ſhall have but little roome for themſelves. They will be found ſooner or later in the ſtocks, or in the net, in the ſnare, or in the grin, who walk looſely. Sin brings us into a twofold ſtrait.

Fiſt, Into ſtraits of minde, a man ſhall not know what to doe, who doth he cares not what. Thouſands have run themſelves into theſe ſtraits, who had roome enough in the world ; they walked which way they would, they waſhed their footſteps in butter, and the rocke powred them out rivers of oyle ; yet how have their poore ſoules been ſtrained by turning aſide after vanitie.

Secondly, Sin ſtraitens the outward man, the body is brought into priſon, into deaths, and dangers. For one who is brought into

into straits for his Conscience, there are hundreds who are brought into straits by acting against Conscience. Some are brought into straits for doing their dutie; but most for doing against dutie; with whom are prisons peopled, are they not with those who breake their bounds? who are generally in the straits of poverty, while they walke abroad, are they not such as walke disorderly? 'Tis sin which usually cloatheth a man with raggs, and (though some are fed by it) which snatcheth the bread out of his mouth; Who are they that are brought into the straits of a shamefull death, and fall under the stroakes of Justice? are they not such as transgresse the rules of Justice, and practically oppose Government?

I grant there is a strait into which some are brought by the closenes of their walking with God, yea, by the enlargednesse of their hearts towards God. *Paul* was in such a strait, (*Phil.* 1. 23.) Then a man is in a strait when he knowes not what to choose; *I am in a strait between two*; why? *I know not which to choose, whether to live or die*; it was the height of his grace which put him into this strait: but O the straits that men are brought into by the lownes and basenes of their spirits, their wickednesse entangles them in such straits, that they know not how to live, and yet are altogether unfit to die.

Further, The providence of God hath cast many into straits too. *Jehoshaphat* (*2 Chron.* 20. 12.) was brought into a great strait when he said; *Lord, we know not what to doe, but our eyes are towards thee*. When wicked men bring themselves into straits, they either despaire of helpe, or their eyes are towards the creature for it. But when God brings his own people into straits, their eyes are towards him for helpe. The providence of God brought *Jehoshaphat* into those straits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the evils which he layes upon us, but sin cannot. Sin can wound, but it cannot heale, it casts into straits, but it cannot enlarge.

And sin brings not onely wicked men, but even good men to straits, even to great straits. What was it that brought *David* into that condition (*2 Sam.* 24. 14.) when he said; *I am in a great strait*; Was it not his sin? when he would needs be num-

bring the people, and pride himselfe in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous strait. And what was his strait? It was a hard election that God put him upon, whether he would chuse pestilence, or famine, or sword; one of those three he must; such a libertie of chusing is a sad restraint. Our wills are then bound, when they have a freedome to make such a choice. Thus *David* was hampered, when he went beyond his line. Sin will bring Saints to straits, much more will it bring wicked men to straits.

God sometimes brings his own people to straits when they sin, that he may keep them from further sins: (*Hos. 2. 6.*) *I will hedge up thy way with thornes, and make a wall, (that is, I will bring thee to straits,) that thou shalt not finde a path.* God brought them into the straits of affliction, that they might not wander into straits by transgression. It is better to be straitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keepe us from sin. Our sin makes a hedge (not as the efficient, but as the procuring cause) to curbe our carelesnesse. The word of God is one hedge, his rods are another. It is best to be kept within bounds by the former; but 'tis well if the latter keepe us in.

Againe; *The steps of his strength shall be straitned.*

Note,

Wicked men shall be straitned when they are in their strength, and judge themselves furthest off from straits.

To have said he shall be straitned when he is weake, when he is low, and poore, had not been much: but here he speaks of God, acting like God, against wicked men: when they are in their strength, and flourish, and verdure, and greenesse, then they shall wither, when they thinke they have most roome, and are at greatest liberty, both in their estates and spirits, then they shall finde themselves shut up (as it were) in prison. There is a Text (*Job 20. 22.*) which is very cleare to this sence, I will but name it here, because it will come shortly to a fuller handling, where *Zophar* speaking of the hypocrite, saith; *In the fulnesse of his sufficiencie, he shall be in straits,* that's an amazing expression. Here he saith, *the steps of his strength shall be straitned;* that's very much:

much : but there in the fulneſſe of his ſufficiencie he ſhall be in ſtraits. See the difference between the Saints, and wicked men; between up-right-hearted godly men, and wicked falſe-hearted hypocrites. Paul ſaith (in a higher ſence) (2 Cor. 12.) *When I am weake, then am I ſtrong.* But when a wicked man is ſtrong, then he is weake ; and when he walkes at large, then he is in ſtraits; that is, weaknes ſurprizes him in his ſtrength, and ſtraits attend his greateſt enlargements. *The ſteps of his ſtrength ſhall be ſtraitned.*

Thirdly, Note briefly this;

There is no ſtrength of the creature that can proteſt it from the wrath, or from the judgement of God.

Let him ſtep as ſtrongly as he will, if he be againſt God, God can ſtraiten him quickly: As he ſaith of Zenacherib; *I will put my hooke in his noſe.* (2 K. 19. 28.) He thinks himſelf a Leviathan, *Who* (as he is deſcribed Chap. 41. 27.) *eſteemeth iron as ſtraw, and braſſe as rotten wood, darts are counted as ſtubble, he laugheth at the ſhaking of the Speare.* One would thinke then that there is no putting of a hooke into the noſe of this mighty Monster, no drawing him up with an angle : yet the Lord will put a hooke in the noſe of Leviathan, and pull him up with a ſingle hayre, as if he were but a ſprat ; The Leviathans, the Elephants, the Lyons, are as nothing before *Jehovah.* *Can thine heart endure? or can thine hands be ſtrong in the dayes that I ſhall deale with thee?* ſaith the Lord to *Jeruſalem* (Ezek. 22. 14.) No ; they cannot. For then the *Dukes of Edom* ſhall be amazed, the mighty men of *Moab* trembling ſhall take hold upon them, &c. *Exod. 15. 15.* *Hannah* concludes in her ſong (1 Sam. 2.) *By ſtrength no man ſhall prevaile ; man cannot prevaile over other men by ſtrength, much leſſe ſhall man deliver himſelfe by ſtrength from the hand of God.* How great ſoever the ſingle or united ſtrength of the creature is, if it be ſtrength againſt God, a ſtrength acting againſt the deſigne of God for his people ; feare not, the ſteps of that ſtrength ſhall be ſtraitned. It is no matter what the ſtrength of any creature is, if the ſtrong God be with us, he can quickly ſtraiten it. *The ſteps of his ſtrength ſhall be ſtraitned.*

And his own counſels ſhall caſt him downe.

There are two things by which man ſupports himſelfe, two pillars,

pillars, like the two pillars spoken of in *Solomons Temple*, *Jachin* and *Boaz*, which signified, *He shall establish and strength*. There are two pillars, of Nations and persons; first, Power; secondly, Policy or Counsell. Counsell is as much a mans strength as his strength is. Now that it might appeare, that a wicked man shall have all his props pulled away, and all his pillars throwne downe; As 'twas shewed in the former part of the verse, that his strength shall not help him, so here, 'tis shewed that his craft and counsell shall not. And this is spoken not barely, but with an aggravation; For, first, That his counsell shall not help him, is bad enough; but *his counsell shall cast him downe*, and that is farre worse; Secondly, It had been a sore affliction to have said of his counsell, as he said of his strength, it shall be straitned, or overthrowne, but he saith that which is farre more afflictive, his counsell shall overthrow him, *his counsells shall cast him downe*. Thirdly, It had been a great judgement to have said, his counsell shall be cast downe, but it is a farre greater to say, *his counsell shall cast him downe*. There is no difficultie in these words; therefore I will but give you two or three notes upon them. First learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counsel shall not. Gods counsel cannot be throwne downe, and therefore it will hold us up from falling. But that counsel (and such is the best of mens) which may be throwne downe it selfe, can never keep us from falling. *As Riches prevaile not in the day of wrath,* (*Prov. 11. 4.*) so wisdom and wit, shall not prevaile in the day of wrath. Though you could give counsels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no trusting to any thing without God, if these two pillars be pulled away, strength and counsel, upon what basis shall a man establish himselfe.

Againe, Here is not onely shewed the inabilitie of counsels to support a man; but here is shewed the activitie of counsels against a man, his counsels shall cast him downe.

Hence observe;

God turnes the counsels and projects of wicked men upon their own heads, or against themselves.

This

This ſhewes the extreame vanitie of humane policie, as ſe-
 parated from holy policie, or from the wiſdome which is from
 above; ſeeing it is not onely unable to help us, but it doth us
 hurt. As that which ſhews the extreame wickedneſſe of mans
 heart by nature, is this, that it is not onely unable to doe good;
 but it is vehemently active againſt good, and ſets it ſelfe againſt
 the whole Law of God, and would overthrow it, or caſt it
 downe. Nature doth not onely pull her hand from the worke
 of God, but puts out her hand to reſiſt it. So that which
 ſhewes the extreame vanitie of the counſels of men is this, that
 they are not onely weake to helpe them, but ſtrong to ruine
 them. The Pſalmiſt tells us (*Pſal. 64. 8.*) *God ſhall ſhoot at them*
with his arrow ſuddenly, ſo they ſhall make their own tongues to fall
upon themſelves, all they that ſee them ſhall flee away; (A text for-
 merly toucht at, yet conſider it againe) how doth a mans
 tongue fall upon himſelfe? or if it doth, what hurt is there in
 that? what weight is in a mans tongue? it is a little piece of
 fleſh, there is not a bone in it, and I am ſure it can breake no
 bones where it falls? The tongue is here taken tropically for
 words ſpoken, or counſels given by the tongue. So that when
 he ſaith, *their tongues ſhall fall*, his meaning is, their counſels
 ſhall fall upon themſelves, and be their fall. It is an old *Adage*;
Evill counſell is worſt to the counſeller. It may doe hurt to thoſe
 againſt whom it is given, but it ſhall certainly doe them hurt
 by whom it is given. (*Pſal. 7. 15.*) *He made a pit, and digged it,*
and is fallen into the ditch which he made; his miſchiefe ſhall returne
upon his own head. The making of a pit, is onely the laying of
 plots, or the ſetting of deſignes to doe miſchiefe; theſe ſhall be
 moſt miſchievous to the deſigners. (*Pſal. 9. 17.*) *The Lord is*
knowne by the judgement which he executes: That is, it appears
 God hath done it, he doth it ſo exactly: why? he gives inſtance
 in the latter end of the verſe; *The wicked is ſitared in the work of*
his own hands; that is, his own counſels ſhall caſt him downe.
 (*Pro. 26. 27.*) *Who ſo diggeth a pit, ſhall fall therein, and he that rol-*
leth a ſtone, it ſhall returne upon him. Doth every man fall into the
 pit that he diggs? is every man bruised with the ſtone that he
 rolls? No; There may be juſt cauſe to dig pits. The meaning is,
 he that digs a pit to catch others. But ſhall every one that digs
 a pit to catch others, fall into it? I thinke not ſo neither.

*Conſilium ma-
 lum conſultori
 peſſimum.*

We may as lawfully dig pits, that is, set counsels to take some men, as we may dig pits to take wilde beasts, Foxes and Wolves, or any hurtfull creature that would annoy mankind. But the wicked man who digs a pit for the innocent, who prepares mischief for those that have done him no wrong, shall fall into the pit himselfe. *And he that rolls a stone.* That is, he that would roule a stone upon a just man (for you may roule a stone upon a wicked man, and bring the wheele over him; but he that roulles a stone, or that moves every stone to bring some evill upon a righteous person, this man) shall feeble the stone returning upon him, that is, his own counsell shall cast him downe.

Some of the Ancients have observed from the phrase of rouling a stone and digging a pit, that every wicked man digs a pit, and roulles a stone; he digs a pit downe to hell, and he rowles a stone up against heaven. Every act of sin is the digging of a pit downward, and the rouling of a stone upward. He at once makes his grave in hell, by sinning, and throws a stone of defiance and rebellion against heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text; *Who so diggeth a pit shall fall therein, &c.*

And yet it is not the same hand that digs, which thrusts him into the pit; nor the same hand that roulles the stone that causeth it to returne. The hand of wickednesse digs the pit; the hand of malice roulles the stone, but it is the hand of Justice that puts him into the pit, and causeth the stone to returne upon him. And as (Mat. 10. 13.) Christ speaks to his Disciples whom he sent forth to preach the Gospel; *When you come to any house salute it, and if the house be worthy, let your peace come upon it.* But they might say, what if the house be not worthy, shall we lavish out our peace at adventure? were it not best to try first whether the house be worthy or no, before we salute it, and offer them peace. No, saith Christ, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace shall come upon them, and if they be not, what then? be not troubled, your peace shall not be lost; If they be not worthy, *your peace shall returne to you.* Thus it is with Saints, and those that are upright; we may say to such, be not afraid to bestow peace, or bestow a prayer upon those that are unworthy; for if it mis-

carry

carry in reference to them, if they get no good by it, you ſhall ; your peace ſhall returne into your own boſomes, your prayers, and good wiſhes ſhall not vaniſh into ayre, your peace ſhall returne, or let it returne, take it home againe. On the other ſide, when a wicked man intends miſchiefe, or wiſheth a curſe upon the godly, when he plots evill againſt them, and hath done his worſt, his curſe ſhall not come ; Though God may leave them under ſome outward evill, yet the curſe ſhall not come upon them, becauſe *the curſe cauſeſſe ſhall not come*. As the wicked world, is not worthy of them, or of the bleſſing which God gives with them, ſo they are unworthy of the curſe which the wicked world (of which gifts they are very bountifull) gives out againſt them. What becomes of it then ? It ſhall returne upon the head of the wicked, and they ſhall be burdened with their owne devices. See more of this ſubject, Chap. 5. verſ. 13.

Take one thing further from this verſe ; *His own counſel ſhall caſt him downe*. Counſel is a very precious thing, yet that ſhall undoe the wicked. Then note ;

The beſt thing which an ungodly man hath, ſhall turne to his hurt.

There is nothing in the world, of a worldly nature, but may doe us harme. Onely the grace of God, the favour of God, can never doe us hurt, theſe never caſt us downe : your wit may undoe you, your parts and your counſels may undoe you, but holines never undid any man ; humbleneſſe of minde, ſinceritie, faith cannot be accused as guilty of any mans fall. I never heard an inſtance of a man caſt downe by faith, caſt downe by love, undone by meekneſſe, or humilitie. But how many have been undone, by their proud wit, and high parts, by their cunning and their counſels. Surely, the beſt of naturall things may prove our ruine, if counſel may. Counſel is the ſpirit or quinteſſence of reaſon ; reaſon drops out and diſtills iⁿ ſelfe into counſel ; yet this may prove mortall and poyſonous. That extenſive promiſe is given to the Saints, (Rom. 8. 28.) *All things ſhall work together for their good*. Among thoſe all things, we may even take in their ſins ; among thoſe all things, we may take in their weakneſſes, their ignorances, their ſimplicities ;

The vertues of a carnall man worke him ill, when as the very sins of a gracious heart work him good. Though the godly have low parts, and are unable to advise themselves, much lesse others, yet this shall not cast them downe. They shall thrive better by their ignorances and inabilities, then the other by their knowledge and subtlety.

*Dolus aut vir-
tus, Quis in
hoste requirer?*

From all we see againe, that a totall overthrow is the portion of the wicked man, his strength shall be straitned. And because many a man, who hath lost all his strength, hath yet a cunning pate; therefore 'tis added, *His counsel shall cast him downe*: if a man can neither prosper by counsel, nor strength, in what a condition is he? It was said of old, *Who would require in an adversarie, cunning, or strength?* It is a hard choice which to desire, whether a mighty, or a subtle enemy: but when we deale with an enemy that hath neither strength, nor subtiltie, or if he have, both his strength shall be straitned, and his counsel shall be destroyed, why should we feare him? If you aske, how comes it to passe, that the counsels of a wicked man shall cast him downe? I answer, Sometimes, notwithstanding his great wit, he gives foolish counsel. Secondly, Though he give counsel like an Oracle; yet God turnes that into foolishnesse. He can never thrive by counsel, whose great understanding is either so darkened that he gives foolish counsel, or when he hath given wise counsel, yet sees it deserted, as if he were a foole.

Bildad is still describing the miserable state of a wicked man, (in application unto *Job*) under the Allegory of Hunters or Fowlers.

First, The wicked man throwes himselfe into a snare, as was scene at the close of the former verse, and is further prosecuted in this:

Vers. 8. *For he is cast into a net by his own feete, and he walketh upon a snare.*

Secondly, Others shall set a snare for him.

Vers. 9, 10. *The grin shall take him by the heele, and the Robber shall prevaile against him, &c.*

So that, the straits into which this man shall fall, are of two sorts: Some of his own making, and others which are made by his enemies.

In

In this 8th verse, *Bildad* carries on that first branch of the manner how he is taken; *He is cast downe by his own counsel*, in the former verse; and here, *He is cast into a net by his own feete*; Some reade it, *He is sent into a net by his own feete*, so Mr. Broughton; or, *He hath sent his feete into the net*, so the Latine translation: which way soever wee reade it, the words are but an explication or amplification of the latter part of the 7th verse; *His own counsel shall cast him downe.*

*Immisit in rete
pedes suos.
Vulg.*

He is cast into a net by his own feete.

The word in the Hebrew which we translate *net*, is not farre in sound from the Latine, *Rete*, and is derived from a roote which signifies to possesse; and the reason is given, because when once a net hath taken either birds or beasts, it holds them fast, as a man doth his land, or inheritance, as his possession; whatsoever comes into the net, is (as it were) possessed by it.

*רֶשֶׁת rete,
quidam a רֶשֶׁת
possidit dedu-
cunt, quod re-
tinet ea quæ
capiuntur.*

But what is this net?

There is a threefold interpretation of that.

First, Some by the net understand sin; *He is cast into a net*, that is, he is overcome by some temptation, or corruption, and so is insnared; sin is a net, and the worst of nets; sin is a net to catch the sinner. (Prov. 5. 22.) *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sinnes.* (Prov. 29. 6.) *In the transgression of an evill man there is a snare, but the righteous shall sing and rejoyce.* The proverb may be taken two wayes, either that there is a snare in his transgression, for others, a wicked man transgressing layes a snare for his neighbour, or else that in his transgression there is a snare for himselfe. I rather take the meaning of Solomon in this latter sence; Sinnes are soule-snare, soule-shackles, and the offers which sinne makes are as the baite of the snare; for that which drawes men into the snares of sinne, is the pleasure, or the profit of sin, some advantage or satisfaction is held forth, to entice affection. Moses was invited by such a baite, but he saw they were but the pleasures of sinne for a season, therefore he would not come into the net.

*Peccata sunt
animarum re-
tia, vincula,
laquei, volupta-
tes sunt esca.*

Secondly, By this net, we may understand those meanes or courses which bring a wicked man into straits and undoe him; and then his feete are his actions and puttings on to execution,

by which he hoped to bring his counsels about, of which we read in the former verse ; But he is every way disappointed, *His own counsel shall cast him downe, and his feete cast him into a net.* Now, when both a mans most serious counsels and assiduous endeavours turne against him, how is it possible that he should prosper?

Retia sunt supplicia per quæ homo a consecranda & obdinenda voluptate devinetur.

Thirdly, The net may be interpreted, as for the way to his ruine, so for the ruine it selfe into which he falls, his troubles, miseries, and afflictions are his snares ; for as the wicked mans sinnes are a net and his own wayes are a net, so that is a net to which these nets leade him, punishment and misery, these hamper and bewilder those fast enough, who fall into them. *He is cast into a net by his owne feete.*

But here it may be questioned, doth any man cast himselfe knowingly or willingly into a net ?

Deo sic disponente & illum suo facto deturbante. Jun:

Surely no ; he is said to be cast into a net by his own feete, not as if the man did actively contrive and promote his own undoing, or did weave a net purposely to entangle himselfe ; but God so disposeth of his plots, God so orders, and overrules his actions, that he makes his own feete carry him into the net, while he thinks they are carrying him into a Paradise of freedome and content ; at least, that he is making an escape from danger, and that his feete at next step will set him beyond the borders of feare or trouble ; the over-ruling hand and providence of God that doth all this ; as *Joseph* spake to his Brethren, (*Gen. 45. 8.*) when he discovered himselfe to them in *Ægypt*, whether they had betrayed and sold him ; *Now it was not you that sent me hither, but God ; they sent him thither instrumentally and enviously, but it was God that sent him thither providentially and graciously, it was his power and wisdom which ordered that dispensation sweetly, else his Brethren had made foule worke of it ; or they sent him thither to make him a slave, that was their designe, but God sent him thither to make him a Prince & Ruler, to make him a preserver of Ægypt, and of his own Familie too ; as he concludes in that verse ; He hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the Land of Ægypt.*

Now as God overrules the evill actions of men for the good of his own people ; so that they may say, it was not yee that did

did this but God, yee thought otherwise, but God hath brought good out of it; so God over-rules the actions of evill men to their own hurt, when a wicked man casts himselfe into a net by his own feete, it is not he that doth it, but God, he intended nothing but good, and advantage, not mischief, or misery, not a snare or a net to himselfe, but God was too hard for him, and beate him both at and with his own weapon; he brought him into the net.

Hence observe;

First, *That no man is Master of his own designs or actions.*

Man intends great things, his head is full of devices, but he cannot carry his worke through to the end which he intends; wicked men cannot perfect their own purposes and proposalls; neither can the good. This is a common truth; *The way of man is not in himselfe, neither is it in him that goes to direct his own steps,* saith the Prophet, (Jer. 10. 23.) That is, he hath not such a command of his way, or of his steps, as to be sure to reach, or attaine unto his end; men would never come into snares, if the dominion of their wayes were in their own hand. *A mans heart deviseth his way, but the Lord directeth his steps,* (Prov. 16. 1.) Not that the heart lyes more out of the command and government of God, then the feete doe; for he saith, (vers. 1.) *The preparations of the heart in man, and the answer of the tongue is from the Lord.* But when Solomon saith; *A mans heart deviseth his way, &c.* I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to thinke any thing which it is not lawfull for them to act, but) he gives them scope to lay their plots and devise their devises to imagine strange things, and he never checkes or takes them off; but when once they come to acting and working, then he comes forth and stops them. God hath suffered many to take compleate counsels against his counsels, and to lay devilish plots against his divine plots; but he never suffered any to compleate their actions against his counsels. When once wicked men come to praëising, let them looke to themselves. God never troubled those first men of the second world, while they were drawing the Scheame, making the model or platforme of their Babel; but when they fell to building, he quickly came downe and confounded them.

Secondly,

Secondly, Observe;

That as a wicked man keepes not the way which God hath appointed, so he comes not to the end which himselfe expected.

He is walking in the way of sinne, and God brings him to punishment, and into snares, there is his end which he looked not for; he goes he knowes not whither; as Christ speakes, (*Joh. 12. 35.*) *He that walkes in darknesse* (that is, in ignorance, or in an evill way, what of him!) *he knowes not whither he goes.* But doth not a man that walkes in darknesse and ignorance propose some end to himselfe? yes, he doth, especially such as are here spoken of; men full of parts, counsel, and wisdom, these are full of designes; but though they are, yet they know not whither they goe, because they shall not goe to that which themselves have designed, but they shall goe to that whither the just judgement of God determines them. *He knowes not whither he goes*; An ignorant man walkes in darknesse, and because he is ignorant of Gods way, he misseth his own end, he proposeth happinesse to himselfe, and he falls into mischief; thus he knowes not whither he goes; wicked men are great lovers of themselves, and it is out of selfe-love that they goe in such wayes as prove nets to themselves. They goe meerely to save or exalt themselves, but they cast downe and destroy themselves; thus they know not whither they goe.

Thirdly, Observe;

It is a severe judgement of God upon wicked men, that they should be the meanes of their owne ruine.

That their own feete should cast them into a net; this speaks wrath pour'd out upon them; as it is a great mercy when God directs his people to use the proper meanes of their own saving and deliverance, helping them to walke in such wayes as have a tendency to their own good; so it is a judgement of God upon wicked men, when they through ignorance, or obstinacy, betray their own peace, or run desperatly upon their own destruction.

And are cast into a net by their own feete.

Solomon in the first of the Proverbs, vers. 18. dehorts the young man from ill company, and intisers to sinne, by this argument; *Their feete* (saith he) *run to evill, and make haste to shed blood, &c.*

And

And they lay waite for their own blood, and lurk privily for their own lives. These men said, (vers. 11.) *Come with us, let us lay waite for blood, let us lurk privily for the innocent without cause; wee will take the spoyle, we will rob and oppresse; yet when the Holy-Ghost comes to make up the judgement concerning the actings of these men, he saith onely this, They lay waite for their own blood, and lurk privily for their own lives;* As if the men had entred that unholy league, on purpose to spoyle themselves, and cut their own throats. They thirsted for their neighbours blood, but they drank their own, they coveted their neighbours goods, but their own became a prey and a spoyle. It will appear at last that all the waiting and privie lurking of wicked men for their brethrens either estates or lives, hath been against their own soules, and a cruelty to themselves; this is a great aggravation of the misery of a wicked man, that he hath so great a hand in it himselfe. The Lord saith by the Prophet *Hosea*; *O Israel, thou hast destroyed thy selfe,* (Chap. 13. 9.) and by *Jeremy* (Chap. 4. 18.) *Thy way and thy doings have procured these things unto thee.* There is a great difference between these two, between that in the Prophet *Hosea*, and this in the Prophet *Jeremy*; the one saith, *Thou hast destroyed thy selfe;* the other saith, *Thy sinnes and thy doings have procur'd these things to thee.* It is true, the destruction of all men, of all Kings and Cities is from themselves meritoriously, whatsoever destruction comes upon them, their sinnes and their doings deserve it; and this is misery enough. But when the Prophet would shew the greatnesse of their misery, he tells us, that their destruction was from themselves *instrumentally*; not onely hath thy sinne procur'd destruction from me, or caused me to send destruction and judgements, but thy sinnes have been the very meanes, by which thou art destroyed. They have lifted up their hand to pull thee downe. In the 14th of the *Proverbs*, and the first, the foolish woman is described by her difference from the wise, in this; *Every wise woman buildeth her house, but the foolish woman plucketh it downe with her hands;* here is her folly and her misery, it would have been misery enough, if (when shee had built a house, or had a house built,) other hands had pluckt it downe over her head, but it is a farre greater misery when a woman shall be so foolish as to plucke the house downe upon her own head; this is the judgement that

that God leaves many worldly wise men & Politicians to, that when they have plotted a great while to pull the house upon the heads of others, it falls upon their own heads; and when they have prepared snares, set their nets, and are waiting to catch their prey, they are ensnared, and their *own* feet cast themselves into the net.

And he walketh upon a snare.

שׁוּב signifi-
cat quicquid in
modum retis
perplexum &
implicatum est.

Est proverbiale
periculi, sicut
ambulare super
prunas. Drus.

That's the second Branch; Mr. Broughton renders, *He walketh upon the platted grinne*. The fence is neere the same with the first, and therefore I shall but touch it. The former word noted a more violent and suddaine action, *He is cast*; here, *He walketh*: Walking is an ordinary pace, and implyes an ordinary course of life. Now when it is said, *He walkes upon a snare*, it shewes that as (in the former clause) a wicked man often falls suddainly and violently into danger; so his whole life is a life of danger; the wicked man lives, but he lives miserably, he lives in the midst of a snare. Some interpret this as a proverbiall speech; *To walke upon a snare*, is like that of walking upon burning coales, or upon fire, both are proverbiall, for extremitie of danger. Hence observe;

That an ungodly man is oftimes secure, but never safe.

Is he safe that walkes on snares? whose ordinary course is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoyd, he falls into the pit; when he thinkes himselfe most sure, then is he neereft confusi-
on; *He walketh upon a snare*. Indeed, every thing that a wicked man hath, or that he sets himselfe about, is a snare unto him.

First, his Table is a snare; when he comes to his Table, and there finds comfortable provision, the fat & the sweet upon it, then he rejoyceth in his portion, and saith, soule take thine ease, eate, drinke, and be merry; yet the curse overtakes him there, *His Table is made a snare, and that which should be for his good, is to him an occasion of falling*, (Psal. 69. 22.) It is a sore evill, when there is no bread upon the Table, but when a Table full of bread is a snare and a famine to us, that is farre worse.

Secondly, His riches are a snare to him; That which a rich man counts his strong Tower, becomes his strong prison. (1 Tim. 6. 9.) *They that will be rich fall into temptation and a snare*
(his

(his riches are a ſnare, a greater ſnare then povertie) and into many fooliſh hurlyfull luſts , which drowne men in deſtruction and perdition.

Thirdly , His wit, parts, and learning , are a ſnare , for which he is ſo much admired in the world, O he is a very witty man, a wiſe man, a man of a deep reach, a notable head-piece, what a nimble, what an eloquent tongue hath he ? ſee how gracefully he expreſſes himſelfe ; yet all this is a ſnare, it had been better for him if he had been a foole, or dumbe, then to have had all that wit, thoſe great abilities, conſidering how he hath employed them. A carnall man preſumes to enſnare all the world with his wit and words, and theſe are often a ſnare for others, but chiefly for himſelfe.

Fourthly , All his relations, his wife, children , friends, all the comforts that he hath in the world are ſnares to him.

Fifthly , Religion ſo farre as he profeſſeth it (a wicked man may make profeſſion of Religion (I ſay) his very Religion) is a ſnare, Religion as the world beares , and as many conceive, the notation of it, hath its name, (a religando) from binding, Religion is a bond, it ſhould be a bond to all men , but it is a ſnare to wicked men, it ſhould be a bond to tie them faſt to God, to tie them to duties, to tie and hold them in the way of holines , but it is onely a ſnare-bond to wicked men ; their outward profeſſion cauſeth them to flatter themſelves in their inward corruption, and they take to themſelves by ſo much the more liberty in evill , by how much they give up themſelves the more to a kinde of bondage in doing good.

Sixthly, and laſtly, Which is more then all , *Chriſt is a ſnare to a wicked man* , when he hath Chriſt in his mouth , when he talkes of Chriſt, he doth but walke upon a ſnare. *If the Sonne make us free, wee are free indeed ; but none are more really in bondage, then they who are but ſeemingly freed by the Sonne. To thoſe that believe, Chriſt is precious , but to the unbelievers and diſobedient, he is a ſtone of ſtumbling, and a rock of offence, that they may ſtumble and fall, and be broken, (1 Pet. 2. 7, 8.)* what a wofull condition are ſuch in, who not onely caſt themſelves into a net, into troubles and vexations, but whoſe higheſt injoyments, temporall and ſpirituall , their profeſſion of Religion, yea, their pretenſions to Chriſt himſelfe, are a continuall walking upon a ſnare.

Bildad proceeds yet further in the explication of this Allegory.

Vers. 9. The grinne shall take him by the heele, and the robber shall prevaile against him.

Wee saw the wicked man catcht in his own snare before; now here is a snare layd for him; his overthrow is discovered two wayes in this 9th verse.

First, A secret evill is set for him; *The grinne shall take him by the heele.*

Secondly, Open violence shall ruine him; *And the robber shall prevaile against him.*

The grinne shall take him.

GRIN est apprehendere & apprehensu firmiter tenere.

The word signifies not onely to take, but to hold that which is taken, and to hold it so as not to let it goe, to hold it firme and strongly, to keepe in safe custody. As the Spouse speakes of Christ (Cant. 3. 4.) *I caught him, and I would not let him goe.* It is this word; now as the soule putting forth faith upon Christ, doth not onely take him and lay hold upon him, but layes hold so, as not to let him goe, sticking close, and cleaving to him. Strong faith doth this, such as her faith was when shee said; *I caught him, and held him, and would not let him goe*; so evill doth not onely take, but hold the wicked fast, so fast, that it will not let them goe; that's the meaning of the word.

The grinne shall take him by the heele.

Before he spake of a net, and of a snare, now of a grinne. Here are all sorts of hunting and fowling Instruments heaped together for the compleating and furnishing of this Allegory. Here, we have the grinne.

GRIN laqueus a GRIN flavit perflavit sibi haurit.

The originall roote signifies to blow or puff with the breath; so the word is us'd (Prov. 29. 8.) *Scornfull men bring a Citie into a snare*; so we translate; it is the word w^{ch} is here translated grinne, and we put in the margin of our Bibles opposit to those words, *Bring a Citie into a snare, or, set a Citie on fire*; because proud scornfull men will not give over contentious speaking, till they blow the spark into a flame, and so *set a whole Citie,* yea.

yea Kingdome on fire; or as some render it, till, *they blow it up*, as a house or Tower is blowne up by the violence of Gunpowder. That Citie and State is indeed brought into a snare which is thus blowne up or set on fire by the unquiet breathings and vexings of scornfull men.

Exsufflant vrbem.

The word also signifies to *whistle softly*, because fowlers and hunters use to draw the prey into the danger of the Grinne by a kinde of soft muscicall whistle. And indeed every man is brought into the grinne or snare by a *whistle*, that is, by some enticing fallacious voyce, tempting him to sin. And hence the same word signifies both.

Sibilo utuntur Aucupes.

The grinne shall take him by the heele.

The heele is taken foure wayes in Scripture.

First, For the whole body; as in the third of *Genesis* and the 16. verse; *Thou shalt bruise his heele*; The Serpent bruised the whole body of Christ, or (as some understand the heele in that Text) the whole humanity of Christ, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone suffered. For though he suffered who had two natures, yet but one did suffer.

Secondly, The heele is taken properly and strictly for the lowest part of the body; *Jacob tooke his brother by the heele*, (*Gen. 25. 26.*) Thus here. For a grinne is usually set to catch by the heele, not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and motions of this life, (*Psal. 49. 5.*) *Wherefore should I feare in the dayes of evill, when the iniquities of my [heele] shall compass me about?* That is, when my finnes or faylings in what I have done, come to my remembrance, or are chastened upon me: every mans heele hath some iniquitie. As wee shall have some dirt cleaving to our heeles while we walke in a dirty world, so there is some dirt, some defilement, upon all our actions, which we may call, *The iniquitie of our heele.*

Fourthly, In a tropicall sence, the heele signifies the later part of a mans life, or old age; so some will needs understand it here; as if the sence were thus; Though the wicked man prosper a great while, the first, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, be-

fore he come to his grave, he shall be catcht, some mischiefe shall fall upon him, or he shall fall into mischiefe, he may prosper a great while, but the grinne shall catch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevaile against him.

DOX præ-
do, latro quod
comam alar.

Constringens
prevalet ei hor-
ridus: nimirum
venator sive
auceps. Jun:

Exardescet con-
tra eum firs.
Vulg:

Mr. Broughton reads it, *the savage shall lay hold on him*; the word which we translate *robber*, signifies any wilde barbarous sort of men, who live out of rule and order; properly a man that lets his hayre grow disorderly, because robbers and violent persons use to let their hayre grow so, either to disguise themselves, or terrifie others. Some by the *Robber*, understand the poore; others, his rich creditors; we, in pursuance of the Allegory, may call the *Robber* the *hunter*, or the *wood-man*, who sets the grinne, and layes the snare, this man, this cunning hunter prevailes against him. When the hunter hath set his grinne for the bird or beast, as soone as they are caught, he comes in and prevailes upon them. The grinne doth not kill, but hold fast till the hunter comes. *The grinne shall take him by the heele, and the hunter or robber shall prevaile over him.* So we translate the word, (*Job. 5. 5.*)

Further, the word signifies also a *thirsty one*; hence the Vulgar translates in the abstract, *Thirst shall prevaile or wax hot upon him*, putting the abstract for the concrete, thirst for the thirsty one, *Thirst shall prevaile against him*; which is thus explained; The wicked man is caught by the grin or toyle, & there he vexeth himselfe till he is weary and thirsty, as beasts that are catcht in a toyle, vex themselves & labour till they pant & breath for life, and are very thirsty; Thus the wicked man shall be catcht in a grinne, wherewith striving to get loose, he becomes the more troubled: It comes nere the same sence in generall, which soever of these we take, namely, that the wicked man as he runs into the snare, so there he shall perith, he shall be held fast till the hunter makes an end of him, and he that sets the snare destroys him. Which falls in with the former interpretation, that the Lord in Justice against wicked men, orders both the grinne to catch, and the hunter or robber to prevaile.

Verf. 10. *The snare is layd for him in the ground, and a trap for him in the way.*

Here are two words of a different roote; for though we translate *snare*, as in the former verse, yet the originall varies; our language is not copious enough for the Hebrew in this particular. The word which here we translate a *snare*, signifies properly a cord or rope, and it comes very neere in sound to our English word *Cable*, which is a great rope, because ropes and cords straiten and hold fast as a snare doth. The word is metaphorically applyed to cruel Creditors, who will be sure to tye their debtors fast as with a cord, that they shall not get loose: It signifies also a pledge, or an earnest; because that tyes us to performance.

The other word that we translate a *trap*, is derived from a roote which signifies to catch, to snap suddenly; *The trap is layd in the way*; that's another engine, by which hurtfull Creatures are taken by hunters. Here are variety of expressions, all tending to the same thing. Reade the like congregating of these words, *Psal. 140. 5. Isal. 24. 17, 18.*

The trap is laid for him in the way.

That is, it is set cunningly, closely, and secretly, it is hid for him; so some translate.

And how is it hid?

It is a hidden trap two wayes.

First, By the cunning skill of him that layes it; He layes it with care, and that it may not be discovered, he covers it with leaves, or shadowes it with boughes.

Secondly, It may be said to be hidden in reference to their blindness who are taken with it; To a blind man all dangers are hidden dangers; they are laid close though they be laid open; especially when there is a Judiciary blindness upon men, that is, when God blindes them on purpose that they may fall into the net and the snare. Solomon tells us, (*Prov. 1. 17.*) *In vaine is the net spread in the sight of any bird*; therefore snares and traps are layd in secret; for, *in vaine is the net spread in the sight of any bird*. Which may be taken two wayes.

First, We may referre the word *in vaine*, to the bird; as if he had said, it will not help the bird, or cause the bird to withdraw

הכל funis
a stringendo seu
ligando.

מלכר a
לכר capiendo.
enim capere de-
notat.
Omnia quæ ad
rete pertinent
hic cogeruntur,
& per elegan-
tem expositionem
eadem fere
res pluribus
sententijs am-
plificatur.
Pined:

draw from the danger, though the net be ſpread in his very ſight. The bird is ſo hungry after the Corne ſtrowed by the net, that though you lay the net in his ſight, yet it is in vaine, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any luſt, it is in vaine that the net is ſpread in their very eye; though they ſee the danger of ſinne, and be told of it; though it be ſaid, if you goe there, you periſh, if you goe in ſuch a way, you will be damn'd and undone; though the net be layd in their very eye, yet it is in vaine, for they ſee the baite, and they muſt goe forwards, pleaſure and profit, upon which luſt is ſet, carries them on againſt all counſel and perſwaſion. Thus it is in vaine to ſuch ſilly birds, they get no good by it, they will not be warned, though the net be ſpread in their very eye. (*Iſa. 26. Chap. verſ. 11.*) *Lord, when thy hand is lifted up, they will not ſee it; ſo it is in this caſe, theſe fooles will not ſee what they doe ſee, they are ſo blinded with ſomewhat that ſin promiſeth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he ſees no danger, no evill, though he ſee it. He hath no ſpiritually, yea no rationally ſight of that, of which he cannot but have a ſenſitive ſight. He falls into the ſnare which he ſees, yet (which aggravates his miſery) he knowes not that he is fallen.*

But rather ſecondly, *In vaine is the net ſpread in the ſight of any fowle*; that is, it is in vaine for the fowler: for if the bird ſee the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to keep the net and ſnare ſecret. And Solomon intimates, that if any man hearing of the danger, withdraw not, he is more a foole then the bird, for he will not come into a ſeene danger. Who can pity thoſe who are taken in a trap which they ſaw, and yet would not avoyd; They who periſh upon theſe termes, ſeeme to be in love with periſhing. *The trap is layd for him in the way.*

From all layd together, the net, the ſnare, the grinne, the trap, and the ſnare a ſecond time, all prepared for the wicked man. Obſerve;

Fiſt, Wicked men are caught at unawares.

A trap, a ſnare, a net, note ſurprizall; Theſe are like ſtratagems

gems or ambuskadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to lie in ambush and use stratagems to take him. Snares take unawares. Solomon (Eccl. 9. 12.) speaks of this misery of man; *Man knowes not his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sons of men snared in an evill time, when it falleth suddenly upon them; the snare takes suddenly, it gives no warning, there is no prevention, no fence against it.*

Secondly, Observe;

Wicked men are usually taken when their hopes are highest, when they think themselves in the very enjoyment of their own desires, and the possession of the good they have a long time lookt for, then God takes them away, and destroys them.

The ground of this observation is, because snares, grinnets, and traps are bayted with meate or some thing that is pleasing to the creature; to be catcht in a trap, is to be catcht with a pleasant morsell. The bird lookes to be well fed, else he would not be ensnared; he seekes for meate where he finds a trap. As the Table of some wicked men becomes their snare, so many run into a snare while they thinke they are coming to a full and well-furnished Table. Hence it is that when wicked men are neerest their hopes, then good men may be furthest from feares; For their hopes, or the things that they hope for, are but as baytes to entice them into a snare; they are catching at the bayte, and thinke nothing of the snare. *When they shall say, peace and safety, then sudden destruction commeth upon them* (1 Thes. 5. 3.) *Upon the wicked he shall raine snares* (Psal. 11. 6.) When it raines we expect plenty, the clouds usually drop fatnesse. The wicked mans cloud drops leanenesse, and raine a shower of snares upon his head. Thus when men are lifted up with hopes of great worldly enjoyments, when they say the day is their owne, they are but ruining into the net, and the grinne will catch them. True Scripture-hopes never make us ashamed, but pure Creature-hopes ever leave us disappointed, and while they offer us a baite, leave us in the trap.

Thirdly, Note;

When wicked men are once catcht, they cannot deliver themselves. Snares are set for such creatures as cannot easily be taken, they

Non est quod nos terreant improborum insolentia; cum enim tuta omnia sibi pollicentur, & aperto visu jamjam prehensuri praedam videntur, tum capiuntur, &c. Merl.

they are so swift of wing or foote, that you must take them at an advantage, or you cannot take them; but the wings of the fowle, and the strength of the beast, avails them not, when the trap hath taken them. Wicked men have usually great abilities, they are swift of foote, and nimble of wing; it is hard to take them, their power and policy are their securitie; but when the Lord brings them into a snare, neither wings, nor feet, neither strength, nor swiftnesse, neither wit, nor greatness shall be able to deliver them. *I (saith the Lord, Amos 2.9.) destroyed the Amorite, whose height was like the Cedars, and he was strong as the Oakes, yet I destroyed his fruits from above, and his rootes from beneath.*

Observe; Fourthly;

A wicked man when he is taken in a judgement, the more he strives to deliver himselfe, the more he is intangled.

Thus 'tis with birds or beasts taken in a net or a toyle: wicked men are *as a wilde Bull in a net (Isa. 51.20.)* they tumble and tesse to get out, but their bands are made the stronger, by their stirring, and their attempts to escape danger, engage them faster in it.

Fifthly; Grinnes and snares and traps are all artificiall, nature doth not set them, the skill and industry of man sets and lays them. Hence observe;

God prepares instruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skilfull to destroy all sorts of wilde beasts, who rise up to annoy his people. Some men are wilde beasts, tearing and spoyling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for these the Lord hath hunters and fowlers, that can set traps and grinnes and spread nets to take them, they have an art in it. The Prophet speakes to this allusion, (*Jer: 16. 16.*) Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountaine, and out of the holes of the rocks. *Nimrod was a mighty hunter before the Lord; The Lord hard him in his eye, or he did not feare to hunt and oppresse in the eye of the Lord. (Gen. 10. 9.)* The Lord hath his hunters, and

and his fishers too; the true Ministers of Christ are fishers of men; and the false Prophet was called a *snare of a fowler in all his ways*, *Hos. 9. 8.* As God hath fishers to catch the soules of men for good, so he hath fishers to catch the bodies and powers of men for their destruction and hurt, when they use their power to the hurt of his. He hath all sorts of crafts-men at his call. In the first of *Zachary* (*v. 18. 20th*) there are *four* Carpenters, (some read *Smiths*) what to doe? *To breake the hornes*; That is, the powers that vexed the Saints, that pushed *Judah* and *Israel*. When tyrants put forth their hornes, God gives commision to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he sends his hunters with nets and snares and traps to spoyle these spoylers.

Sixthly, Observe from the accumulation or heape of words here used, nets, and snares, and grinnets, and cords, and traps, why all these? doe they not intimate to us, that

God hath many wayes, variety of wayes, to catch and take evill men with.

If the net should not take, the snare shall, if not that, the grin shall, if not the grin, the cord shall, if not that, the trap shall: It is threatned in the Prophet; *He that flies from the Lyon, the Beare shall take him. he that flies from the Beare a Viper shall sting him.* His avoyding of one danger, shall be his falling into another, and while he thinks to out-run his trouble, he runs into it. As God hath infinite wayes to doe his people good (he hath more wayes of blessing and delivering us then one; though he can make any one way doe it, yet he hath variety) And as the Lord pardons sin abundantly, (*Isa. 55. 7.*) or multiplies to pardon, that is, he pardons more then one sin, and pardons more then one time, he multiplies acts of pardon. So the Lord hath many wayes to vex and afflict wicked men, he hath variety of judgements, a treasury, a magazine stored with them; He can set up ingine after ingine, instrument after instrument, if one fayle another shall fulfill all his pleasure. Sword, famine, pestilence, povertie, captivitie, are all at his command; He can punish abundantly, or multiply to punish, he can multiply punishments both of a new kinde, and of the same kinde.

Retis, cassis, laquei funiculi, decipula nominibus utitur ut doceat innumeras esse in manu dei rationes quibus homines sua ferocitate ac rapacitate aliis molestos capiat, & captos lace- ret. Merl:

He can adde a snare to a net, a trap to a snare, a grinne to a trap, or he can set up more nets, more snares, &c. till all the wilde beasts and ravenous birds be taken.

Observe ; Lastly ;

Wicked men are to be numbred amongst wilde and hurtfull creatures.

I note this from the allusion of hunting and fowling ; they are either wilde or hurtfull creatures for whom we set snares and traps ; no man sets a snare to take a *sheepe*, or a grinne to take a *chicken*. Beasts and fowles that will not come to hand, or that prey upon those which come to hand, we destroy with nets and traps. God would have us see what wicked men are in the provision he makes to take them ; they are of a wilde nature, they are such as care not for community, all their care is for themselves alone. Such is the nature of all wilde and savage creatures, they live to themselves, they make not a common stock, nor looke to the publicke, but every one is for himselfe. (*Nab. 2. 12.*) they are called Lyons, *who teare in pieces enough for their whelpes, and strangle for their Lyonesses, and fill their holes with prey, and their dens with ravin ; & that's all the care they take ; just enough for their own wives and children, who are there called their whelpes and Lyonesses ; Just enough to fill their own holes or houses, let others be as empty as they will, what's that to them. Let the publick shift for it selfe. Such possibly will pretend the Common-wealth, but they intend onely their private wealth, or the publick no further then themselves are concerned in it, or may gaine by it. Is it not just that these men should be brought into a snare, that every one should set up a trap, and use meanes to catch them. For as he is a good Common-wealths-man that feeds the sheepe, and takes care of oxen ; so he is a good Common-wealths-man too, that sets a snare for Foxes and destroys the Wolfe. As in a spirituall reference it is a part of our duty to take the Foxes as well as to feed the sheepe, so also in reference to civills. They who are like wilde naturall brute beasts, of a savage and hurtfull qualitic, are as the Apostle Peter speaks (*2 Epist. 2. 12.*) *made to be taken and destroyed. God hath raised them up (as he saith of Pharaoh) even for this same purpose, that he might shew his power in them.**

Thus

Thus farre *Bildad* describes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their snares, traps, coards, and grinnes.

V E R S. 11, 12, 13, 14, 15.

11. *Terrors shall make him afraid on every side, and shall drive him to his feete.*
12. *His strength shall be hunger-bitten; and destruction shall be ready at his side.*
13. *It shall devour the strength of his skin, even the first-born of death shall devour his strength.*
14. *His confidence shall be rooted out of his Tabernacle, and it shall bring him to the king of terrors.*
15. *It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.*

THis Context containes the third Allegory, under which *Bildad* shadowes out the miserable state of a wicked man, which he doth with a very tragicall stile, in allusion unto a proceeding at Law, as divers Interpreters state the intendment of these words. And this is pursued and set forth gradually three wayes.

First, By those perplexities, griefes, and gripings which follow the wicked while they live, (*ver. 11, 12.*)

Secondly, By the torments of their dissolution, (*ver. 13, 14.*) where we have the *first-borne of death*, and the *king of terrors*, to whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not onely upon their persons, but upon their estates, houses, and families, when they are dead, and taken out of the world, at the 15th vers; *It shall dwell in his tabernacle* (when he shall be cast out of his dwelling, and *brimstone shall be scattered upon his habitation.*

That I may not interrupt the opening of these words in making out the Allegory upon every passage, I shall shew it briefly upon the whole in five particulars.

Allegoria ab exemplo foreſt reorum, qui grauiſſimis criminibus tenentur.
Jun:

*Terrores sunt
quasi apparito-
res & lictores
regis cujus me-
minit (v. 14.)
Jun.*

First, A wicked man is here compared to a notorious Malefactor, whose crimes render him as obnoxious to the Lawes of man, and the severest sentence of a bitter death.

Secondly, The terrors and distractions spoken of in the 11th and 12th verses, are as the Sergeants and Officers of the Court, who prosecute offenders, to arrest or apprehend them, and so to bring them to Justice.

Thirdly, The troubles which this wicked man is cast into, shadow out the smart upon his body, fines and confiscations upon his estate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it selfe, which is the chiefe and summe of all punishments, is here compared to a dreadfull King, or to a king of terrors, who is as the Judge before whom this offender is brought for his tryall, and final sentence.

Fifthly, The abiding of evill upon his tabernacle, and the pawning out of destruction, expressed by *brimstone scattered upon his habitation*, is an allusion to that part of the Judgement which is pronounced upon malefactors, whose houses are pulld down when themselves are put to death, and their dwelling places made for ever inhabitable. *Nettes shall possesse their pleasant places, thornes shall be in their tabernacles, (Hos. 9. 6.)* The place that harboured such wretches in former times shall be unfit for man to dwell in; onely wilde beasts, *the Owle and Shrichowle shall rest there, and finde for themselves a place of rest, (Isa. 34. 14, 15.)* for, *Brimstone shall be scattered upon his habitation.*

In all this Bildad secretly strikes thorough the fides of innocent Job: he is the mark at which his parable aymes. Bildad had heard Job complaine; First, of terrours (*Chap: 6. 4. Chap: 7th 14.*) and now he leaves them as his portion. Secondly, he had heard him complaine of spoyleing and desolation (*Chap: 16. 7. 11.*) and now he tells him of destruction at his side, and of a desolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (*Chap: 9. 17, 18. Chap: 10. 16, 17. Chap: 13. 25, 26. Chap: 16. 13, 14.*) and now he tells him, *That the strength of his skin shall be devoured.* Fourthly, He had heard Job speaking of himselfe as a dying man, as a man already arrested by death, as a man for whom the graves were ready, and he saying to corruption, *Thou art my father, &c.* and here he tells him.

him of the first-borne of death, and of the king of terrors.

From all which Bildad seemes to argue the matter thus against him in the present Allegory.

Onely wicked men are terrified and tormented with feares of destruction, with the killing thoughts of the first-borne of death, with the dreadfull apparitions of the king of terrors.

But thus it is with thee by thy own confession.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all these evils doe belong. So much of the Allegory in generall.

I shall now open the termes and parts of it distinctly.

Verſ. 11. *Terrors shall make him afraid on every side.*

The word which we translate Terrors, signifies extreame terrors, such as put a man out of his wits, or make him not himsele; Thus it is said (1 Sam. 16. 14.) concerning Saul, that the Spirit of the Lord went from him, and an evill spirit from the Lord troubled or terrified him.

There is a twofold Terror.

There is a terror from without, and a terror from within.

Terror from without, is the evill which we feele; the terror from within, is the evill which we suspect or feare.

The Text is chiefly to be understood of the later sort of terrors, *Terrors shall make him afraid*; Though he be full of outward trouble, yet inward trouble shall be most troublesome and vexatious. The deadly arrow shall dwell in his side, and the sorrowes of death shall take hold of him, before death comes neere him. *He dyes alwayes, that lives alwayes in the feare of death.*

These terrors are conceiv'd by some to be nothing else but the afflictions, twitches, & stings of conscience, which heathen Poets call Furies; These they fancied continually hurrying and vexing notorious offenders; bloody and treacherous men. Such they supposed posselt with furies which were nothing else but disquietments of conscience, when guilt rising up, looked gastly upon them, and stared them in the face.

Others interpret these terrors of Devils, or evill spirits; *Terrors shall make him afraid*; That is, evill spirits terrifie him. This differs little from the former; for he may truly be said to

Nos generaliter quoscumq; terrores intelligimus: nisi magna ex parte illi per Satanam susciuntur. Merc-

Terrores sunt
 Damones.
 Rab: Sel:

be hurried and vexed with Devils, who is terrified with his own evill conscience; That conscience which hath nothing of God in it, hath much of the Devill in it, and is an open Court for evill Spirits.

Yet wee may further distinguish of three sort of terrours.

First, There are terrours from God, and these the Saints the best on earth may be filled with. (*Psal. 88. 15.*) *He man complains, from my youth up while I suffer thy terrours I am distracted. Thy terrours,* that is, the terrours which thou (O God) sendest or inflicttest.

Secondly, There are also the terrours of Satan; As God sets himselfe against his people, so he lets Satan loose upon them; who can easily dart terrours into their spirits; as God shoots in his poysoned arrowes, so doth the Devill too; God doth it as a Judge, the Devill as an Executioner.

Thirdly, There are terrours of conscience; conscience performs many parts in man; First, Conscience acts the part of an observer, or watcher; Secondly, Conscience acts the part of a witnesse, and brings evidence against us; Thirdly, Conscience acts the part of a Judge, and pronounceth sentence; Fourthly, Conscience doth the office of a tormentor; Conscience it selfe can punish those, whom it adjudges to punishment; Conscience gives deeper wounds then care, and may well be compared to the *Vulture* which Heathens feigned eating out the heart or liver.

All these terrours make wicked men afraid; God terrifies some immediately; others are terrified by Satan; and a third sort by the gripes and convulsions of their own consciences. Or we may joyne all together, God awakens conscience, and gives Satan libertie to terrifie sinfull men.

Hence observe;

A wicked man is subject to continuall terrours.

Terrour doth not alwayes seaze upon him, but it alwayes may; there is no keeping off terrours, unlesse sin be taken off, unpardoned sin pursues with feare; guilt and terrour are as the shadow and the body; as by the shining of the Sunne, the body casts a shadow, so by the darknesse of sin guilt causeth terrour.

There is a threefold terrour upon a wicked man.

First,

First, There is a terrour rising from the evill which hee actually feeles; whiles he is pained, he is afraid, and is jealous that his present sufferings are but the earnest of those which are to come, or but the foretaste of a fuller cup of sorrow.

Secondly, There is a terrour from the evill which he really foresees; though at present he feeles nothing, yet he foresees much; and while he is at ease, he doubts and suspects he shall not.

Thirdly, There is a terrour where there is no reall evill either felt or foreseene, but onely imagined. The figments of the braine trouble as much as visible or sensible troubles; no feare is more terrible, then that which is a feare of nothing; Evills which are not, nor ever shall be, render our lives as burdensome, as those which are. Of such terrour the Psalmist speakes (Psalm. 53. 5.) *There were they in great feare,* (where was that? in some place of great danger sure, or in the valley of the shadow of death: the Psalmist tells us; *There were they in great feare where no feare was.*

But can a wicked man be in any place where no feare is?

I answer, where ever he is there is a feare that he might feare, but he is often there, where there is no such feare as he feareth; his usuall feare is no feare, or the thing which he feares is meerely a fancy, a shadow of feare; that which he feares he would not feare, did he but know what he feared; *There were they in great feare where no feare was. They shall fly* (saith the Scripture) *at the noyse of the shaking of a leafe;* that is, they shall feare where no feare is; There's no hurt in the falling of a leafe, much lesse in the shaking of it; and therefore no reall feare, or nothing to be feared.

Put these three together, and it must needs be that the life of a wicked man under sin and guilt is subject to continuall terrour; what with the trouble he feeles, and what with the trouble he really foresees, and hath just cause to feare, and what with those troubles that he fancies, *fearing where no feare is*, he must needs have a life full of terrour, or, as the Text speakes, *Terrour shall make him afraid on every side.*

Againe, Consider the miserable state of this wicked man is not describ'd by outward evills, which vex the flesh, and are grievous to sense, as poverty, sickness, paine, but by terrour, which

which is an affliction upon the spirit ; Hence observe ;

That terrors are worse then troubles , the feare of evill is more grievous then the feeling of it.

The dread of an enemy is more killing then an enemy ; The Lord assures Israel, (*Exod. 23. 28. and Deut. 7. 20.*) *I will send hornets before thee , which shall drive out the Hivite , the Canaanite , and the Hittite before thee.* These hornets may be taken properly ; God who sent an Army of lice and flies to destroy *Ægypt*, might much more use hornets, which are a more terrible creature, and have a more cruel sting, to subdue the *Canaanites* ; Yet the hornets may be rather taken metaphorically, for the sting and terrour wherewith God did strike the hearts of those enemies ; *I will send a hornet before you.* That is, terrors. Which we finde fulfil'd (*Josb. 24. 12.*) *I sent the hornet before you, which drave them out from before you, even the two Kings of the Amorites : but not with thy sword, nor with thy bow.* What these hornets were is plaine in the second Chap. of *Josb.* ver. 11. where *Rahab* the Harlot made this acknowledgement ; *That the feare of them was fallen upon the people of the land , and that their hearts did melt because of them.* Before ever Israel did strike a stroake, they overcame, before ever the *Canaanites* saw the hoast of Israel, they fled before them. God sent an Army of feares before the Army of the *Israelites* ; *Your feare is fallen upon us.* Feare is a cruel hornet, it quickly stings to death. It is said (*Hest. 9. 2.*) *The feare of the Jewes fell upon all people ;* feare overcame them first, and then the *Jewes* overcame them, putting in execution the Kings commandement ; *They layd hands on such as sought their burt, and no man could withstand them.* They who cannot withstand the feare of an enemy, shall never be able to withstand the enemy himselfe.

Now, as when a people are taken with the terrour of an enemy, the enemy needs not take them ; they are conquered without fighting, and beaten without a battel. So dismaying feare of any kinde, or from any other cause doth the like ; when that once takes hold upon the heart, 'tis no matter whether the evill it selfe ever come in sight. For as joy and comfort are better then those things from which they result. *Paul* speaking of those darke times and places, when and where Gospel-light had

had not shined, yet adds (*Ab. 14. 17.*) That, God did not leave himselfe without witnes, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse. Food is a great mercy, but gladnes is a better. Some have been satisfied with gladnes, who have not been fill'd with food (*Hab. 3. 17.*) but no man was ever satisfied with a fulnes of food, while he was empty of gladnes. David prayes, Lord restore to me the joy of thy salvation, (*Psal. 51. 12.*) The joy of salvation is more refreshing then salvation; though a man be in the state of salvation, yet if he have not the joy of it, what is salvation it selfe to him? As we may have many outward temporall mercies, and yet not have the joy of them, so we may have spirituall and eternall mercies without that joy which is annexed to them. David had the salvation of God, his soule was in a safe state, he was not fallen from Grace, nor out of the love of God, yet he wanted the joy of it. Now, (*I say*) as the joy of salvation to our feeling, is better then salvation it selfe, and the gladnesse wee have with our food, then our food; so the terrours, affrightments, and amazements which come with any judgement, are more afflictive then the judgement: and God can seperate these two when he pleaseth. For as God can give a man food, and no gladnesse at all, riches and no comfort at all; so he can give trouble and no terrour, affliction and no feare at all. Many a good man hath had abundance of the one, and not the least touch of the other. But as trouble is the portion of a wicked man, so terrours usually accompany his troubles, if they come not before his troubles.

Againe, The words, *on every side*, are an allusion to a besieged Citie. As Christ threatens *Jerusalem*, (*Luk. 19. 43.*) *The dayes shall come upon thee, that thy enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on every side; thou shalt not be able to escape any way, there shall be no path, no port open; so here, terrours shall make him afraid on every side, his soule shall be so straitly beleagured with armies of evils round about, that he shall not have the least hope to make an escape. This is the height of the misery of a wicked man. It is ill to have terrour on any side, but to have terrour on all sides, how terrible is it? The Prophet Jeremy gives *Pasbur* that wicked false Prophet this doome, (*Chap. 20. 3.*) *Thy name shall not**

be call'd Pashur (he would give him a new name, what was that?) but *Magor-missabib* (the word of the Text) feare round about, which way soever thou lookest, thou shalt see feare, or thou shalt have visions of amazement round about thee.

Yea, A man that is under the guilt of sin, hath feare not onely round about him, but above, beneath, and within him; he hath terrours comming upon him from above; *The wrath of God is revealed from heaven against all unrighteousnesse*; he hath terrours from beneath, hell smoakes up wrath against him, and vomits consuming fire to burne him up; he hath a spring of feare within, his own spirit is restless, and meditates terrour every moment. Now he that hath terrour falling from above, rising from beneath, springing from within, and begirting him round on every side, shall never want his belly-full, his heart-full of terrour.

A believer may have much terrour upon him, and manifold terrours about him, but he is not beset with terrour on every side; he hath ever some passage, some way free; when many doores of hope are stopt, yet he sees some open; or if none appeare open, yet he hath hopes to see those blockes and barres removed. At least, he hath courage to venture, though he hath but little hope to speed. When he is at worst, he argues it as the Leapers did (*2 Kings 7. 4.*) *If we say, we will enter into the Citie, then the famine is in the Citie, and we shall dye there; and if we sit still here we dye also.*

Thus many times a godly man is put to it, if I goe such a way I shall dye, I see no hopes, or if such a way, I shall be lost too, I see no hopes. But though death waited upon these two proposalls of the Leapers, yet then they had a third which gave them some glimmering beames of light, some remote appearances of life. *Now therefore come and let us fall unto the host of the Syrians, if they save us alive we shall live: and if they kill us, we shall but dye.* As if they should have said, We cannot make an absolute conclusion either for or against our selves if we goe out to the Syrians, come, we will try and put it to a venture, at the worst we can but dye, and 'tis possible, that we shall live.

Thus at the worst, a Believer hath some thing, upon which he can pitch, if not with a probability, yet with a possibility of escape and deliverance. And if we should suppose his terrours

on every side, so that the creature can yeeld him no possible reliefe or remedy, yet the way upward is open, and he can send to heaven for help and comfort, when the earth shews him nothing but terrour on every side. When he walkes in much darknesse of spirit, and sees no light, even then the Prophet counsels him, *to trust in the name of the Lord, and stay upon his God, (Isa. 50. 10.)* And though God seeme to cloud his face, and cloath himselfe with thunder against him, though he seeme to forbid his trust, and to beat him off when he stays upon him, yet he can plead interest, when he hath no evidence, and sticks to the Covenant of his God, when he hath no encouragement from God. *Saints had rather trust and stay upon an angry God, then a pleased creature.* And hence the Apostle when he speaks of the foret temptations which befall the Saints, yet assures them (1 Cor. 10. 13.) *That as there had no temptation taken them, but what was common to man, so, that God was faithfull, and would not suffer them to be tempted above what they were able, but would with the temptation also make a way to escape, that they might be able to beare it.* Here is a comfortable word; though you have terrours on every side, yet you shall escape; you shall have strength to beare it, while it is upon you, and you shall not alwayes beare it: God can and will make a way for his to escape; onely a wicked man is so compassed about and made afraid with terrours on every side, that he shall not escape; though, as it follows in the last words of the verse;

They shall drive him to his feete.

There are different readings of this clause.

First, Thus; *His feete shall breake him*, or he shall stumble so hard (through his feare) against the ground that he shall fall, and his feete (by reason of his fall) shall breake him. As if he had said, when he assayeth to flee away from terrours, he shall breake himselfe by falling, not deliver himselfe by fleeing.

Secondly, Mr. Broughton renders; *They shall presse him at his feete*; That is, where ever he goes terrours shall presse him: As if he had said; If this man who hath terrours round about, and on every side, should at any time make an escape, and breake thorough them; yet terrours shall presse him at his feete; where ever he goes, terrour will follow and over-take him. To presse a man at his feete, as, to tread upon a mans heels, may

Confringent enim pedes sui: ut pedibus in terram allidatur & proster-natur.

be taken as a proverbiall speech, noting a very hard and a close pursuite.

*Disiciunt cum
ad pedes ejus.
Jon: i. e. fugi-
entis & vaga-
bundi vestigiis
insistunt, donec
sistunt ipsum
regi. Id:*

A third renders it thus ; *And shall cast him downe at his feete ; Terrours shall make him afraid on every side, and cast him downe at his feete ; At whose feete ? It is resolved thus ; At the feete of the King of terrours, or, of the Judge.* This man thinkes to make an escape, and get out of the hand of trouble, but terrour shall arrest him, and cast him downe bound at the feete of the Judge.

The sence is faire from each of these three rendrings, but I rather take a fourth.

They shall drive him to his feete.

*Huc illuc vagus
& errabundus
præ metu : nullo
loco possit sub-
sistere, ubiq;
obversante ei
æetrore.*

That is, *They shall make him flee or run for it ; Terrour shall hurry him up and downe, and even drive him to his feete.* While his minde is unsetled and cannot rest, his body shall not. His heart wanders, and so doe his feete. He cannot stay any where, because wheresoever he comes, terrours follow and dog him, he may change his place, but he cannot change his company ; in what place soever he is, terrours are with him ; These presently drive him to his feete, he would out-run his terrours, or finde a place, where they should not finde him, but he cannot.

The approach of terrours have a different effect, as persons differ.

First, They drive some to their defence.

Secondly, They drive others to their feete.

When terrours and troubles appeare to men of courage, and of a sound minde, they goe to their armes and weapons, they stand upon their guard. (*Hest. 8. 41.*) As soone as *Abasbueross* had granted the *Jewes* liberty to defend themselves against their enemies, they presently gathered together, and stood for their lives ; they gathered themselves together ; they did not run away, they were not driven to their feete, but to their hands. Their enemies had Authority to destroy them (for the Kings Writ was not withdrawne ; onely he sent a second Writ whereby the *Jewes* had liberty to defend themselves) terrour was on every side, yet they gathered together to stand for their lives, and to oppose their enemies.

Thus when terrours appeare and draw neare the innocent, God gives them a spirit and power to stand upon their guard, and to withstand their dangers. But when terrours meete guilt

ty conſciences, they drive them to their feete, they ſee no hope nor helpe, but in running away, and that ſhall not helpe them neither. Such was the judgement upon *Jeruſalem*, as Chriſt intimates (*Mat. 24. 20.*) when he bids them pray, *That their flight might not be in winter, nor on the ſabboth day.* This implied, that their beſt help ſhould be in their flight, and their ſtrongeſt refuge in running from the danger; The terrour which made *Cain* afraid on every ſide, drove him to his feet, His own tongue could not conceale the courſe which his heart intended; *I ſhall be* (ſaith he) *a fugitive and a vagabond in the earth* (*Gen. 4. 14.*) The terrour which purſued our firſt Parents after they had ſinned, drove them alſo to their feete; *Adam and his wife hid themſelves from the preſence of the Lord among the trees of the Garden* (*Gen. 3. 8.*) Hence note;

Flight is an argument of Guilt.

When troubles drive us to our feete, not to our hands, when we dare not reſiſt our dangers, but run from them, in ſuch caſes, either our dangers are extreame great, or which is worſe, our ſpirits are extreame little, and our fortitude nothing at all. It is a miſerable ſafety which is ſought by running away; ſuch feare ſhewes the mans condition to be worſe then his affliction. God threatens his own people, that if his feare did not keepe them from ſinning boldly and preſumptuouſly againſt him, their own feare ſhould make them run cowardly and baſely from the face of their enemy, they ſhould be driven to their feete, not to their hands for helpe, and they are but miſerable helpers: they that flee, flee in confuſion, and ſo may as well run upon the danger as from it; they may ſoone run into their hands whom they feare, but they cannot get out of the reach of their feare. When the ſpring of feare is within our ſelves, we cannot be delivered from feare, untill we are delivered from our ſelves.

Thus the righteous God either keepeſ wicked men in on every ſide, as cloſe priſoners, that they cannot flee, or elſe being driven to their feete, they flee and run from that which ſuch as they cannot eſcape, as is further evident in the next verſe.

Vers. 12. *His strength shall be hunger-bitten, and destruction shall be ready on his side.*

יהי רעב אנן
erit fames opu-
lencia ejus.

The Hebrew is very elegant, and speaks in the abstract; *His strength shall be famine*; not famished, but famine, his strength shall turne famine, or famine shall be his strength. We render, fully to the sence of the Text, *His strength shall be hunger-bitten.*

There are two opinions about *this strength*, what is meant by it.

First, Some understand it of his children. As if having shewed calamitie falling upon his person in the former verse, he intended here to shew the calamitie of his familie. *His strength*, that is, *his children shall be hunger-bitten.* And the reason why this word is applyed to children, is, because children, especially the first-borne, are their parents strength, (Gen. 49 3.) Jacob saith of Reuben; *Thou art my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* All children are their parents strength, in reference to their birth and generation; Dutifull children are their parents strength, or a strength to their parents by defence and preservation. (Psal. 127. 4, 5.) *As arrowes in the hand of a mighty man, so are children of the youth, happie is the man that hath his quiver full of them.* Arrowes are offensive weapons, yet because that which smites our enemies, is a meanes of safety unto us, we may well call these living arrowes our defence. Jacob called his youngest son Benjamin, *the son of the right hand*; As hoping (say some) that son would prove a strength, or as his right hand to him, yet that phrase doth rather speake the neerenes and dearenes of that son to him, whom he would love and take care of, as of his right hand.

And thus we may interpret it here, *His strength shall be hunger-bitten*; That is, want shall enter into his family, and eate up his children: This curse is at once prophesied and threatned (Psal. 109. 9, 10.) *Let his children be fatherles, and his wife a widow; Let his children be continually vagabonds, and beg; let them seek also their bread out of desolate places.* It is an affliction when children are left fatherles, and the wife a widdow; but for children to be hunger-bitten, & to beg their bread, or to eate their bread

precariouſly, meereſly upon courteſie; this is a great judgement; As it is a truth, that the children of many wicked men are hunger-bitten, ſo ſome Expoſitors fix upon this interpretation as the truth of this place. But I rather keepe to the firſt channel, that the deſcription of the wicked mans perſonall evils is here continued, and therefore.

Secondly, by *ſtrength*, underſtand his riches, his fulnes and worldly abundance; his very abundance ſhall be reſolved into want. This Hebrew word is ſometimes tranſlated *riches* or *ſubſtance* (*Höf.* 12. 8.) And riches are elegantly called ſtrength.

Firſt, Becauſe riches ſtrengthen a man to attempt great matters, they make him daring and venturous. He that hath a full purſe, and a great ſpirit, what will he not enterprize?

Secondly, Riches are a ſtrength of defence, or as a ſtrong Tower (eſpecially in the opinion of worldly men) to proteſt againſt the aſſaults of trouble, and the approach of dangers.

Both theſe wayes riches are a man's ſtrength. But in both theſe the wicked rich man ſhall be ſhorten'd, his ſtrength ſhall be hunger-bitten. Heare note;

Creature-fullneſſe cannot preſerve from want, creature-ſtrength cannot preſerve from weakneſſe.

He ſaith not, the ſtrong man ſhall be hunger-bitten, but his ſtrength ſhall, and his very plenty ſhall be famine; the bleſſing of God gives plenty in famine, or ſufficiency in want; but where the bleſſing of God is wanting, there is a want in all outward ſufficiency. Chriſt tells the Devill in answer to his firſt temptation in the fourth of Matthew, *Make theſe ſtones bread; it is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.* A man may have bread, and yet not live, he may fill himſelfe with all manner of worldly comforts, and yet be comfortleſſe. (*Luk.* 12.) *The life conſiſts not in abundance.* A full purſe, or a full Table cannot maintaine life. The promiſe is, (*Pſal.* 33. 19.) *That God will deliver the ſoules of his from death, and keepe them alive in famine.* As God can deliver his in death, and continue life, without the meanes of life; ſo he can let a wicked man famiſh in fulnes, as well as take away his fullneſſe. Which latter *Hannah* in her ſong, (*1 Sam.* 2. 5.) ſpeakes as an experience; *They that were full have hired out them-*

*Elegantè robo-
ri tribuit, quod
ipſimet impio
erat tribuen-
dum. Merc:*

themselves for bread, and they that were hungry, ceased. That is, the rich had not so much meanes left as would feed them with ordinary bread, much-les with dainties and curious fare; they hyred themselves out for bread; they were forced to worke for a living, yea to sweate for a crust. 'Tis extreamest famine, when they that have bread enough, cannot fill the selves; but 'tis extreame famine when they who were full have no bread. The Prophet threatned famine in that extremity, (*Isa. 5. 13.*) *Their honourable men are famished, and their multitude are dyled up with thirst.* If there be any water to be had, the multitude, the common sort will have it; water is a common commoditie (even as the ayre is) and usually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore starve. Therefore to say, *their honourable men are famished*, argues the greatnes of a famine. And that's the reason which some give of *Dauids* choice (*2 Sam. 24. 14.*) when God offered him, which he would of those three Judgements, *Warre*, or *Famine*, or *Pestilence*; he chose the pestilence; and gives the reason; *Let us fall now into the hand of God, whose mercies are great, but let me not fall into the hand of man.* He durst venture himselfe rather to the sword of God, then to the sword of man, not as if he thought, that man could strike harder, or wound deeper then God, but because he knew God would temper his stroakes with mercy, which man would not. And yet *David* makes choice of that judgement, which put him in equall hazzard of falling by it, with the meanest of his Subjects. For had he chosen the sword; The King might have secur'd himselfe in some strong Fort or Citie, thousands of the people might fall by mans sword, and his person not come neere the danger. Againe, if he had chosen famine; *David* being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutt'd it selfe upon multitudes of his people, while he, possibly, might have had a plentifull, at least, a sufficient Table. Therefore *David* to shew the ingenuity of his spirit in this election, chose a judgement, to escape which his outward Greatnes and power gave him not the least advantage; He put himselfe meerely upon the mercy of God, who chooseth to be punished by the immediate sword of God; whereas if the sword of man or famine be sent against a Nation, Princes

can

can make the best shift to avoyd the danger in the one and hunger in the other. For as (according to that of the Prophet) when the poore can get no water , so when the great and the rich can get no bread, then famine hath its full scope , rides (as it were) in triumph, and hath done its worst.

His strength shall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of materiall food ; For while the man continues in his strength, and hath all creature-comforts about him, somewhat pincheth and pines his spirit, he is vexed and hunger-bitten in the midst of plenty. Hence note ;

A wicked man is never satisfied.

The righteous shall abide satisfied, there shall be no hunger upon his spirit : *dis-satisfaction is the hunger, contentment is the fullnes and satiety of the soule.* Many are hunger-bitten, who have more bread then they can eate. Was it not so with Haman ? we read him boasting of a banquet, yea making proclamation of his strength, power, and greatnes (Hest. 5. 11.) Haman told them of his glory, and of his riches, & the multitude of his children, & all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King ; and he said moreover, yea Hester the Queene did let no man come in with the King unto the banquet which shee had prepar'd, but my selfe, and to morrow I am invited unto her also with the King, &c.

This man had all the honour and power, which that mighty Monarch could powre upon him ; neverthelesse, we may report him hunger-bitten, as appeares in the next verse ; Yet all this (saith he) availeth me nothing, so long as I see Mordecai the Jew sit at the Kings gate. As if he had said ; What though I and the King banquetted with the Queene to day, and shall to morrow, yet it is not onely hunger, but death to me to see this man thrive whom I would not have live. Thus because he could not have his will upon an honest man, to subdue and destroy him, all that he had was nothing to him, for it avayled him nothing. What we account doth us no good, is to us (how good or how great soever it is) no better then nothing.

There is such a spirit in wicked men, though they live upon
L 2 the

the fairest termes in the world, though they be quiet and peaceable, and have profits and pleasures more then they can manage, or tell what to doe with, yet all is nothing, unles they can have their wills upon such as stand in the way of their pride and ambition. What tell yee me (saith such a one) that I have a great estate, that I may take my fill of pleasure, unlesse I may also take my fill of revenge, and throw downe every man that stands not by my favour, or with my interest. Nor is it any wonder, that wicked men are never at rest with what they have; seeing it is not possible that he who makes the world his all, should ever be satisfied, if he had all of it, much lesse (which is all that any man but the first ever had, or I believe ever shall have) with a piece of it. *Abab* had a Kingdome, he was rich and full; yet though he had the fulnes of a Kingdome, he was *hunger-bitten for a vineyard* (1 King. 22.) This is a fore judgement, and it is daily inflicted upon the spirits of many wicked men: they have bread enough, riches enough, gold & silver enough, yet they are bitten with hunger after some forbidden fruit; which if they get not, all is lost to them which they have gotten. And as somewhat which they want, hinders their enjoyment of all they have: so somewhat which another man hath, hinders them more then all their own wants. Such a man prospers, & is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. *His strength shall be hunger-bitten.*

And destruction shall be ready at his side.

In proprie vapor et nubes que sursum attollitur, unde pro infortunio et calamitate, que super aliquem ut nubes quadam incidit sumitur. Merc:

The word which we render *destruction*, signifies vapours, ascending up from the earth, condensed into a cloud: and (among the Rabbins) it is usually applyed, to any (as we speake) misfortune, or calamity, which comes suddainly and falls downe upon us like a cloud when it melts and dissolves into a storme-shower; Any unexpected evill may well be called destruction wrapt up in and dropt from a cloud. *Destruction shall be ready prepar'd or fixt*; so the word is rendred, (Psal. 108.) *O God, my heart is fixt, or my heart is prepar'd.* So here, destruction prepared, or ready at hand, it is not to be now debated or resolved on, what it shall be; That's done long agoe. Some interpret this readines, in allusion to a judiciary tryall, where the penalty

penalty is set and determined by the Law. Destruction is ready according to Justice for the offender ; It is ready, as it follows in the Text.

At his side.

Some of the Rabbins, who interpret the former word *Strength*, for *Children* (as was toucht before) in pursuite of that, interpret *his side*, for, *his wife*. The Hebrew word signifies either the side or the rib ; hence 'tis rendered, *Destruction shall be ready at his rib*, or, *upon his rib* ; that is, destruction shall be upon his wife, who was a rib taken out of Man (*Gen. 2. 21.*) Thus the Rabbins descant upon it ; *His strength*, that is, his children shall be hunger-bitten, and *destruction shall be ready at his side*, that is, it shall waite upon his wife whether soever shee goes. So here is a description of compleate destruction. The wicked man, in his person, as also in his wife and children shall be destroyed.

Others expound it onely of wounds in his own side or rib. In the booke of *Samuel* we reade of wounds given, under the *fift rib*, because there wounds are most killing and deadly.

Another reades it in the Concrete, not *destruction shall be ready at his side*, but *the Destroyer shall be ready at his side* ; His enemy shall waite on him to destroy him. But the abstract hath a greater force and elegancy. To say, *destruction shall be ready at his side*, is more then to say, the destroyer shall be ready at his side.

Therefore fourthly, all that I conceive lyes in this expression, (*Destruction shall be ready at his side*) is this, to shew that he shall have a suddain and an unavoydable destruction ; for those evils which are at our side, are so neere us, that we can hardly acquit our selves of them. Evills at a distance may be avoyded, but if they come up close to our very sides, how can wee escape ?

Some Criticks tell us, that *latro* the Latine word for a theefe, is *quasi latero*, because he lyes by side of a man, he skulks in a bush, or rides close by the travellers side, talking with him, and then falls upon him ; that's also the elegancy of the Hebraisme.

Forte parata destructio est poena & supplicium constitutum legibus, & prae paratum somnibus. Pined:

Effractor paratus ad costas. Cajet:

Latrones dissi sunt quasi laterones, latent enim ad insidias et ex latere adorianur.

Habere aliquid ad manum & ad latus utrumque significat habere aliquid proximum. Bold:

Hence Obſerve;

Fiſt, *God hath deſtruction ready for evill men ; he hath bent his bow, and made it ready ; he hath alſo prepared for him the instruments of death ; he ordaineth his arrows againſt the perſecuters,* (Pſal. 7. 12, 13.)

When we ſee a bow bent, and the ſhaft puld out of the quiver, and put upon the ſtring, then a man is ready to ſhoote ; Divine deſtructions may be acted as ſoone as threatned, they are not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he ſaith ; *Goe to the fire that is prepared for the Devill and his Angels ;* The fire is made, the treaſure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people ; his pardons and mercies are not to ſeek, he hath them at hand, he is *good and ready to forgive,* (Pſal. 86. 5.) Whereas moſt men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at laſt. But God is ready to forgive ; he hath (as it were) pardons ready drawne (as a man who would be ready to doe a buſineſſe, he will have ſuch writings as concerne the paſſing of it ready) there is nothing to doe, but to put in the date and the name ; yea indeed the date and the name are put in from all eternity. Thus the Scripture ſpeakes to ſhew how forward, God is to doe good ; He needs not fit his heart to it, his heart is ever in the exacteſt fitneſſe. Now as God hath mercies ready for his own people, ſo he hath deſtructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlaſting.

Againe, As a godly man is uſually ready to doe good, *O God, my heart is prepared* (ſaith David) ſo God is ready to bring evill upon them who continue to do evill ; and therefore feare not when you ſee men ready bent and ſet to doe miſchiefe, their deſtruction is more ready then they are to deſtroy, and God can bring deſtruction upon them in a moment.

Secondly, Note.

Deſtruction comes ſuddainly upon wicked men, and ſurprizes them unawares.

Chriſt will come at laſt upon all the world ſuddainly, but the ſurprizall ſhall onely be upon wicked men. The Apoſtle ſhadowes

shadowes this in two Alluſions, (1 *Theſ. 5. 2, 3.*) For your ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night; for when they ſhall ſay, peace and ſafety, then ſuddaine deſtruction cometh upon them as travaile upon a woman with childe, and they ſhall not eſcape. The theefe gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, ſo alſo in the leſſer dayes of judgement, thoſe of this life.

Obſerve, thirdly;

There is no running away from that deſtruction which God ſends.

Can a man run from his ſide? deſtruction is at the ſide of a ſinner; where ever his ſide is, there deſtruction is; Evills which have a Commiſſion from above, never faile to finde the offender; we may eſcape the evill which man plots, man may make ready a thouſand deaths for us, and we out-live them all; as Paul ſaith of himſelte; *In Damascus, the Governour under Aretas the King, kept the City with a Garriſon, deſirous to apprehend mee: And thorow a window in a basket, was I let downe by the wall, and eſcap't his hands.* Paul got cleare away, though man laid deſtruction at his ſide; but if God lay deſtruction, there is no window to get out at, nor basket to be let downe by; we can neither ſtand before the judgements of God, nor out-run them.

Verſ. 13. *It ſhall devoure the ſtrength of his ſkin, &c.*

The 13th and 14th verſes containe the ſecond degree or ſtep of the miſery of a wicked man. *It ſhall devoure the ſtrength of his ſkin.* Deſtruction was ready at his ſide, in the former verſe, now it devoures; the word ſignifies to ſwallow up at a bit, and ſo to devoure as to conſume and bring to nothing; it notes thoſe conſumptions which fire and ſword make. They are terrible consumers, cruell devourers; theſe ſhall devoure like a hungry monſter.

The ſtrength of his ſkin.

The originall word which we tranſlate *ſtrength*, ſignifies properly a bough or branch of a tree; it ſignifies alſo the barre of adore.

And

And hence it is that some render, *It shall devour his branch*; and by this branch the members of his body may be meant, because as the body of a tree shoots forth branches, which are as its members, so the body hath many members, which are as its branches, and so the same word may very well serve both.

*Comedet vesles
cuis ejus, come-
det vesles ejus
primogenitus
mortis. Jun:*

Againe, Others translate, *It shall devour the barres of his skin*; bones are as the barres of the skin, and therefore the strength of the skin, like barres, the bones beare up and support both skinne and flesh.

The strength of his skin.

*Devoret pul-
chritudinem e-
jus. Vulg:
Mors devoret
spectosa ejus, 70.*

The Vulgar reads, *It shall devour the beauty of his skin*; the strength, say wee, the beauty saith he. The Septuagint follows that reading, death shall devour his most beautifull things, or those things which were most amiable and pleasant in his eye.

Our reading is very sutable both to the context and to the originall word; for the members of the body are the strength of it, and the barres of a doore are the strength of it; therefore, *it shall devour the strength of his skin*, containes and takes in both.

It shall, what shall? What is the antecedent? Some say the devourer is famine, of which he spake in the former verse; *His strength shall be hunger-bitten*; famine shall devour; famine is a great devourer, famine eats up both the strength and the beauty of the skin, it sucks the marrow of the bones, all fade before the face of famine, (Lament. 4. 5.)

Others understand destruction or misery in generall, as the devourer, *destruction shall be ready at his side, it shall devour*. That is, destruction shall devour the strength of his skin; so it is onely a repetition of the same thing, with an elegant force and heighning of the sence.

The first-borne of death shall devour his strength.

The thing to be opened in this latter branch (the sence being the same with the former) is, what we are to understand by the *first-borne of death*, and how this phrase and forme of speech is us'd in Scripture; There are divers opinions about it.

*Mors devoret
primogenitum
ejus. Rab: Dav.*

First, One of the Rabbins conceives, that it is to be expounded

pounded by an Hypallage; as if the first-borne of death shall devoure, were put for Death shall devoure his first-borne: That is, his strength, as the first-borne is called. But wee need not make such an inversion in the words; and therefore

Secondly, This first borne of death say others, is the Devill, because he was the author of death, he brought death into the world, for he brought sinne into the world, he by temptation and Adam by hearkning to the temptation. The Apostle makes the derivation of death from Adam, (Rom. 5. 12.) Death entred by one, and we may safely derive its pedegree yet higher by one; for death entered that one, by the Devill.

Againe, The Devill may be called the first-borne of death, because he hath the power of death in his hands: So the Apostle, Heb. 5. 14. For as much then as the Children are partakers of flesh and bloud, he also himselfe likewise took part of the same, that thorough death he might destroy him that hath the power of death, that is, the Devill; He that hath the power of death is the first-borne of death. The Devill hath the power of death, not as if the Devill could by his will cause men to dye, or passe a sentence of death upon them; for this is too high a priviledge for the Devill, he hath no such power of death; It is the sole priviledge of God himselfe to have this power of death. The power of death, and the power of life are committed to Christ, whom he will he slayes, and whom he will he makes alive. But the Devill is said to have the power of death as Christ gives him a Commission, armes him with a power to inflict death upon wicked men and unbelievers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (Revel. 9. 11.) in the Hebrew *Abaddon*, and in the Greeke *Apollyon*, that is, the Destroyer, or, if you will, the Executioner, the Hangman. God puts the businesse into his hand, therefore he it is that hath the power of death. Some of the Hebrewes say upon that place, that God doth set some speciall evill Angel over some wicked men, he puts the power of death concerning them into his hand; and so he is the first-borne of death; but I shall not stay upon that.

Thirdly, Others by the first borne of death, conceive that we are to understand the disease which first seazeth upon the body before the man dyes; for death when it seazeth upon the body, appears

*Angelus mortis
propositus vel
mortis princeps,
cui a domino po-
testas data est
homines inter-
mendi. Merc:*

*Primogenitus
mortis est mor-
bus gravissimus.
Rab: Jos.*

Morbus gravissimus, a quo mors abest proximè ex usu scripturae mors appellatur, quod enim parum differt a forma perfecta illius sibi nomen vendicare solet.
Sanc:

Primogenitus mortis est maior animi quem mors præmittit ut sibi præparet hospitium.
Cajet.

Primogenita mors est, quæ naturalis ætatis prævenit finem.
Aquín: Liran:
Primogenitus mortis est proverbiale dictum, pro morte non vulgari sed violenta & maxime Horrenda.
Primogenita mors. Vulg: Primogenitus mortis est mors quæ præ aliis mortibus, tanquam fratribus, in enecando duplicem veluti & potissimam potestatem habet.

appeares first in a disease or a distemper, and so the disease is as it were the eldest sonne of death. The disease being that which death sends forth and necessarily followes, it is therefore called the first-borne of death; as it were death it selfe; for those things which are neere accomplishment, though they are not fully accomplished, receive the name, title, or denomination of the thing accomplished. As a man contending with another, if we see he hath a great deale the better of him, though the other make resistance, yet we say, he hath the victory over him: And as Christ himselfe (Job. 19. 30.) when he was alive upon the Crosse, struggling and striving with the powers of darknesse about the deliverance of Man, cries out, *it is finished*, and yet the work was not then done, it was not finished till he dyed indeed; but because he saw he had the better of the day, and he was assured that he should carry it through, therefore thus he spake before the worke was totally and compleatly finished. So a disease, a malignant disease, a mortall disease, taking hold upon any man, may be call'd the first-borne of death; that is, such a disease as death hath begotten; or you may call it death it selfe, because death will certainly and suddainly follow.

Fourthly, The first-borne of death, say others is that trouble of minde, that anguish or sorrow which death sends as a harbinge to take up its lodging in the spirit of a wicked man; The afflicting fore-thought of death, is a death, or the first-borne of death.

Fifthly, Some take the first-borne of death, to be an early death, or death in the flower and strength of age.

Sixthly, The first-borne of death, is some unusuall or extraordinary death; that is, looke upon that death which is most deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the first-borne of death: hence it is that the vulgar translation reads, *not, the first-borne of death*, but *the first-borne death*; that is, whatsoever death is more deadly, and bitter, more cruell and painfull, that death, which among all the wayes of dying, carries away the preheminance, that death, which is the very strength of death, and hath in it a double portion of dying, *that's, the first-borne of death*. And so the first-borne of death, is nothing else but a proverbiall speech for an

extraordinary death, for an extreame bitter death ; For as it is among our children, there is the first-borne, the eldest, and then the younger, as they stand in their degree, but among them all, the first-borne is chiefe ; so here, That death which among all other deaths is the chiefest, such a death is the *first borne of death*, and such a death shall seaze upon the wicked man. And hence also Mr. Broughton (as I conceive) avoyding the letter of the Originall (which he seldome doth, yet here he doth it,) instead of the *first-borne of death*, saith, *a strange death shall eate the branches of his body*. And wee finde in Scripture this usage of the word applyed to others, in whom there is an eminency, or a high degree in any kinde, though not literally the first-borne, because the first-borne hath the preheminance above the rest of his Brethren ; As *Jacob* saith of *Ruben*, his reall first-borne ; *Thou art my might, and the beginning of my strength, &c.* And the Law provided, that a double portion should be given to the first borne, yea though he lay under some accidentall disadvantages, (*Deut. 21. 17.*) *He shall acknowledg the Son of the hated for the first-borne, by giving him a double portion of all that he hath*; though he were a son of a wife that he hated, yet this must not be pleaded as a bar to his privilege. Though the mother was hated, yet the sonne must be honoured. Where note (by the way) that he speakes comparatively of hatred, that is, though she were a wife whom her husband did not love with strength of affection, yet if she hath borne him his strength, his first-borne, he must acknowledge his right, by giving him a double portion. According to this Analogy we are to understand the Prophet *Isaiah* speaking of the first-borne of the poore. (*Ch. 14. 29, 30.*) *Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken ; for out of the Serpents roote shall come forth a Cockatrice, and his fruit shall be a fiery flying Serpent, and the first-borne of the poore shall feede, and the needy shall lye downe in safety. The first-borne of the poore, is not to be interpreted of the eldest son of the poore, but by the first-borne of the poore, the Prophet meanes those who were most poore, extreame poore, those who were so farre from having a double portion of worldly things, that they had no portion at all. Or they are called the first-borne of the poore, because they had only a double portion of want and poverty, or were oppressed under the very strength of it.*

Scriptura ob maxima primogenitorum præ aliis filii privilegia vocare solet primogenitum quicquid in suo genere aliis antecellit. Bold:

*Carus sanctorum
quos primitivos
appellavit, non
quod omnes primi
natura solverint
maurum u-
teros sed quia
major honor pri-
mogenitis lege
tribuebatur, eo-
rum praeftantiam
significavit per
hanc Appellatio-
nem. Theod:
in 1. Colofs.*

Now, to shew that God would raise his Church, and lift her up, and give his afflicted people deliverance, He assures them, that *the first-borne of the poore*, that is, such as were doubly poore, doubly afflicted, should feed and be comforted. Thus, In the 12th of the *Hebrewes*, ver. 22, 23. Believers are all called the Congregation of the first-borne; But yee are come to Mount Sion, and unto the Citie of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the Assembly and Congregation of the first-borne, &c.

Why the first-borne, not because all believers, all Saints are elder brethren, or such as were the first-borne of their parents; for the first-borne may be an unbeliever, and the younger may be a Saint, a believer. But he calls them the Congregation of the first-borne, because they shall all be dealt with as the first-borne, they shall all be looked upon as the strength of Christ, and all shall have a double portion, they shall all have that honour which the first-borne hath, a fullness of excellency and dignity; hence their title, is, *the Congregation of the first-borne*.

So we are to understand that of the Apostle, (*Col. 1. 18.*) where we finde two expressions, standing directly opposite to this in the Text; he calls Christ *the first-borne from the dead*; He is the head of the body the Church, he is the beginning, and the first-borne from the dead; as Bildad here speaks of the first-borne of death, or the first-borne death; So Christ is called (as it were) in way of opposition, *the first-borne from death*. Christ is called *the first-borne from death*, not onely because he was the first that did arise to an immortall life, (some there were that did rise before, as when Christ dyed the graves were opened, and some arose, but Christ was the first that did arise to an immortall life) and so he was (in a sence) begotten and borne againe; there was an heavenly nativity in his resurrection, therefore he is called the first-borne from death, death gave him up, and was delivered of him for ever. Now (I say) Christ was not onely called the first-borne from death, (upon this account) but because he was the chiefe, and (as it were) the exemplar and leader in the resurrection, he was the highest in the resurrection, and his resurrection was most glorious. Thus he was *the first-borne from death*, he arose with the greatest glory and preheminnence.

In the 15th verſe of the ſame Chapter, Chriſt is called *the image of the inviſible God, the firſt-borne of every creature*; that is, the higheſt, the full'eſt of glory among all creatures; for we are here to take heed of the ſence of the *Arrians*, and others that follow them, who take hold of this Scripture, where Chriſt is called *the firſt-borne of every creature*, as if the ſence were onely this, *that Chriſt is the chief'eſt creature* (though it be a truth, that according to his humane nature he is a creature, and ſo the chief'eſt creature, but they reſtraine it to the whole perſon, as if he were onely the chief'eſt of creature) and not God at all. For he is not onely in his humane nature the chief'eſt creature, but according to his divine nature, the beginning of all the creatures; ſo he is called (*Revel. 3. 14.*) *The beginning of the creation of God*, which we may explaine by, *the firſt-borne of every creature*, he is the beginning of the Creation of God, not *principium principiatum* onely, *the beginning begun*. Chriſt may be called the beginning of all the creation of God, becauſe God looked on him firſt: but alſo he is *principium principians*, the beginning of the creation, becauſe every creature had its beginning from him. Chriſt is the active beginning, or beginner of every creature; For as the Evangelist *John* gives it out (*Ch: 1. ver. 2, 3.*) *The ſame was in the beginning with God; All things were made by him, and without him was not any thing made that was made*. Againe, the Lord ſpeaking of *David* to the height in the Letter, and of Chriſt in the figure, ſaith, (*Pſal. 89. 27.*) *I will make him my firſt-borne, higher then the Kings of the Earth*; that is, he ſhall be my chief'eſt, my higheſt, my onely one. Thus as the firſt-born among the living, or from the dead, ſtill denotes the choi'eſt of thoſe who live, ſo the *firſt-borne of death*, is the chief'eſt, the higheſt, the ſtrong'eſt death that any man dyes when he is gathered to the dead.

Laſtly, Some labour much to fix it upon a particular death, and would ſhew us what this firſt-borne of death, this moſt deadly death is; and upon debate, the vote caſts it upon famine; which ſome conceive alſo moſt proper to this place, in reference to the words before, *His ſtrength ſhall be hunger-bitten, deſtruction ſhall be ready at his ſide. The firſt-borne of death*; that is, (ſay they) *Famine*, the chief'eſt of deaths ſhall devour his ſtrength, and make an end of him: For though wee

*Dubio procul il-
la primogenita
mors est famēs,
quæ non est in-
firmitas: vel
morbus ſed con-
tinua mors, quæ
non datur ama-
rior, &c. Bold:*

may ſay, there are as many deaths as there are diſeaſes and wayes to death, yet there are three great deaths, which doe as it were ſtrive for preheminance; firſt, Sword; ſecondly, Plague; and thirdly, Famine; theſe are, as it were, the *firſt three* among the Deſtroyers of mankind: ſometimes in the Prophets God puts a fourth, and ſaith, *My foure ſore Judgements*; as if they were Judgements above all the reſt: and then I remember the *evill beaſt* comes among them; but ſword, peſtilence, and famine are the *firſt three*, and according to this opinion famine is put for the firſt of the three, the chiefſt of the three, like the *Tachmonite* (2 Sam. 23.) I finde one Interpreter ſo confident of it, that he ſaith without all doubt by the *firſt-borne death*, he meanes famine, which is not an infirmitie or a diſeaſe tending to or giving us warning of the approach of death, but is it ſelfe a continued death, and the moſt bitter death. And indeed the Prophet Jeremy in his *Lamentations* ſeemes to give the preheminance to famine; *They that be ſlaine with the ſword, are better then they that are ſlaine with hunger; for theſe pine away, ſtricken through for want of the fruits of the field,* (Chap. 4. 9.)

But I rather take it of any ſort of death, as it is heightened and made grievous by circumſtances, then conclude or faſten it upon any one ſort of death; For as any kinde of ſinne may by circumſtances be ſo aggravated, and made ſo exceeding ſinfull, that it may juſtly deſerve to be ſtiled, *The firſt-borne of ſinne*; ſo likewise may any puniſhment or death, *which is the wages of ſin.*

Hence obſerve;

The Lord hath various degrees of Judgements, and of deaths, to powre out upon the wicked.

Some deaths are but like younger Brethren, others are like the firſt-borne. It is with puniſhments and judgements as it is with finnes, there is a difference in the degrees of them; though all finnes be of the ſame quality, yet all are not of the ſame quantitie; upon ſome finnes the ſinner layes out his ſtrength, and commits them with all his might, theſe may deſervedly be called the *firſt-borne of ſinne*, and ſuch finners the *firſt-borne of finners*; as Polycarpus answered Marcion the Hereticke when he came into his preſence, and asked him if he did not know him; Yes, ſaith he, *I know thee well to be the firſt-borne of Satan.* Now, I ſay,

*ἡ πρώτη γεννη-
μένη ὁ πρωτότοκος
τοῦ σατανᾶ.
Euseb. lib. 4.
Eccl. Hiſt.*

I say, as there are degrees in sin and sinners, among whom some are as the *first-borne*, so there are degrees in punishment; and therein lyes the exactnes of Justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgements upon all offenders, would be very unlike to Justice; And there would be much inequality in such equalitie. The Lord tells *Babylon*, who was the first-borne of sinners, (*Isa. 47. 9.*) *Judgements shall come upon thee in their perfection*; perfect judgements are the portion of a perfect sinner; where there is a compleatnesse of wickednesse, there the compleatnesse of wrath shall be powred out, even the first-borne of death.

Now, as the *first-borne* is our strength, so (which is observable) 'tis added in the Text; *The first borne of death shall devour his strength.* Hence observe;

That all the power of man fayles before the messengers of the wrathfull power of God.

Strength shall goe forth to devour strength; Though sinne be armed, though an association, or an hoast of sinners be in Armes, and stand upon their guard, though the strength of each one among them be *the strength of stones, and his flesh of brasse*, as *Job* complained his was not (*Chap: 6.*) yet God can provide a judgement that shall devour it all at a bit, and swallow it as a morsell, he can have a *first-borne* judgement to dispatch the *first-borne*, the strength of sinners. The Prophet *Iaiab* in a holy scorne invites all the enemies of the Church to joyn forces and counsels, to put their strength and their wit together: *Gather together on heapes, O yee people, and gird your selves*, (and againe he saith) *gird your selves*. Of all strength, united strength is the strongest, united weaknesse is very strong, how strong then is united strength? Hence Politicians advise (*divide & impera*) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he saith; *Gather together, gird your selves, and yee shall be broken in pieces.* (*Isa. 8. 9.*) Make your selves as strong as you can, see if I cannot devour your strength. Doe your worst against mee, and the best for your selves, yet all shall be brought to nought. Creatures may be dealt with, and kept out; but there is no
forti-

fortifying againſt the Almighty. When the Lord comes to aſſault or batter, then all our ſtrong Holds, even our ſtrongſt holds ſhall be, as the Prophet ſpeakes (*Nab. 3. 12.*) as the riſe figs, which if they be ſhaken fall into the mouth of the eater; and by how much any man is the more confident, that his ſtrong hold, will hold out in the day of aſſault or batterie, by ſo much the ſooner ſhall it be rendred up or beaten downe, as it followes in the next verſe.

Verſ. 14. *And his confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of terrors.*

As if he had ſaid, though this man was ſo ſtrong, that he grew confident, (ſtrong men are uſually confident) yet not onely his ſtrength, but, *his confidence ſhall be rooted out of his Tabernacle.*

כח signifi-
cat aliqua in re
ſpes omnes poſi-
tas habere &
toto animo con-
quieſcere.

His confidence.

The word ſignifies ſuch an aſſurance and acquieſcence of ſpirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about ſucceſſe; He is not afraid that the danger will come, or that the ſucceſſe will not; he ſits downe ſecure and feels not the leaſt paine of ſo much as one jealous thought; *Confidence is the mother of ſecurity, and the daughter of pride.*

His confidence ſhall be rooted out.

He doth not ſay, it ſhall be ſhaken, weakened, or much abated, but it ſhall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and ſpreads it ſelfe in the ground, that growes up and ſends forth goodly fruitfull branches; but when he hopes to devoure the fruit, the fiſt-borne of death devoures his ſtrength, and his confidence ſhall be rooted out; to roote out, notes totall deſtruction.

Hence obſerve;

The worſt of men are apt to be confident of good things.

Such a one *Bildad* deſcribes in this Scripture, and yet he is full of confidence, *None have ſo great hopes, as they who have leaſt reaſon to have any.* Some wicked men have a plerophorie (as the Apoſtle ſpeakes) their ſayles are filld with confidence, they are ſure

ſure of good things in this life, and of eternall life, they are high-built in hope, but they have no ground, no foundation for their hope. Theirs is a meere preſumption, who are full of ſinne, and yet full of hope; full of wickednes, and yet full of confidence; Saints who are full of holineſſe, are yet often full of feare; full of ſincerity, yet full of doubts; fancieſ of faith, are eaſily gotten, and as eaſily loſt. Many are high flowne, who never knew what the laying of a good foundation meanes.

His confidence ſhall be rooted out.

Note;

Secondly, *The confidence of wicked men ſhall be deſtroyed totally; it is rooted out.* The confidence of a godly man may be ſhaken, and much unſettled: now he is well aſſured, and anon he queſtions all, but his confidence ſhall never be rooted out. (*Pſal. 112. v. 10.*) *The deſire of the wicked ſhall periſh;* That is, thoſe things that he is moſt deſirous of, his deſires live, yet they live as a puniſhment, not as a bleſſing, becauſe the thing he deſires, dyes; *His deſires ſhall periſh.*

As his deſires periſh; ſo his confidence ſhall. The thing that he was confident of periſheth, and at laſt confidence it ſelfe, both roote and branch, act and habit, is rooted out. *Solomon (Pro. 10. 20.)* by way of oppoſition ſets the one over againſt another; *The hopes of the righteous ſhall be glad;* That is, he ſhall ſee the thing he hopes for, or the thing he hopes for ſhall come to paſſe, this will make him glad; When the man who hopes is glad, then his hopes are ſaid to be glad; *but the expectation of the wicked ſhall periſh;* that is, the thing he expects ſhall periſh, and then his expectation ſhall periſh too, he is weary of expecting, he waites no longer. *Faith is the ſubſtance of things hoped for;* but he that hath no faith, how can his hope have any ſubſtance, i.e. He can have no true hope in the good of the promiſe, who hath no true faith in the truth of the promiſe. Unleſſe faith live, hope muſt needs give up the Ghoſt, or be as the giving up of the Ghoſt.

A godly mans hope failes not, becauſe his faith doth not; the thing he expects may faile, worldly things faile him often, and ſo may his preſent ſenſe of ſpirituals, yet his expectation failes not: when nothing appears to ſenſe, his hope is vigorous and his confidence retaines not onely life but ſtrength.

But.

But when the sence of what a carnall man would have, is lost, his confidence is also lost, when the one goes, the other stays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence spoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence shall be rooted out.

Whence? from what ground, where was his confidence rooted? The text saith;

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation.

First, Some conceive that this Tabernacle is his body; He trusted much in his strength, in the strength of his body, as much as in any other strength. Now (saith he) his confidence shall be rooted out of this Tabernacle; he thought he had such strength, such a good constitution of body, that it would have stood like a Castle against all batteries; but it proved a Tabernacle, whose stakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint clearly adhere to this translation, rendring it thus; *Health shall be broken off from his Tabernacle*; that is, his body shall decay. *Rumpatur de tabernaculo suo sanitas. Sept: Paul (2 Corinth. 5. 4.) Wee in this Tabernacle groane; That is, in this body. I shall shortly lay downe this Tabernacle, saith Peter, (2 Epist. 1. 14.) that is, my body. The Lord Jesus while he was in the world did but tabernacle with us a while; The Word was made flesh, and dwelt among us, (Joh. 1. 14.) He dwelt amongst us as in a Tabernacle.*

The body is called a Tabernacle; first, because it is weake; secondly, because it is moveable: When a Tabernacle is reported for strength or continuance, 'tis extraordinary. (*Isa. 33. 20.*) *Looke upon Sion the Citie of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that cannot be removed, and the stakes thereof can never be taken away, neither shall any of the cords thereof be broken.* This is a strange kinde of Tabernacle, this Tabernacle may goe for a house, yea 'tis better then any house, a Tabernacle that shall never be removed. The Prophet speakes thus by way of opposition to common worldly Tabernacles;

nacles; Tabernacles were ordinarily removed and taken down, their stakes were soone puld up, and their cords broken. But *Sion* at last shall be such a Tabernacle as shall not be removed. But how soone is the Tabernacle of mans body removed? the stakes thereof are easily taken away, and the cords thereof broken; There is no trusting to it for a day, yet the wicked man trusts to it, as if it were set up for Eternitie. Here's his confidence, he thinkes to live long, that his body should hold out in all winds and weathers, but downe it shall, dye he must. *Let not the strong man glory in his strength, but let him that glorieth glory in the Lord.*

Secondly, By Tabernacle we may (according to Scripture) understand *The place of Worship*; so his confidence shall be rooted out of his Tabernacle, is as if it had been plainly said, All the confidence (he may pretend to have very much) that he hath in God shall faile him; The wicked mans confidence growes strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applyes himselfe to a bodily exercise in outward ordinances; Thus 'twas with the *Jewes* (*Jer. 7. 3, 4.*) their confidence was rooted in the Tabernacle, and at last it was rooted out of the Tabernacle; they cryed, *The Temple of the Lord, the Temple of the Lord are wee*; they thought to carry it against all, because they were a Temple, a Tabernacle, and they had the pure institutions of worship among them. In this they trusted and were rooted, when there was false swearing and lying among them, when they committed abomination against God, and dealt falsely with one another, yet then their confidence was in the Tabernacle. Some thinke *Bildad* aymes particularly at the *O-ratory* or publick place of worship, which *Job* had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. *Eliphaz* took him up thus in the 4th Chapter, *Is this thy feare and thy confidence? thou buildest much upon thy religious attendance at the Tabernacle, that thou art a worshipper, yet God hath rooted out thy confidence, and manifested that thy Religion is vaine. Saints are planted in the house of God, (Psalm. 92. 13.) they have a kinde of rooting there; but though the Tabernacle be a good rooting place,*

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Secondly, By Tabernacle we may (according to Scripture) understand *The place of Worship*; so his confidence shall be rooted out of his Tabernacle, is as if it had been plainly said, All the confidence (he may pretend to have very much) that he hath in God shall faile him; The wicked mans confidence growes strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applyes himselfe to a bodily exercise in outward ordinances; Thus 'twas with the *Jewes* (*Jer. 7. 3, 4.*) their confidence was rooted in the Tabernacle, and at last it was rooted out of the Tabernacle; they cryed, *The Temple of the Lord, the Temple of the Lord are wee*; they thought to carry it against all, because they were a Temple, a Tabernacle, and they had the pure institutions of worship among them. In this they trusted and were rooted, when there was false swearing and lying among them, when they committed abomination against God, and dealt falsely with one another, yet then their confidence was in the Tabernacle. Some thinke *Bildad* aymes particularly at the *O-ratory* or publick place of worship, which *Job* had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. *Eliphaz* took him up thus in the 4th Chapter, *Is this thy feare and thy confidence? thou buildest much upon thy religious attendance at the Tabernacle, that thou art a worshipper, yet God hath rooted out thy confidence, and manifested that thy Religion is vaine. Saints are planted in the house of God, (Psal. 92. 13.) they have a kinde of rooting there; but though the Tabernacle be a good rooting place,*

yet we cannot roote firmly there, unlesse we are rooted in Jesus Christ. To roote in Tabernacle-worke, or in the bare use of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godlinesse, and to communion with Christ; what is this but building upon the sand? Many come often to the Tabernacle, who are meere strangers to Christ; they use pure ordinances, but are themselves impure. These may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he puls them from the hornes of the Altar, or slayes them there, as Solomon gave commandement concerning Joab. *Many shall say, Lord, Lord, have we not prophecied in thy name, &c. To whom Christ will professe, I never knew you, depart from me yee that worke iniquitie, (Matth. 7. 22, 23.)* That Text is this second interpretation of the Text in hand, and speakes to us fully what it is (in this sence,) for any man to have his confidence rooted out of the Tabernacle.

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then *his confidence shall be rooted out of his Tabernacle*, is no more but this, it shall be rooted out of the place where he dwells; as if Bildad had said, the wicked man hath a great deale of confidence in his outward state and worldly prosperity, in the riches, honour, and greatnes of his house, yet all these shall fayle him; And then the act of trusting is put for the thing trusted unto; *His confidence*; that is, that which he confided in, shall be rooted out of his Tabernacle, he trusted in and boasted of the multitude of his riches, when suddenly they made themselves wings, and fled away.

Hence, note;

First, *There is no assurance of earthly things.*

Confidence in that which perisheth in the using, must needs perish when we come to use it.

Secondly, Observe;

Where a wicked mans greatest confidences are, there his greatest disappointments are.

The world is his God, the earth is his hope, his Tabernacle

is.

is his delight ; As his Tabernacle is full of the creature , so he is full of confidence in his Tabernacle ; There he lives , and there he loves , yet nothing can protect him from utter extirpation , when the wrath of God begins to dig about him ; *His confidence shall be rooted up.*

This *Bildad* further aggravates in the last part of the verse ;

And it shall bring him to the King of terrors.

It shall bring him ; what shall bring him ? his broken confidence will doe it ; when confidence is spoyl'd , man is amazed ; This brings to the King of terrors.

And who is this King of terrors ?

The King of terrors ! a strange title ! we have heard and read of many titles given to the Kings of the earth , but rarely , if at all , of such a one as this.

Who is this King of terrors ?

This black Prince , or (as some translate) Prince of clouds and darknesse , because darknesse and clouds are full of terror.

It was shewed before that some interpret the *first-borne of death* , to be the Devill , because he hath the power of death. The same opinion concludes *The King of terrors* to be the Devill , or *Beelzebub* the Prince of Devils. As the Poets fabled *Pluto* King of those infernall Territories.

The Scripture speaks sometimes poetically , yet alwayes holily and spiritually.

Secondly , The King of terrors , is strong and mighty terror. As *the first-borne of death* , notes the most deadly death , so , *the King of terrors* according to that hebraisme notes those terrors which are most terrible. Such terror as overcomes , subdues , and keepes downe all other terrors , and makes them as subjects to it , such a terror as is chiefeft and greateft among terrors , that is , the King of terrors.

This hebraisme is frequent in Scripture , in the language whereof a *man of blouds* is a most cruel bloody man , and a *man of deceits* , is a man exceeding deceitfull ; and a *man of sorrows* (as Christ is called *Isa. 53. 3.*) is a man full of sorrow ; and a *woman of fornications* , is a woman extreamely immodest , and given up to uncleane desires. Hence this generall rule , *That a*

Principem Daemonum intelligit , sicut poeta plutonem regem inferni finxerunt. RAO:

Sel: Scriptura aliquando poetice loquitur. Merc: Rex terrorum videtur phrasi Hebraica dici maximus & potentissimus terror , qui inter ceteros principum tenet. Pined:

Nomen substantivum genitivi casus & numeri multitudinis junctum alteri substantivo singularis numeri vices gerit superlativi. Bold:

substantive of the genitive case plurall, joyned with another substantive of the singular number, doth increase and aggravate the sence, and stands in the place and force of the superlative degree.

Againe, As because of the excellency and prehemineny of the first-borne; every thing which doth excell in any kinde, may be call'd the first-borne; so by the like proportion, because of the eminency of a King, that which is great in any kinde, may be called *King*. In this sence (*Job 41.30.*) the Whale is called *King over all the Children of pride*, because he is a creature of a vast and mighty body, and is described full of contempt, and prouder then the proudest. (*1 Sam. 25.36.*) The feast that *Naball* made is said to be like the feast of a *King*, that is, a great feast. In that sence, great terrour may suitably be called here, the *King of terrour*. Some labour much to place it upon a particular; and say, the *King of terrours* is death; and so according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution, *Destruction shall be ready at his side, it shall devoure the strength of his skinne, the first-borne of death, (a strange way or kinde of death) shall devoure his confidence, and roote it out of his tabernacle, and he shall be brought unto the King of terrours, to death it selfe; there's an end of him.* The Philosopher (in this sence) call'd death the *King of terrours*, when he called it the most terrible of terrible things; there we may rest the interpretation of this Scripture, he shall bring him to the *King of terrours*, that is, to death, or to his last end.

Calset super eum quasi rex, interitum, Vulg:

Calcere autem est calcare vincens, & triumphans est.

There is another reading which I finde much insisted upon by the Latine Translator, who saith not as wee, *It shall bring him to the King of terrours*, but *terroure shall tread upon him as a King, or destruction as a King shall tread and trample upon him*; and so it is an allusion to those Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread upon their necks; wee finde *Josbua* commanding the people of *Israel* to tread upon the necks of the *Canaanitish* Kings, in token of the victory obtained over them, (*Job. 10.22.*) And as God in his providence gave them power to set their feet in triumph upon the necks of Kings, so it was a Custome among the ancients, when victorious Princes led captived Princes in triumph, to lay them prostrate on the ground, & tread upon their bodies,

or

or goe over their necks, in token of their totall overthrow and subjection. Thus (according to the present reading) death and destruction like a conquering King shall tread upon the wicked man. This hightens the fence still, to tread and trample upon another, is a note of absolute Conquest. (*Psal. 91. 13.*) *Thou shalt walke upon the Lyon and Aspe, the young Lyon and Dragon shalt thou tread under thy feete*; Thou shalt tread upon them, not accidentally, as a man treads upon an Adder or a Serpent in the way: but his meaning is, thou shalt intentionally tread upon them like a Conquerour, thou shalt tread upon them to testifie thy dominion over them. So (*Luke 10. 19.*) when the Lord Jesus gave that promise to his Disciples that they should doe great things, he saith, *And you shall (saith he) tread upon Serpents*, that is, you shall have power to overcome whatsoever may annoy you; serpentine power is all hurtfull power, whether littall or mysticall. As the Apostle assures all beleivers, (*Rom. 16. 20.*) *God shall tread downe Satan (that old Serpent) shortly under your feete*. Thus death or destruction shall tread upon the wicked like a King.

Taking this *King of Terrours* for death; which interpretation I pitch upon.

Observe;

That, death is very terrible.

It is the *King of terrours*; It is very terrible under a threefold consideration.

First, It is terrible, if we consider the Antecedents, the forerunners, or harbengers of death, which are paines, sicknesses and diseases, these are terrible.

Secondly, It is terrible, if we consider the nature of it; What is death? Death is a disunion; all disunions are troublesome, and some are terrible. And as some disunions are terrible, so those are most terrible which rend that from us which is neereft to us. The disunion of neereft friends, of a loving husband and wife, how grievous are they? Now death makes a disunion of those that are neerer then husband and wife, even of soule and body. These are (as I may say) more then married together; Husband and wife are one flesh, but soule and body are one person. This marriage-bond is broken by the violence of death.

And

Mos erat apud imperatores constantinopolitanos ut capium hostem & humili distentum in illius cervicibus & collum insultando conculcarent.
Cedrenus.

And not onely is death a disunion, but it is also a privation: every privation hath some terriblenes in it, but this is not an ordinary privation, this is a totall privation. Death is such a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; so of all those things which appertaine to life, all worldly riches, all worldly relations; all worldly comforts, all worldly honours are removed by death; it layes all low, it equals the highest with the lowest; *death is the greatest Level-ler*, as the Poet saith; death levells Scepters and plowshares, it makes all alike.

*Mors sceptraligonibus a-
quat.*

Thirdly, There is a terriblenesse in death in regard of the consequents; rottenness and corruption consume the dead, and darknesse covers them in the grave. These naturall consequents of death are terrible.

But death is yet more terrible if we step beyond this naturall consideration of it; This makes it terrible to Heathens, who lookt no further then the grave; but to looke on death as the fruit or wages of sin, and as sin is the sting of death, this renders it most terrible. We may make a threefold gradation of the terriblenesse of death.

First, To godly men; secondly, to moral men, who live without any great wickednesse, yet still in a state of nature; thirdly, to wicked men, who have an awakened conscience as well as a conscience extreamely guilty.

Death is sometimes a King of terrours, very terrible to the godly; though they have reason to look on death (in a sence) as the King of Comforts, because when they dye they enter upon the enjoyments of their highest comforts, yet, I say, death strikes them with some terrour; especially in two cases.

First, Death is terrible to a godly man, when his spirituall estate is unsetled; indeed when he sees all cleere between God and him, then wellcome death, there's no terrour in it, the palenesse of death pleaseth him better then the purest beauty that ever he saw in the world: but when the soule cannot see an interest in Christ, when the conscience is ravel'd, and the actings of faith stopt, then the heart is full of feare. He that is in a good estate, is not alwayes in sight of it; This darknesse breeds doubtings; That which is not seene gives us no more comfort, then that which is not at all.

*De non existen-
tium & non ap-
parentibus ea-
dem est ratio.*

Se-

Secondly, Death may be terrible, as a King of terrours to a godly man, not onely when his spirituall estate is unsetled, but also when his worldly estate is well settled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) stands strong. Some godly men have much in the world, and that may quickly have too much of them.) Now, if once we over reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, we shall reckon that as our enemy, which (as death cannot but doe) separates us quite from the world. We may observe some who judge that their spirituall estate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, because their outward estate is so wel bottom'd; they are not much taken with the pleasures of heaven, because they live pleasantly on the earth; it is their sorrow to leave the world while they finde so much joy in it; and they are hungry after life, because full of the things of this life. The Apostle speakes of some (*Phil. 3. 19.*) *Whose end is destruction, and whose glory is in their shame*; But I may say of godly men, they ought to be ashamed of this sorrow, seeing their end is salvation. How dishonourable is it, that they should reach so greedily after a life, which they cannot hold, whose faith hath layd hold upon eternall life?

Secondly, To meere morall men, death is properly a King of terrour; they who cannot see any good in death, cannot but see it an evill to dye. Now it is impossible that they should see any good (except the stop of present evils) in their own death, who are not spiritually acquainted with, and in some degree experimentally interested in the death of Christ.

Thirdly, Death is most terrible to those who though they have the knowledge of God, and outwardly professe the Gospel of Christ, yet walke contrary to it. Death is not halfe so terrible to a morall heathen, as to a wicked Christian; their consciences are convinced, they understand what death is, and what follows death. Heathens live so much in the darke, that they see little of that, which is the terrour of death. But enlightened Christians (though continuing in the darknes of sin) have heard and know that there is a Revelation of wrath from heaven against all unrighteousnesse. And that after death they
n. uft

must appear before the righteous God in Judgement. They have learned, that death cuts downe unbelievers as fewel for the fire, that being carried out of the world, they are cast to hell. And that as present death is the wages of sin, so the greatest part of that wages is payd in eternall death.

To close this poynt, seeing death is the *King of terrours*, it should be our study, as it is of our wisdom, to make this *King of terrours*, a kinde of *King of comfort* to us. Many beleevers have attained to this. And there are many considerations held out in the Gospel, which ease the paines of death, and set the soule above the terrour of it. Naturall men can say, *All must dye*, why should any man feare that which is common to all men. The naturall man can say also, that many indure more paine while they live, then all the paines of death. These poore shifts the naturall man can make to stifle the terrour of death. But a beleever moves upon higher principles. As

First, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though we dye. (*Matth. 22. 31, 32.*) *I am the God of Abraham, the God of Isaac, and the God of Jacob.* They were dead, when God spake this. Now saith Christ there; *God is not the God of the dead, but of the living*; for all are alive to him, even the dead are alive to him; as their soules are alive, so their bodies are as living bodies to him, and though rotting in their graves, he owns them as much as when flourishing in stately pallaces; The relation of God to *Abraham* was as strong when he was dead as when he was alive; *I am the God of Abraham, the God of Isaac, and the God of Jacob.*

Secondly, Though death breakes the union between soule and body, yet death cannot breake the union between the soule and Christ; This also out-lives death; For as when Christ dyed, death could not breake that hypostaticall union between the divine nature and the humane nature; though death disunited the soule and the body of Christ, yet it did not disunite God and man in Christ. So though death triumph over the naturall union of soule and body, it can never breake the mysticall union between Christ and the soule; the union between Christ *God man* and a beleever is inviolable, therefore why should they who beleeve feare death.

Thirdly,

Thirdly, The Apostle tells us plainly, that there is no terrour in death, while he assures us that the sting of death is out; and if death have no sting, it hath much honey for beleevers. Jesus Christ our true *Sanpson* hath slaine this Lyon, and brought us a honey-combe out of the carkasse. Christ hath been the death of death for us, and why should that have terrour in it, which hath no life in it? Wee say the living Lyon is not so terrible as he is paynted, what terrour then is there in a dead or in a painted Lyon?

Fourthly, The Scripture often calls death *a sleepe, a rest*; And what terrour is there in rest and sleepe? what trouble in going to bed? And this sleepe must needs be sweet, because it is sleepe after labour, yea after sore labour, as *Solomon* speakes of the rest of a labouring man.

Fifthly, As it puts a period to our worldly comforts, so to all our iorrows, and we have no reason to be sorry for that; It puts an end to our few dayes, and to our many troubles, and we have no reason to be troubled at that; And as it is an end of that sorrow and trouble which sin began, so it is a beginning of that happinesse and joy which Grace begins, and shall never end; it is the privation of our loofable habits, but it occasions the fruition of those that shall never be lost. It is the opening of the doore to eternitie, and therefore,

Sixthly, It is call'd *a going to God*, in whom we shall have an eternall injoyment. Death is often in the old Testament called *a going to our Fathers*, or, *a gathering to our Fathers*; but know that as death is a going and a gathering to our earthly Fathers; so it is a going to our God, and a gathering to our Father in heaven.

Seventhly, This may abate the terrour of death; It is a dying to live, as well as it is a dying from life: we dye from a life, and we dye to a life, and the life to which is better then that from which we dye. The Grave is our long home, but it is not our last home; we shall rise againe and live for ever. As Christ argues (*Joh. 12. 24.*) concerning his death; *Except a corne of wheate fall into the ground and die, it remaines alone, but if it dye it brings forth fruit.* A man dyes as a Corne dyes, which dyes so as to spring out into a blade, and then to bring forth the eare, and at last full corne in the eare. Indeed if a man were to dye, and

there rot and never rise more, this were terrible ; but to dye onely to live, and to dye from a miserable life that he may live a joyfull life, to dye as a graine of wheate dyes, to grow up in greater beauty then he had, yea in a glory that he never had, why should there be any terrour in this? Though in it selfe considered, as also to wicked men, death be a King of terrors, yet all these considerations layd together, are enough and enough to perswade the Saints to better thoughts of it, and that Christ the Prince of life and King of Comforts, hath deposed this King of terrors; so that as sin shall not, so death shall not have dominion over us: and though our flesh cannot rest in this hope, (in which Christ rested) *that God will not suffer us to see corruption, yet we may fully rest in this hope, that our flesh should be freed from corruption.*

Some heathen tyrants were wont to scorne Christians, who beleaved a Resurrection, when they fled to avoyd death and persecution ; *Why are you (said they) so sparing of a life, which (you say) will returne againe.* And indeed why should we be sparing of our lives, when we know we shall receive them againe with advantage? why should we be afraid to let that goe which we cannot loose?

For as we should not be over-carefull to retaine that which we cannot keepe, nor spend many thoughts upon that which is gone with a thought; so we should not be over-carefull to keepe that, which when we have parted with out of our own hands, we know how to commend to a safe hand, even to him who will as surely returne it safe into our hands, as he at first put it into our hands.

Thus Bildad brings Job to execution, and leaves him in the hand of the King of terrors, death, yet (as he conceives) misery is not come upon him to the utmost. There is (as I may say) a divine fate attending the wicked man after death, his troubles dye not when himselfe dyes; evill shall survive him, and dwell in his family, when he is turned out of his dwelling; Though this evill man shall know his place no more, yet misery shall know his place, and abide there too, as it followes, *It shall dwell in his Tabernacle, because it is none of his,* &c.

Verſ. 15. *It ſhall dwell in his Tabernacle, &c.*

It ſhall] What ſhall? Who is this inhabitant, or this tenant? who lodges there? who is it? *It ſhall dwell.* There is neither perſon nor thing expreſt, and the conjectures are various in making out an Answer to this Queſtion, Who dwells there?

Fiſt, The Text is read, not as if others ſhould dwell in his Tabernacle, but as if ſome of his ſhould dwell in the Tabernacle of others. So the Chaldy Paraphraſt, who finding the Hebrew word for *dwelling*, to be of the Feminine Gender, tells us, that 'tis the wife of that wicked man who was driven out of his dwelling, and at laſt taken hold off by the King of terrors; and ſo whereas we ſay, *It ſhall dwell in his Tabernacle*, becauſe it is none of his; He ſaith, *His wife ſhall dwell in a Tabernacle which is none of his.* And in compliance with this rendring, he expounds the words as an argument of that miſery which ſhould fall upon the familie of this wicked man; A miſery ſo great, that his wife ſhould not have a houſe of her own to dwell in, but be forced to dwell in a Tabernacle which was not his: that is, to be either as a ſervant, or at beſt but as a ſojourner in another mans houſe. It is an affliction for any man, when he dyes, to leave a wife, and not to leave her a roome of his own to live in.

Uxor ejus habitabit in tabernaculo non ſuo.
Chald:

Secondly, The vulgar reading carries a good ſence, but departs too much from the originall. Thus; *His companions ſhall dwell in his Tabernacle.* Some expoſitors who favour that tranſlation, take no ſmall paines to fit this to the Text, and to finde out who are meant by theſe companions.

Habitent in tabernaculo ejus ſocii ejus.
Vulg:

Some ſay, his friends, who were formerly his companions, they ſhall come to his Tabernacle, lamenting their loſſe, and mourning for him. But that's an honour rather then a judgement to the dead.

Others ſay, Theſe companions are the wormes, *Wormes ſhall dwell with him in the grave.* But that cannot be a ſpeciall matter of judgement neither, becauſe it is common to all mankind; when any man dyes, wormes are his companions; or he may ſay (as Job ſayd, Chap. 17. 14.) *To the worme, thou art my mother and my ſiſter.*

Therefore, thirdly, It is concluded, that by his companions are meant ſuch as ſometimes dwelt about him, or neere him: Thoſe neighbours, whom he living had oppreſſed, and wronged; vexed, and expulſed out of their dwellings, even they ſhall come when he is dead, and take poſſeſſion of his dwelling, they ſhall enter upon all. Mr. *Calvins* tranſlation comes neare this explication; *He that is none of his ſhall dwell in his tent*; He joynes thoſe words which we ſet laſt, (and render, *Becauſe it is none of his*) to the firſt part of the verſe, and gives them not as a reaſon why evill ſhould dwell in his houſe, but as a deſcription of that perſon, who ſhould dwell in his houſe; *He that is none of his ſhall dwell in his tents*; that is, the man that had nothing to doe with him, or was a meere ſtranger to him, ſhall come and dwell in his tent. As if he had ſaid; *Neith: r his wife, nor his children, nor any of his kindred ſhall poſſeſſe what he hath purchaſed, ſtrangers ſhall take it, and divide it among themſelves; he that is none of his ſhall dwell in his tent.* And that's the judgement threatned, (*Deut. 28. 30, 31.*) *Thou ſhalt build houſes, and ſhalt not dwell therein; thou ſhalt plant vineyards, and not gather the grapes thereof; thine ox ſhall be ſlaine before thine eyes, and thou ſhalt not eate thereof.* It is a great evill when he that is none of ours, that is, a meere ſtranger dwells in our tents, and eats up thoſe good things, which we provide for our ſelves and families. Thus the Lord tells the Inhabitant of *Maſſah*, that hee will bring them an heire, (*Mic. 1. 15.*) and who was this? not one of their blood and lineage, but a ſtranger, the *Aſſyrian* ſhould be their heire, and make himſelfe Lord by the ſword of all their poſſeſſions.

Secondly; We may carry the interpretation more generally. For ſeeing that the puniſhment of a wicked man after death is here deſcribed, the meaning appears thus; *It ſhall dwell; &c.* That is, *deſtruction or miſery ſhall dwell in his houſe.* We read before, *Deſtruction ſhall be realie at his ſide*; now, *It ſhall dwell in his houſe.* As if he had ſaid; the deſtruction and miſery I ſpeake of, ſhall not onely be perſonall, and fall upon the wicked man himſelfe; but it ſhall be, as it were, hereditary, it ſhall deſcend and fall upon the head of all thoſe that belong to him; miſery ſhall inhabit his faire Pallaces.

Another keeping this way of interpretation, fixeth it thus; *Fear, or the King of terror, ſhall dwell in his Tabernacle.* But whether

*Habitabit in
tentorio ejus
curſus ejus re-
rum interitus.
Theod:*

*Habitabit in
tentorio ejus
tumor, Vatab:*

ther we say, *destruction*, or *feare*, shall dwell there, it matters little; for the difference is not considerable betweene these inhabitants, the one being the issue or consequent of the other.

A third saith; *Want shall dwell in his Tabernacle*; nothing, or *have-nothing* shall dwell in his Tabernacle; which is made out by reading the words, *Mibili lo*, for a nominative case, *Mibili lo* shall dwell in his Tabernacle, that is, *Want*, or, *nothing to him*; he shall have nothing remaining in his Tabernacle; when his person is gone, his estate shall be gone too; nothing shall dwell there; his house shall be full of want, replenished with emptinesse; scarcitie shall be the furniture of this mans habitation; his house shall be (according to that description of the earth, before the Lord put that rude heape into this exquisit method) *without forme and voyd*; emptinesse and confusion shall lodge in his house for ever.

Nobis videtur
מבלי לו
pro nominativo
esse. Grace sic
aptius reddi po-
test, οὐκ ἔστι ἐν
τῇ οἰκῇ αὐ-
τῆ το μέλει
αὐτο, sc. ὑπαρ-
χειν vel ut
Theodoro red-
dit, ἀνυπαρ-
ξία, inopia.
Coc.

Lastly, *It shall dwell*; That is, (as some conceive) some wild beast, or noysome creatures shall dwell in his Tabernacle; *When one beast is out, many other beasts shall come in*; It shall be dwelt in by Satyres and Serpents, &c. And this is very consonant to other Scriptures. For we finde it threatned as a judgement upon wicked places, that the wicked being thrust out, wild beasts should succeed them, and hatefull birds make their nests, where men of such hatefull conditions nested. (*Isa. 13. 19, 20, 21, 22.*) *Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the Shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of dolefull creatures, and Owles shall dwell there, and Satyrs shall dance there. And the wild beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant pallaces, and her time is neare to come, and her dayes shall not be prolonged.*

Habitat in ten-
torio ejus nihil
habere.
Habitabitur a
fera aliqua &
bestia sangui-
naria.

Againe, *Isa. 34. 11* &c. The Cormorant, and the Bitterne shall possesse it, the Owl also and the Raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptinesse. And thornes shall come up in her Palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation for Dragons, and a Court for Owls. The wild beasts of the desert shall also meet with the wild beasts of the Island, and the Satyr shall cry to his fellow, the Shrikebowl also shall rest there, and finde for her selfe a place of rest. There shall the

great

great Owl make her nest, and lay and hatch, and gather under her shadow: there shall the Vultures also be gathered, every one with her mate. See how large the Spirit of God is in describing these uncouth Inhabitants. When wicked men are gone, then wild beasts, Owls and Satyrs, whatsoever can be afflictive, or unwelcome to the spirit of man, is sent in to take up its lodgings and guest it in the houses of that sinfull generation.

I finde a learned Commentator, who collects this from the latter part of this clause, from *Mibili lo*, which we render, *Because it is none of his*: he finds these wild beasts in that expression, and therefore he doth not take the word *Mibili*, for an adverb negative, as we doe, but for a noun, signifying *corruption*, or *putrification*, from the Hebrew word *Balah* to decay or wax old. So the word is used (*Isai. 38. 17.*) *from the pit of (Beli,) destruction, or corruption.* Thus some render that in the 6th Chapter of this Booke, ver. 6. *Can that which is unsavoury be eaten without salt? Can that which is unsavoury, Mibili, through the corruption of salt, or which having been salted is now corrupted, (can that) be eaten?* as was shewed upon the place. Now taking that translation, here is a plaine description of noysome creatures, or vermine, dwelling in the wicked mans house. As if to the question, *Who shall dwell there?* This answer were returned; *There shall dwell in his Tabernacle, whatsoever is engendred of corruption, or filthinesse, whatsoever derives its pedigree from, or is the offspring of any nastines or uncleannes, adhering to and remaining in his Tabernacle, this is the Tribe that shall dwell there.* As if he had said; *When he is gone out of his house, the stinke, corruption, and filth that he left behinde him, shall breed filthy creatures, nasty monsters enow to inhabite his Tabernacle; we know many noysome creatures proceed from putrification, such as are mice, rats, and spiders, as Naturalists observe, and experience teacheth.*

Thus we see what varietie of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans house when he is ejected. If we follow our translation, that leads us to the third interpretation before given; *It, that is, destruction, or want shall dwell in his Tabernacle.*

Observe hence;

Non sumo vocem בלי Beli, pro negatione, seu particula non, aut absq; ut fere omnes jument, sed pro nomine, quod corruptionem, mactorem, &c. significat, a verbo בלל quod est veterascere, in reg. 15.
Bold:

The wrath of God dwells in the house, and upon the estate of a wicked man, when he is cast out of it, dead, and gone.

That's the scope of the verse; and these various interpretations meet in this one sence, that there is a wrath abiding in this wicked mans house. Whether his companions, such as were none of his, strangers dwell in it; or feare and destruction dwell in it, or wild beasts dwell in it, or vermine dwell in it, whosoever of these are the tenants, and possessors of his house after him: this is the meaning; that the wrath of God dwells there. As Christ speaks of unbelievers; *He that beleeveth not is condemned alreadie, and the wrath of God abides upon him*, Joh. 3. It dwells with or inhabits him; it is an abiding wrath. So, here; *It shall dwell*. He doth not say, some evill shall fall upon his habitation; some evill shall happen to him: but he useth a word that notes the perpetuities of it, *It shall dwell*. It shall not come, and lodge for a night, or sojourne for a weeke, or a moneth; but there it shall dwell, it shall be an inhabitant; wrath shall continue upon it.

As blessings abide upon the Tabernacles and dwellings of the people of God; they doe not onely happen in sometimes, but they take up their abode in them. *The houses of the Saints are the dwelling places, or the abiding places of mercy*. Mercy hath no where else to rest, but in such houses and hearts. So destruction, and wrath, wild beasts, and whatsoever discovers it selfe in a way of judgement, is the portion of evill men while they live, and shall take possession of their houses when they dye. When their bodies are past feeling, their estates, possessions and families shall feelee the wrath of God. *It shall dwell in his Tabernacle.*

Because it is none of his.

There are diverse translations of this clause. I shall touch onely upon three.

First, Some render it, *who is not*; Thus the vulgar; *His companions shall dwell in his Tabernacle; who is not*. And so the words are a description of man, vile and base. For as either things which are low in the esteeme of men, are said not to be, (1 Cor. 1. 28.) God useth things which are not, to bring to nought those things which are. Now, I say, as base things are said not to

Propter non
ei. Reg:
Ex non ei.
Cajet:
Non existente
in eo. Pagn:
Qui non est.
Vulg:

be,

be, 10 are baie men: and then the Tabernacle of him *who is not*, is the Tabernacle of a *vile* person. Or it is a description of one who is dead. Death is often noted in Scripture by a *not being*: Jer. 31. *Rachel weeping for her children, because they are not, would not be comforted*, Revel. 17. 8. *The beast which was, and is not*; That is, who is dead and gone, his power is broken. So, Exek. 28. 19. *Thou shalt be a terrour, and never shalt thou be any more*; That is, thou shalt dye.

*Non ei amplius
deserviet suum
tabernaculum.
Pined:*

*Eo, quod non
sit ipius.*

Vatabl:

מכּלִי סֵפֶּה *se-
pè causam sub-
indicat, ut min
sit ex. q. d. ex
eo, quod non
est ipius.*

*Non est ipius,
quia illud rapu-
it, i. e. rapto
construxit.*

Merc:-

*Significat meri-
to impij domum
ad alienos tran-
situram, quod
ipse illam non
suis sumptibus,
sed alienis dis-
pendiis edifi-
cavit.*

Secondly, Thus; It shall dwell in his Tabernacle, *because it shall no more be to him*; That is, his Tabernacle shall no more be for his use or habitation, therefore destruction or wild beasts may dwell in it, or take it up.

A third, renders as we; or we from him; *because it is none of his*. The negative particle, is also causall. And then the sence is this; It shall dwell in his Tabernacle, *because it is none of his*; That is, he never got it honestly. So our late Annotators give the sence; He did not come truly by it. This exposition is cleare, as giving an account why judgement dwells in a wicked mans house when he dyes, even *because it is none of his*. It was unduly gotten, and unjustly kept. So, here is a correction, he calls it *his Tabernacle*, in the former part of the verse; but now he saith, *it is none of his*. For this Tabernacle was set up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousnesse, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly destitute.

Hence observe; First,

That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the *Thessalonians*, (2 *Thes* 3. 12.) directs all in their callings to be diligent, and laborious; and why? if a man be idle, and negligent, and will not take paines in his calling, all the bread he eats he steales, it is *none of his*: therefore he addes; *We command, and exhort you, by the Lord Jesus Christ, that with quietnesse be worke, and eat his own bread*: they who doe not worke, eat the bread of other

other men; that is, the bread to which they have no title: as our sweat and labour are the best sauce to our meate, so the price which we must lay downe for it, else, it is none of ours. Indeed a man may be unable to worke, much more to sweat for his bread, and yet the bread which he eats may be his own. Such a one hath a right to every mans bread, and every man is bound in that case to relieve him. 'Tis Idleness, not inability, which is the theefe. But he that hath ability to labour in his calling, and is idle, all the bread which he eats is stollen, 'tis none of his own. Hence we may inferre, if a man meerly upon his idleness may be said to steale all the bread he eats, as having no right to it, much more that bread is not his own, that is wrung out of the hands, and pulled out of the teeth of others. That which is gotten by grinding the faces of the poore, or by doing wrong to the rich, this bread is not our own; Houses and Lands so gotten, are not our own. That which is justly gotten is a gift from God, but that which is gotten unjustly, is stolne from men. Deceiving is cheeving.

Secondly, observe;

That which is unjustly gotten, shall not be kept.

All worldly things perish with the using, but such worldly things usually perish before we or ours can use them. Hence we have that dreadfull sentence, (*Jer. 22. 3.*) *Woe to him that buildeth his house by unrighteousnesse, and his chambers by robbery, that useth his neighbours service without wages, and giveth him not for his worke; that saith, I will build me a wide house, and large chambers, &c.* This woe doth not onely belong to those who build houses by that which they get unrighteously, but it belongs to all who have any thing in their houses which is gotten unrighteously. House is not taken strictly for the dwelling place, (though that be a truth) but any thing that a man possesseth, or enjoyeth, or is part of his inheritance, is his house. *Woe to him that builds a house by unrighteousnesse.* Why? what woe shall be upon him? This shall be his woe, himselfe shall not long inhabit the house which he hath built, and the wrath of God shall inhabit it long when he is out of it; destruction shall dwell there, because it is none of his.

Bildad goes further to shew the misery of this man. Not one-
P ly

ly shall destruction and misery dwell there, because the house is none of his; but

Brimstone shall be scattered upon his habitation.

*Non dubium
quin in Jobum
contorqueat cu-
jus facultatum
pars igni calit us
delapso consump-
ta fuit. Merc:*

As if he had said, either the estate of a wicked man shall be conveyed over to, and possessed by strangers; or if not, yet it shall perish, it shall be consumed as with fire, and brimstone, from heaven; *Brimstone shall be scattered upon his habitation.* These last words of the Allegory, shew the extremitie, the utmost of the judgement; *Brimstone* is a dreadfull word, it hath a favour of hell in it, the favour of eternall death in it; *Brimstone shall be scattered.* And it is conceived, that *Bildad* in this, either intimates the manner of that judgement which God sent upon *Job* in the first Chapter, when the fire of God fell from heaven, and consumed his sheepe. Fire from heaven is a sulphurous fire; Here *Bildad* seemes to say; *Thou art the man;* on thy habitation brimstone was scattered: thy flocks of sheepe were burnt with fire from heaven.

Or, That, he in this mindes *Job* of the terrible judgement of God upon *Sodome*, and *Gomorrhah*, of which we read (*Gen. 19. 24.*) whom God consumed from heaven by raining downe brimstone upon them; *Brimstone was scattered upon their habitation.* So the meaning is; The dwelling of this wicked man, shall either passe away to others, or misery shall dwell in it, or it shall be utterly consumed by fire; *Brimstone shall be scattered upon his habitation.*

It is very frequent in Scripture, when any great judgement is spoken of, to allude to the dealing of God with *Sodome*, and *Gomorrhah*, in scattering fire, and brimstone. *Deut. 29. 23.* The whole land thereof is brimstone, and salt; and burning; that is not sown, nor beareth, nor any grasse groweth therein, like the overthrow of *Sodom*, and *Gomorrhah*, *Admah*, and *Zeboim*, which the Lord overthrew in his anger, and in his wrath. *Psal. 11. 6.* He shall raine downe upon the wicked, fire and brimstone, this shall be the portion of his cup. *Ezek. 38. 22.* *Isa. 34. 9.* *Isa. 13. 9.* *Jerem. 49. 18.* In all these you shall finde an allusion still made to the consumption of *Sodom* and *Gomorrhah*. When God threatneth to bring a totall consumption upon a people, and to destroy them utterly from the face of the earth; then (saith he) *I will do to you as I did to Sodom, and Gomorrhah;*

Gomorrab ; that is, according to the Text, *scatter brimstone upon your habitations.*

Secondly, The scattering of *brimstone* is conceived by others, to note that speciall judgement, *Barrennes*, his beautifull habitation, (so the word signifies) or (as we may extend it) all his possessions, his fruitfull feilds and pastures, his goodly hills mountaines, all these beautifull things, shall be as if *brimstone* had been scattered upon them ; that is, they shall be barren, God shall strike them with barrennes, and they shall bring forth no fruit at all. (*Deut. 29. 23.*) *Brimstone* and barrennes goe together ; *The whole land thereof is brimstone, and salt, and burning, it is not sown, nor beareth, nor any grasse groweth therein ;* so the scattering of *brimstone* is of the same signification as *sowing with salt*, *Judg. 9. 45.* For no sooner had he spoken of *brimstone* and salt, but presently addes, *it is not sown, nor grasse groweth therein :* as if he had said, it shall be desolate and uninhabited. The Land of *Sodom*, and *Gomorrab* (*Gen. 14.*) was like *Eden*, the Garden of God ; but as soone as God had scattered *brimstone* upon it, it was like a desolate wildernesse, or fruitlesse desert. The apples of *Sodom* are a proverb, to this day, for fruitlesse fruit, or a shew onely of fruit. No fruit (say some) growes there to ripenes or perfection. Or if *brimstone* speake not barrennes in generall, yet (as others restraine it,) barrennes as to him and his, who was thus cast out of his possession. The land of a wicked man may beare fruit, and yet be as fruitlesse to him, and his, as if it were sowed with *brimstone* instead of corne ; he shall never have the crop, or harvest, or revenue of it, he shall never eat of the fruit of it, though others doe, and though possibly it continue as fertile, and be improved as much as ever. A land flourishing with milke and honey to others, may be to former ownnes as a land whose streames are turned into pitch, and the dust thereof into *brimstone*, as the Prophet speaks, (*Isa. 34. 9.*)

Thirdly, Others conjecture, that this scattering of *brimstone* implyes onely that his house should never be inhabited any more, because *brimstone* is of such an ill savour, that it drives away both man and beast.

Fourthly, That it is a description of that mourning or of those terrible cryes and lamentations which should be made for

*Sulphur est
symbolum steri-
litis.*

*Salsugo, quia
sal exurit om-
nem terræ suc-
cum.*

Est circumlocutio luctus domesticorum in obitu patris familias odores tetros & fæidos adhibendum in signum maioris sicut etiam nigra vestes sumuntur a lugentibus.

Aquin:

Ad extremam funeris ignominiam pertinet: cum enim in funere divitis attamata cremantur, hic succellit reus sulphuris fætor.

Calet:

Postquam causa cognita ab illo adjudicata sunt bona imminuntur liſtores ad incendendas ades ejus in facti perpetuam memoriam. Jun:

him at his funerals. Some of the ancients observe, that it was a custome in times of extreame mourning, to scatter brimstone, and things of ill savour, to afflict the smell, as it is to weare blacke Garments to afflict the sight. Or the reason of scattering brimstone at his buriall, may rather be given as an argument of his dishonour, he being a man whose very memory did stinke. And therefore whereas sweet spices and odours are properly burnt at the funeralls of such whose names and memorialls are as a box of sweet oyntment powred out, this mans Tabernacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill savour there, yet he tooke care to keepe it sweet, but when he hath breathed his last, then (according to that which is spoken, *Isa. 3. 24.* of the proud woman of Israel) *It shall come to passe, that instead of a sweet smell, there shall be a stinke.* As he lived wickedly, and died miserably, so he shall be buried ignominiously.

But I rather take the former interpretation, that this scattering of brimstone, either notes the extremitie of the judgement in generall. Or in particular, that barrennes shall be the portion of his posteritie, when once the wrath of God hath seized on and swept him away. And so it gives a sutable close to this third Allegorie of the wicked man, prosecuted in a legal way, to whose doome or sentence this is added, that his house shall be puld downe, or consumed with fire, that nothing may remaine of him, but a perpetuall execration of his name and wayes. Hence observe;

God hath judgements of all sorts and sizes for wicked men.

He hath *Sodom*-judgements, such judgements as were powred upon *Sodom*, for high offenders, for *Sodom*-like sinners; He hath not spent all his fire and brimstone upon that Citie; brimstone shall yet be scattered upon the habitation of the wicked. And this notes:

First, The suddenesse of the judgement. The *Sodomites* were surprized, when destroyed; they expected it not; *The Sun* rose upon *Sodom*, saith the Text, there was not a cloud threatning raine, they did not suspect a shower of water, much lesse did they see a cloud or suspect a shower of fire and brimstone, when God destroyed them.

Secondly,

Secondly, It notes the unavoydableneſſe of it; for who is able to withſtand burning brimſtone, or to withdraw from that calamitie, which drops from heaven. Our houſes may ſhelter us when it raines water, but when it raines fire, our houſes are no ſhelter.

Thirdly, It ſhews the immediateneſſe of the judgement; The text ſaith onely, that *brimſtone ſhall be ſcattered*, but by whom, it ſaith not; if no hand of man appeare againſt the wicked God will; when none can deale with them, God can. God onely appeared in the deſtruction of *Sodom*, and *Gomorrhah*. All creatures are as ready at Gods call for the ſervices of wrath and vengeance, as of mercy and ſalvation. If he doe but hold up his finger, fire and brimſtone are at hand to conſume, as ſhowers of raine to comfort the habitations of the world. Thus much of the third Allegory contained in theſe five verſes. The wicked man was firſt apprehended by the meſſengers of death, and then brought to death that King of terroures; being dead, his goods are conſiſcate, others enter upon his eſtate, and brimſtone is ſcattered on his habitation. Here's compleat wrath and judgement in perfection.

Verſ. 16. *His roots ſhall be dried up beneath, and above ſhall his branches be cut off.*

This is the 4th Allegorie, taken from a tree. Men are often in Scripture compared to trees; all ſorts of men, good men, bad men are ſo compared. Good men are compared to trees flouriſhing by the river ſide, (*Pſal. 1.*) Wicked men are alſo compared to flouriſhing trees, but with this difference; they flouriſh onely for a while; but godly men are as trees that flouriſh continually, (*Pſal. 92. 14.*) *They ſhall ſtill bring forth fruit in old age.*

In this text the wicked man is compared to a tree; and he is compared to a flouriſhing tree, he hath both root, and branches, yet he is neere declining, yea he is not farre from deſtroying.

His root ſhall be dried up beneath.

He had a root; what was his root? The roote of this wicked man, may be taken two wayes.

Firſt,

First, For those secret counsels, purposes, and designs which he layes for himselfe, these are to a man as his roots. A mans estate and affaires are setled and fastned by counsel, as a tree is by the roots: the root also which maintaines and feeds his affaires and designs is counsel. So some interpret this place, *his root shall be dried up*; That is, his counsels, his underground plots and projects which he laid deep, and low, quite out of sight, as the root of a tree is, these God will dry up, he shall see them come to nothing.

Secondly, By the roots in this Allegory we may understand more generally any thing by which this wicked man thought himselfe strong, or secure. For that is the use of a root. A root to a tree is as the foundation is to a house, the strength of it. His root is whatsoever may strengthen, and hold him fast, whatsoever may keepe him in his state, and greatnes. Thus not onely his contrivances, and counsels, but his riches, and relations, his correspondencies, & allies, whatsoever we may put the notion of strength upon, all that is his root, by that he is upheld, and by that moysture is sent forth into all his branches. But there shall come rooters to his root, they shall grub, & stock him up, they shall take that from him in which his strength lay, and from which his enlivening moysture came.

And above his branches shall be cut off.

The word that we translate *branch*, signifies, a crop or a harvest; the fruit of a tree is the crop of it. You see compleat misery in this Allegory, *root and branch*, is all that a tree hath; and to be cut off roote and branch, is to be utterly cut off. If the roote be dried up, though the branches be not cut off, yet the tree withers and dyes. Or if the root be not dried up, yet if all the branches be cut off, theres no beauty in it, nor can it bring forth any fruit; A tree beares not at the stock, but at the branches; 'tis but a stump if the branches be cut off.

But take it, as here, in both, and then the judgement is universall; what hath a tree left, when it hath lost, both root and branches. (Mal 4. 1.) *Behold the day commeth that shall burne as an Oven, and all the proud, and all that doe wickedly shall be stubble, the day comes that shall burne them up, saith the Lord of Hosts, it shall leave them neither root nor branch*; That is, it shall totally consume

sume them. As it speakes perfect mercy when both roote and branch prosper. (2 King. 19. 30.) *And that remnant that shall escape of the house of Judah shall againe take root downward, and beare fruit upward;* So it shewes the compleatnesse of a judgement, when there shall be neither roote nor branch. The branches of man, are whatsoever man puts forth, to shew his excellency or vertues, his pompe or splendour by. Some interpret branches for children. So they are called, *Psal. 127. Thy children shall be as Olive branches, &c.* And then his branches shall be cut off, is, his children and posteritie shall be cut off. This also argues the greatnesse of the judgement.

Others by *branches*, understand his desires acted, or the work he had begun, and put forth : The motions and puttings forth of a mans spirit in actions, are like the branches of a tree : The thoughts of man in the Hebrew are expressed by a word which signifies the boughs of a tree : the fruits which our thoughts shoot, blossome, and bring forth, are our actions. Thus as the wicked mans root, his plots and designs shall be spoyled below; so the branches which shoot out from him into action, shall be broken off; and God will say to this man, as Christ to the Figge-tree, (*Mat. 21. 19.*) *Never fruit grow on thee more. The root shall be dried up beneath, and the branches shall be cut off above.*

Some understand this more literally, his root, and his branches, that is, his trees shall beare no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the feild, his lands, and woods, his Gardens and plantations shall be destroyed : according to that (*Deut. 28. 16.*) *Cursed shalt thou be in the field;* that is, thy cattell shall miscarry, thy corne and fruits shall wither; or as we may apply that of the Prophet *Isaiab* (which is spoken (I conctive) of the generall consumption which should come upon that people and their posteritie) to this particular Judgement of spoyling all the hopes of fruit in the feild. (*Chap. 5. 24.*) *Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottennes, and their blossome shall goe up as dust.* The roote is fruit (*in potentia remota*) at a distance, the blossome is fruit (*in potentia proxima*) at next doore, or the immediate antecedent of fruit; the Prophet to shew that there was no hope of fruit remaining, shewes that both their remote and their neere hope of fruit should be removed.

Nihil non peribit è rebus impij, peribit quod later (radix) et quod eminet, tanus.

Hence

Hence note ;

Wicked men may be fully furnished with meanes for the attaining of their ends.

Here are roots, and branches, deep counſels, high actings, many ſtrengths, which are to the wicked man as the foundation is to the houſe, and as root & branches to the tree. The Prophet (*Pſal. 37. 35.*) ſpeaks under this ſimilitude ; *I beheld the wicked like a greene Bay-tree, O how he flouriſhed ! yea you may behold him ſometimes, as an Oak of Baſhan, as a Cedar of Lebanon ; He caſts forth his roots (in worldly and civill things, as a godly man doth in ſpiritually,) as Lebanon (Hoſea 14. 5.) that is, mighty roots : and his branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon.* It is no unuſuall thing to ſee the worſt of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Obſerve ;

When wicked men are in their greateſt ſtrength and beautie, when they have both roote and branches, then judgement comes upon them.

The ſtrength of man cannot proteſt againſt the juſtice of God, ſinners ſhall feele the impreſſions of his anger ; not onely ſhall their goodly branches feele it, but their ſtrongest rootes. What roote can keepe its earth, when God raiſeth a winde, and ſends out his ſtorme ? What branch can keepe either leaves or fruit, when God ſends out his blaſting mildew, (*Pſal. 37. 35.*) David ſpeaks of ſuch a goodly flouriſhing tree ; *I have ſeene the wicked in great power, there is his roote ; ſpreading himſelfe like a greene Bay-tree, there are his branches ; yet he paſſed away, and loe he was not, yea I ſought him, yet I could not find him ;* And the very interpretation which the Pſalmiſt makes (in another place) of all the flouriſhing of wicked men, of their ſtrong roots, and goodly branches is, that they ſhall be rooted up ; *When the wicked ſpring as graſſe, and all the workers of iniquitie flouriſh.* What is the meaning of this ? how may we interpret this ? *It is that they ſhall be deſtroyed for ever, (Pſal. 92. 6, 7.)* And that which is ſpoken of mankind in generall, is moſt true of this ſort of mankind. *In the morning they are like graſſe that groweth up. In the morning it flouriſbeth, and growes up ; in the evening it is cut downe,*
and

and withereth, Psal. 90. 6. The strongest of men are but as grasse, in the morning they grow; The best of their worldly beauty is but like grasse, for both they and it, they and their glory are cut downe and wither in the Evening. At what time soever man is cut downe, it is his Evening, but to shew that man shall not continue long, he is here measured by the length of an artificer all day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus subject to a suddaine decay, how much more they and theirs, who are the speciall objects of the wrath of God, because of their speciall sinnes. The Prophet *Amos* seemes to imply, that the *Amorites* had some hopes to withstand their overthrow, and preserve themselves from a fall: Yet I destroyed the *Amorite* before them. What was this *Amorite*? His height was like the height of the Cedars. There was his flourishing branch. And he was strong as the Oaks (deeply rooted) yet I destroyed his fruit from above, and his roots from beneath, (Chap. 2. 9.) Though he were in height like the Cedar, though he were for strength like the Oak, yet up came his roote, and downe came his top. The creature is no match for the Creator. There is no securing our selves against God, when he comes to take vengeance; both root, and branch, beautie, and strength must wither, and dry up before his consuming jealousy.

Hitherto *Bildad* hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a tree. In all which, though there be much varietie of usefull meditations for us, yet they all meet in this one great conclusion, that God hath prepared, and will certainly bring forth ruine and destruction for the portion of wicked men.

JOB 18. 17, 18, 19, 20, 21.

His remembrance shall perish from the earth: and he shall have no name in the street.

He shall be driven out from light into darknesse, and chased out of the world.

He shall neither have son, nor nephew among his people, nor any remaining in his dwellings.

They that come after him shall be astonied at his day, as they that went before were affrighted.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

WHat the Disciples said to Christ, *Joh. 16. 29.* the same may we to Bildad about this shutting up of his discourse; *Now speakest thou plainly, and no parable.* These words are the plaine English, or the explication of what he had delivered under the vayle of those Metaphors and Allegories already opened.

In them Bildad shadowed the estate of a wicked man; and here he sets it in the open light.

In the context of these five verses, we have three things especially to take notice of.

First, A description of the misery of a wicked man in the 17, 18, 19. verses.

Secondly, We have the effects which this shall produce, *vers. 20.*

Thirdly, The conclusion or upshot of all, in a rhetoricall exclamation, *vers. 21.*

The misery of this wicked man is set forth three wayes.

First, By his dishonour, *vers. 17th* *His remembrance shall perish, he shall have no name.*

Secondly, By his death, or banishment, *vers. 18.* *He shall be driven out from light to darknes, he shall be chased out of the world.*

Thirdly, By the desolation of his familie; *He shall neither have son nor nephew, nor any remaining in his dwellings, vers. 19.*

The effects which follow this great misery of the wicked man,

nian, at the 20th verse, are considerable two wayes.

First, What effect it shall have upon those that come after.

Secondly, What upon those that went before, or that lived with him, the one shall be astonished, and the other affrighted.

The conclusion of all is ; *Such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

I shall briefly passe the misery of this wicked man in those three verses, because it is onely the exposition of what we had before under allegories.

Vers. 17. *His remembrance shall perish from the earth.*

This some take from the former verse ; *His root shall be dried up beneath, and his branches shall be cut off above.* When root and branch are gone, then the memory of all is gone : what can remaine when both these are removed ?

The perishing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3. 3. *Job* wisheth that the day might perish wherein he was borne ; his meaning is, that it might no more at all be remembred ; so here, *His remembrance shall perish.*

And he shall have no name in the street.

No name] The hebrew is, *There shall not be a name to him.* By name, in Scripture, is meant honour or estimation among men ; For wicked men have a name remaining ; but it is an ill name, a name of dishonour, a blemish. So that when he saith, *He shall have no name,* the meaning is, he shall have no good name, or no honourable name remaining. Better have no name, then an ill name ; *Cain* hath a name, and so hath *Pharoah* in the old Testament ; *Judas* hath a name, and so hath *Demas* in the new, but they are all names of dishonour, and so no names. It is usual in Scripture to put the name for renowne, and men of name by an hebraisme are men of renowne. Numb. 1. 16. *wee render, These were men renowned :* The Hebrew is, *These were men of name.* These were the renowned of the Congregation. These were men of name in the Congregation. Numb. 16. 2. *And they rose up before Moses with certaine of the children of Israell, 250 Princes of the assembly famous in the Congregation, men of renowne, or, Men of*

Apodosis sine accommodatio superiorum Allegoriarum ad thesim de statu improbi, ut oblique perstringat Jobum. Jun:

Dicitur memoria alicujus perire pro quod est in aeternum ab hominum recordatione diuelli. Bold:

Non nomen ei. Heb. Nomen in scripturis famam & celebritatem denotat.

Viri nominati. Onkelos. Hi vocati Synagoga. Sep: Eleganter observant Scholia Græca vocem ἐπικλήτοι significare nobiles qua ratione Pan-

*Im dicit quod
sit vocatus Apo-
stolus, i. e. Apo-
stolus ille nomi-
natus & cele-
bris, ut ewange-
lium ex pradi-
cante ignobilita-
te non fieret
contemptibile.
Pined:*

name. The Apostle (Rom. 1. 1.) is conceived to advance the honour of his Apostleship, when he saith, *Paul called to be an Apostle*. So we translate it, *called to be*; the Greek is, *Paul called an Apostle*: that is, *Paul* whose name is *Apostle*. Which may be taken according to this hebraisme, as a vindication of himselfe from that dis-repute which was cast upon him by many among the Romans. Therefore (saith he) *Paul named an Apostle*, or, *he that hath this honour to be an Apostle writes to you*. Paul was not ambitious of his own honour, but zealous, lest the Gospel which he preached should be contemned through the contemptibleness of him whose office and charge it was to preach it.

In the Text, *His remembrance shall perish*, is therefore put before *he shall have no name*; because a name is that by which we are remembred; The name of a man is his memoriall. See both joyned together concerning God himselfe (Exod. 3. 15.) *Thus thou shalt say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memoriall unto all Generations*. That is, by this name I will have a memoriall, or be remembred to all Generations. *A man of no name, and a man of no number*, are proverbialls for a man of no esteeme.

He shall have no name in the street.

*Super faciem
platea. Heb:
Superficies cu-
jusq; rei, facies
vocatur. Drus:*

In the face of the street; so saith the Originall: that is, among men he shall have no name: men meet in the street, in publick places, there they discourse both of things, and persons. This man shall have no name there; or if he be there spoken of, (as one of the Ancients gloses the place,) men shall turne away their heads at the mention of him; they shall turne away with indignation, as if an ill savour distempered the ayre every time he was spoken of.

Hence note;

It is the punishment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great blessing: and hence it is a great sin to beare false witness against another, because that takes away his good name. A false witness speaks to the discredit of his neighbour, and sets a brand of disgrace upon his name. If a good name were not a precious commoditie; if to
be

be remembred among men were not a great honour, this were not so great a sin. *The memory, or name of the wicked shall rot, Prov. 10. 4.* He doth not say, his house, or his body shall rot, though they must, but *his memory shall rot*; that is, either it shall not be remembred at all, or when ever it is, it shall be remembred as a rotten thing.

Good men, usually, have an ill name amōg many in the world, and indeed they can scarce be good, of whom all speake well; yea the best may for a time have a blot upon their name among those that are good; but commonly their blot is given by those that are evill. And it is some addition of honour to be ill spoken of by those that are evill. For as it is a discommendation to be commended by such, and a kinde of disrespect to be respected by them, so it is our commendation to be discommended by them, and an argument of our integrity, when they condemn us. But it is a precious priviledge to have a name with those whose names are precious, and to be esteemed by those who are justly had in estimation. Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name suffer among many, yet when he dyes, his name revives among all. How precious was the name of *Paul*, to the Saints in his dayes? how precious is it among all true Saints to this day? yet while he lived, he was accounted by most, as *the off-scouring of all things*! Reproached Saints recover honour when they dye, whereas the names of wicked men who lived in honour, fall under reproach when they dye. A good mans name is best when he is dead; A wicked man may have a name while he lives. Nero is now called a Tyrant; if any had called him so while he lived, he could not have had safe living in any part of the world. But though flatterers cry up wicked men while they live, in hope to get by them, and though the sincere dare not cry them downe, fearing to be ruin'd by them; yet when they are in their graves, they have no name in the streets, but a name of disgrace.

Againe, Observe;

To want a name among men, is most grievous to a wicked man.

Losse of credit and estimation among men, is an affliction to
any

any man, but most to wicked men; when they loose their name here, they have lost it every where; They have no name in heaven; there they are men of no name, if they loose their name on earth too, then they are men of no name indeed. Though a Godly man should have no name on earth, yet he hath a name written where it shall never be blotted out; his name is written in heaven. Christ would have us rejoyce in this more then in all worldly names, (*Luk. 10. 2, 3.*) when his Disciples rejoyced because they had power over evill spirits, and could cure all diseases, so that their name was up in the world, and 'twas talked of in all places, what mighty things they had don, and Christ denied not that it was an honour to be impower'd for the doing of those great things, Yet (saith he) *rejoyce not in this, but rather rejoyce that your names are written in heaven.* Now, I say, as the Saints should rejoyce in this honour, that their names are written in heaven, above all their rejoycings in an earthly name; and should not onely out-joy worldly joyes, but even joy them out, with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the dust, yea though an evill favour be scattered upon their name, yet they have cause to rejoyce that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarks, & Apostles: that their names are fixed where the names of the greatest Potentates in the world (who know not God) shall have no place. 'Tis then a speciall evill to wicked men to loose their name in this world, because when they have lost that, they have lost all. And when they have lost it here, they can finde it no where. And we may take notice, that whereas the ambition of carnall men layes it selfe forth in nothing more then to provide for the perpetuating of their names in the world, that yet they loose their designe, their names being blotted out, and their memoriall lost in the world. The naturall historian observes of those famous Pyramides, which were set up in Egypt; that though the worke was stupendious, and admirable, and is remembred by many ancient Writers; yet (saith he) it doth not appeare among all those Writers who were the founders of those Piramydes. Upon which he gives this observation, That by a just judgement, their names who raised those amazing or rather mad structures,

Cum scriptores plurimi de tribus illis molibus insanis multa prodiderunt, inter omnes tamen illos non constat a quibus factæ sunt, iustissimo casu oblitteratis tanta vanitatis Authoribus.
Plin. l. 36. c. 12.

structures, are buried in an eternall night of forgetfulnesse, or (as this Text speakes) *their remembrance is perished from the earth.* And as this befell those sonnes of ambition, who intended to make themselves famous with posterity, by erecting those vain-glorious fabrickes; so much more will it fall to their lot, who hope to make themselves famous, by wicked workes, by injustice, tyranny, and oppression, by voluptuousnesse, intemperance, or any other abomination. The Lord will send a rot upon such names, and their memory shall perish for ever. This is the first judgement threatned; He shall not have an honourable mention among men; *He shall have no name in the streete.*

The second is;

Verf. 18. *He shall be driven out from light to darknesse, and chased out of the world.*

He shall be driven.] The word notes a forcible violent or compulsory act, he shall be driven, like a beast against his will, or whether he will or no. But what shall drive him, or who shall drive him? The hebrew is plurall, and the verb which we read passively, is active; so it is rendred by a learned translator; *They shall drive him.* But who are these Drivers? who they are is not exprest. Some understand his troubles, and sorrowes, they shall drive him from light to darknesse, he shall dye under the pressure of his afflictions.

*Expellent eum.
Mont:*

Others referre it to God himselfe, who is the supream dis-pencer of judgements; He shall be driven by God, or God shall drive him *from light to darknesse, and chase him out of the world.* But whether we apply it to God the efficient, or to those afflictions which are the instrument of his expulsion, the sense and tendency of the Text is the same.

He shall be driven, [from light to darknesse.]

From a threefold light to a threefold darknesse; first, from the light of honour, to the darknesse of disgrace; secondly, from the light of life, to the darknesse of death; thirdly, from the light of temporall felicitie, to the darknesse of eternall misery and condemnation: whether soever, or into what estate soever he goes, *He shall be driven.* So the wrathfull dealing of God with

with the wicked is exprest in Scripture. Some conceive, that the Gospel-language alludes to this passage of *Bildad*. (*Mat. 8. 12.*) *The children of the Kingdome shall be cast out into utter darknesse.* The *Jewes* were children of the Kingdome, and they thought themselves heires of the Kingdome; yea, they presumed, as if the Kingdome had been entayled upon their persons, because they were *Abrahams* posteritie; yet saith Christ, even you for all your confidences, *shall be cast into utter darknes*; that is, to hell, where there is nothing but darknes, or you shall be cast quite beyond the verge, or utmost bound of the Kingdome. The Kingdome hath light all over, but beyond the Kingdome there is no light; being then cast out of all hopes to enter the Kingdome, they must needs be cast into utter darknes, or into that darknes, which is without. And as those children of the Kingdome, so all unprofitable servants are under the same doome, *Matth. 25. 30.* And againe, (*Matth. 22. 13.*) *Bind him*

Viderur Bildad id maxime significare, quod omnibus improbis evenit. Omnes autem improbi non ita puniuntur in hac vita, sed omnes tandem detruentur in tenebras exteriores. Coc: יְנִיחוּ fagabunt eum a נַר vagatus est.

hand and foot, and cast him into utter darknes, there shall be weeping, and wayling, and gnashing of teeth.

We may expound the wicked man in the Text, driven from light to this darknes. Not onely is he driven from the light of honour, to the darknes of disgrace, and from the light of life, to the darknesse of a temporall death, but to the darknesse of eternall death, which is utter darknesse.

And chased out of the world.

This clause is of the same minde with the former; To chase as to drive notes a violent pursuit; and he is chased not onely out of the society of his friends, or out of the Land where he lived, but out of the Land of the living.

Hence note;

Wicked men doe not goe, but are violently cast out of the world.

He is chased as a wild beast; He hath no mind to goe out of his fat pasture, from the place he knows, to a place he knows not. (*Luk. 12. 20.*) It is said of the rich man; *This night shall they fetch thy soule from thee.* He did not resigne, and give it up, but he was driven from it, or it was drawne from him; either of which is to be chased out of the world. This is the wicked mans second woe.

Behold,

Behold, A third;

Verf. 19. *He shall have neither sonne nor nephew among his people, nor any remaining in his dwellings.*

This verse extends the curse upon him in reference to his posteritie. There is nothing difficult in these words; here's totall eradication, not onely shall he have no son, but no sonnes, son. And when he saith, *nor sonne, nor nephew*; it is not to be taken strictly; but as including all his kindred, in what degree soever. It is as much as to say, he shall have none of his linnage remaine, all shall be extinct. Again; He doth not say, he never had son nor nephew, but he shall not have; there shall none remaine among his people.

And not only shall he have no kindred remaining among his people; but he shall not have any remaining in his dwellings: That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are nearest; and then his nephews; then profest friends, acquaintance, and familiars. But when neither sonne, nor nephew, nor any friend remaines, this is a sweeping Judgement, a very besome of destruction. It leaves none remaining.

In his dwellings.] Or in the place of his peregrination and sojourning in this world, as the word imports. In this Bildad strikes at Job, and wounds the heart of the good man; from whom God had taken all his children; as if he had plainly said; *God hath dealt with thee as with a wicked man, thou hast neither son nor nephew among thy people, nor any remaining in thy dwellings.* But passing by this supposition in reference to Job; we may take up a poynt or two, as it concernes wicked men in generall. First note;

The children and posteritie of wicked men, are swept away for their fathers wickednesse.

Though children shall not be punished for their fathers sin, if they repent, and returne to God; yet greater evils fall upon children who doe not repent, because of the iniquitie of their fathers. Yea good children who walke with God, may have some touch, though not in wrath to them, yet in wrath to their fathers, because of their evils. I have met with this before, and therefore onely touch it.

R

Se condly,

Secondly, Observe how he puts this as a speciall judgement belonging to wicked men, for though sometimes it be the lot of godly men, to have neither son, nor nephew, nor any remaining in their dwellings. (Some good men never had son or nephew, and others have been bereaved of all they had) yet this is not so great an affliction to a godly man, as it is to the ungodly. For he that can call God father, and speake to Christ as his brother, he that is allyed to all the Saints in heaven and earth, in a spirituall relation, hath no want of naturall relations, though he hath them not: it is no great matter to him, though he have neither son nor nephew, who is an adopted son of God.

As before, in reference to honour, and renowne; a godly man can spare his honour, and credite in the world well enough; because he hath so good a name in heaven; he is so well reported of with God, that if the wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomfited. So, he can spare, and be without the outward blessing of sons and daughters, of nephews and friends, because he hath higher alliances, and a more noble consanguinitie, as the Prophet speaks; *God hath given him a name better then that of sons and daughters,* (Isa. 56. 5.) But for a wicked man; if he want sons, and nephews, to inherite his estate, and to carry on his port in the world; he hath nothing to relieve that want; He that is childlesse, and Christlesse too, hath reason to weep for his children, and not be comforted, because they are not. The fruit of the body was put among the promised blessings to the *Jewes*, (Deut. 28. 11.) Children are the comfort of their living parents, and the continuance of their name and memory

*Filiabitur nomen
ejus. Mont. i. e.
multi filij nomen
ejus deducunt in
omnes Generationes.
vel ita
celebria erunt
Christi gesta, ac
si singula opera
essent filij, qui
sunt memoriale
sui parentis.
Pinech.*

when they dye. That promise (Psal. 72. 17.) speaks this fully; *His name shall endure for ever; his name shall be continued as long as the Sunne; men shall be blessed in him; all Nations shall call him blessed.* The Hebrew is; *He shall be as a son to continue his fathers name for ever.* So we reade in the Margine. Some render the place; *His name shall be sonned, or sonnified*, if I may speake so; that is, his name by many sonnes shall be continued. This was a prophecy concerning Jesus Christ. As if the severall acts, (so some interpret it) and passages of Christs life should be as so many sonnes, to declare his name to all Generations.

But

But we may rather interpret it of the seed, or children of Christ: his name is continued by sons: he hath a mighty seed, and, *He shall see his seed,* (Isa. 53. 10.)

In the first ages of the world, either not to have a son, or to have a son die before the father, was an unheard of affliction. One of the ancients hath observed, that there is not in the Genealogies before the flood, nor in some generations after, mention of any father, whose son dyed before himselfe. But as all had sonnes, so their sonnes out-lived their fathers; God giving that as a speciall comfort to those ages. The first son that dyed before his father, is recorded (Gen. 11. 27, 28.) Now these are the Generations of Terah, Terah begat Abraham, Nachor and Haran, and Haran begat Lot: and Haran dyed before his father Terah, in the land of his nativitie. It seemes to be noted as a strange thing never heard of, nor mentioned in the Book of God before, that the son should dye before the father. And, saith my Author, it is to be considered, that this Terah, whose son Haran dyed before him, was not onely a worshipper of Idolls, but (as it is conceived) an inventer of Idolls; This was the onely man upon record, whose sons death prevented his in those elder times. And in all times it hath been numbred among the afflictions incident to sinfull man, when any son dyes before the father, much more when the father hath no son remaining when he dyes.

Epiphanius in his Writings against heresies reports that some held no resurrection, but the rising up of the fathers in their children; when the father dyes, the childe rises in his place; this was their resurrection. Though this were a grosse heresie, yet there is a truth in it; the father riseth in his childe; parents have a kinde of resurrection in their children, and while they live parents can scarcely be said to be dead: upon this account the greatnes of the affliction riseth yet higher, he that hath neither son nor nephew remaining in his dwellings when he dyes, may be accounted more then dead.

This is the third evill that Bildad sets downe as the portion of the wicked man, who, as he shall be driven out of the world himselfe; so his posteritie shall be blotted out.

He proceeds to shew us what effect this, with the fore-mentioned judgements, should have upon the spirits of the living,

*Deus in solatiū
naturæ largie-
batur primis sæ-
culis ut nullus
filius moreretur
ante patrem, di-
nec in supplici-
um idolatriæ
Thare pater A-
braham primus
punitus est mor-
te filij sui adhuc
vivens. Epiph:
lib: 1. contra
Her:
Author & arti-
fex fingendi I-
dola. Id:*

*Quidam resur-
rectionem aliam
non admittebant
quam eam, qua
censebantur rur-
sus vivere in
ipsis filiis paren-
tes mortui.
Epiphani:*

what the sight or report of these terrible judgements will worke, both in present and after ages.

Vers. 20. *They that come after him shall be astonished at his day, as they that went before were affrighted.*

For the opening of this verse, we may enquire; first, whom he meanes by, *They that come after*, and, *they that went before him*; secondly, what by *his day*; thirdly, what by *astonished and affrighted*.

They that come after him, &c.

Those that come after, and those that went before, are all men. If it be said, how could they that went before him be affrighted at his day? they that never saw his day, could not be troubled at it?

אחר וני

Novissimi

קדמוני
priores.

*priores, qui se-
jus tempore vi-
uebant & judi-
cium ac opera
dei viderunt.
Merc.*

I answer; The Originall word doth not signifie strictly such as live before we live, but such, who though they were borne before us, yet are alive while we live; that is, men more ancient then our selves, and yet our contemporaries; so here, they who went before this wicked man, are such, who though they were borne before him, yet lived with him, and saw the judgements of God upon him: So the meaning of it is onely this, That as they who lived at that present when God brought those evils upon him were affrighted; so they that come after shall be astonished at him. That is, the one was affrighted at the sight of those judgements, and others shall be astonished at the report, and hearing of them. So our translators expound those words in the margine; *They that went before him*, that is, *they that lived with him* shall be affrighted. This sence is also expressly given by Mr. Broughton; *As they at present tooke an horror.*

*Fortasse per tri-
mos & novissi-
mos intelligit
non solum qui æ-
tate tales sunt,
sed etiam eos
qui quocunq; re-
spectu sibi invi-
cem sunt primi
& novissimi. q.
d. pusilli et ma-
gni, sapientes &
idiota. &c. Bol.
□ קדמוני prior fu-
it tempore, loco,
dignitate.*

Again, These termes, *They that went before him*, and *they that come after him*, may referre not onely to time, but to degree. That is, those that *went before him* in estate, and honour; and *they that come after him* in estate, and honour. As if he had said, high and low, rich and poore, his superiours and inferiours, one and other shall be astonished, and affrighted at the terrible fall of this man; when first and last, high and low are af-
flicted, all are.

They

They that come after him ſhall be aſtonied.

The Originall word which we render *aſtonied*, ſignifies to admire greatly and ſilently. Silent admiration is aſtoniſhment; it ſignifies alſo to be waſted and made deſolate. And ſo ſtrictly that aſtoniſhment is meant, which ariſeth from the ſight or view of places or perſons made or left deſolate. In the 143 *Pſalme*, ver. 4. *David ſaith*, (as we tranſlate) *My heart within me is deſolate*: another tranſlates; *My heart within me is amazed*. Thus here the deſolation of the wicked ſhall be ſo great, that they who heare the report of it, or behold the ruines of the place, where once he dwelt and flouriſhed, ſhall ſtand amazed; even as they who lived to ſee it acted upon him

תַּמְּוִי תַּמְּוִי
miratus admi-
ratus fuit, præ
admiratione ſtu-
puit, tacuit.

Were affrighted.

The Hebrew is, *They tooke hold of feare, or Horror*; which is equivalent with this; *Feare or Horror tooke hold of them, or ſeized upon them like an Armed man*. Yet ſome of the Jewiſh Doctors thinke that *Bildad* ſpake thus induſtriouſly; uſing that phraſe; *They tooke hold of feare*, rather than this; *Feare tooke hold of them*; to intimate, that when they ſaw ſuch judgements, they were even active to ſtirre up feare in themſelves, or to overawe their hearts with feares, and turne to the Lord, leſt the ſame calamities ſhould alſo befall them; according to that, *Luk. 13. 3. Except ye repent, ye ſhall all likewiſe periſh! They that went before him were affrighted.*

אָחֲזוּ שֹׁרֵר
Apprehenderunt
Horrorem.
Mont:

At his day; But, what day is this?

This day, is his black day, the day of his calamitie. It is frequent in Scripture to put the word *day* alone, without any addition, to note an eminent evill day. The patience of God beares long with the wickednes of man, but it will not beare alwayes. (*Pſal. 37. 13.*) *The Lord laughs at him: for he ſees that his day is coming*. While the wicked plots againſt the juſt, hoping to have the day againſt him, and gnaſheth upon him with his teeth, as being vext and filled with envie that he hath a day for himſelfe; while he is thus buſie againſt the man whom God loves, God makes ſport at him; *The Lord laughs at him*, (and ſaith, as it were, let him plot, let him goe on,) *becauſe he ſees his*

De die ejus. i.e.
de judicio domi-
ni revelato in
eum ob exitium
ejus id enim die
es ſignificat.

Merc:

his day is coming: What day? The day of his ruine, and destruction; this shall suddenly come upon him. In the same sense the word is used (*Psal. 137. 7.*) *Remember O Lord the children of Edom, in the day of Jerusalem.* Was this the day of *Jerusalems* triumph, and glory? no, it was the day of *Jerusalems* misery, and sorrow, it was the day, when the children of *Edom* cryed; *Rase it, rase it, even to the foundations thereof.* In the Prophecy of *Obudiah* (*vers. 12.*) *Thou shouldest not have looked on the day of thy brother*; That is, upon the day of his affliction, or upon the affliction of that day. What! may we not look upon the afflictions of our brethren? yes we may, to pittie, and compassionate them, but we must not look upon them with pleasure or delight, with contempt or scorne, as the *Edomites* did; thou shouldest not have looked scornfully, or contentfully upon the afflictions of thy brother; The day of thy brothers affliction should have been a sad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And so we may enterpret that of the Apostle, (*1 Cor. 3. 13.*) where he desciphers severall sorts of doctrines, under those allegoricall expressions, of *gold* and *silver*, of *wood*, *hay*, and *stubble*. Now (*saith he*) *every mans worke shall be tryed*, it shall be made manifest; *for the day shall declare it.* What day? the day of tryall; he puts the day alone, for the day of tryall, or of judgement, when God shall come to lay the work, and the rule together, when he shall bring *stubble*, &c. and the fire together; the day of tryall shall discover and make manifest, what every mans worke is. So here; *They shall be astonished at his day*; that is, at the day of his affliction.

*Dies in quibus
impius feliciter
vivit, commodato
s habet &
quasi alienos non
proprios.*

Further, this is called *his day*, to note, that it is his of right, or that it is his due. For all the good and comfortable dayes that he lives, are borrowed dayes, they are but lent him, onely the evill day, is *his day*; that's his owne.

Hence observe, that

The Lord will send such judgements upon the wicked, as shall be an astonishment and an affrightment to those who behold or beare of them.

As the workes of mercy which God hath done for his people are wonderfull, (*Psal. 78. 4. Psal. 107. 15.*) And as God
hath

hath wonderfull mercies and blessings in store for his people against that great day of his appearing; he will then come to be admired in all them that beleeve (2 Thes. 1. 10.) That is, he will doe such things for beleevers as shall be both to their own and others admiration; so his workes of judgements shall be admired too; He will make the plagues of the wicked wonderfull. The Lord threatens that (Deut. 28. 59.) *I will make thy plagues wonderfull.* Such was the desolation prophecied against Tirus (Ezek. 27. 35.) *All the inhabitants of the Isles shall be astonished at thee; their Kings shall be sore afraid.* They shall not be afraid of thee, but for thee. They shall not be afraid of thy standing, but at thy overthrow. So (Ezek. 32. 10.) at the fall of Egypt, *Yea, I will make many people amazed at thee, and their Kings shall be horribly afraid for thee. When I shall brandish my sword before them, and they shall tremble at every moment, every man for his owne life in the day of thy fall, &c.* See how the Merchants shall be astonished at the fall of Babylon (Rev. 18. 11. 15.) The judgement upon Jezabel (2 King. 9. 37.) is expressed by some translators in the language of Astonishment; *The carcase of Jezabel shall be as dung in the field in the portion of Jezreel: So that they shall not say, this is Jezabel.* Thus we translate: others render it; *The carcase of Jezabel shall be as dung in the field in the portion of Jezreel; So that they (being amazed) shall say, Is this Jezabel? What; is this Jezabel? is she become as dung in the face of the field, who so lately sate upon a throne: what; is this shee that painted her face, & looked so delicately out at the window; the great commandress in Israel, is this Jezabel?* Thus they wonder. The judgement denounced upon the house of Eli, made the eares of those that heard it tingle, (1 Sam. 3. 13.) That which makes the eare tingle, will also make the heart tremble, and amaze the hearer.

Now Bildad shuts up his argument, having thus laid downe the lot of the wicked, and set it out in severall portions; he gives (as it were) a confirmation to all, he puts his seale to it. As if he had said, I have not spoken at randome, I have not spoken what may be; but I have spoken that which shall be, this shall certainly come to passe. And if others shall be astonished who heare or see onely, how shall they who beare and feele those calamities?

*Obstupentes qui
præter ibant, di-
cebant, illa Je-
zabel?*

Verſ. 21. Surely, ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.

Epiphonema totius orationis ; Epilogus huius loci, hæc eſt conditio iniqui hominis, in quo redigatur. Merc:

Illud dicitur eſſe res aliqua, non quod aliquandiu eſt, ſed in quod tandem deſinit.

Surely] He concludes confidently ; What I have ſpoken, I will ſtand to for a truth ; thus it ſhall be. When *Abaſuerus* (in the Booke of *Hefter*) advanced *Mordecai*, and ſet him in royall apparel upon the beſt horſe, he (according to *Hamans* counſel) cauted it to be proclaimed before him ; *Thus ſhall it be done to the man whom the King delights to honour*. So here *Bildad* having ſhewed the wicked man in a compleate equipage of miſery, ſtript of all his comforts, and good things, and not ſo much as a good word left him from any man ; but all men ſtanding amazed and aſtoniſhed at his downfall, he ſeemes to proclaime ; *Thus ſhall it be done to the man whom God reſolves to diſhonour : thus ſhall it be done to the man whom God diſ-favours and frownes upon ; ſuch are the dwellings of the wicked, this their end.*

Hence note ;

We may certainly conclude, that the eſtate of a wicked man is miſerable.

As ſome Belcevers have an aſſurance for themſelves perſonally, that it ſhall be well with them ; ſo we may be aſſured in reference to the preſent ſtate of a wicked man, that it ſhall goe ill with him and his ; *Such are the dwellings of the wicked*. Though we cannot conclude concerning the perſon of a wicked man, that he ſhall be caſt away for ever, for 'tis poſſible he may repent and be ſaved, yet as to his preſent ſtate, and to his perſon as continuing in that eſtate, we may with aſſurance, conclude him undone for ever. The Prophet *Iſaiah* hath this charge from the Lord, (*Iſai. 3. 10.*) *Say to the righteous, it ſhall be well with him : for they ſhall eat the fruit of their doings. Woe to the wicked, it ſhall be ill with him : for the reward of his hands ſhall be given him ; and that reward is woe. The reward put into the hand of a wicked man is ſuch as the worke of his hand is ; he is a worker of iniquity, then what can his reward be, but woe and miſery ? Such as a mans way is, ſuch will his end be ; If the premiſes be falſe and unſound, the concluſion cannot be ſafe and good. As by a mans fruit we may know what he is, ſo what he ſhall be, unleſſe he be changed from what he is. Such are the dwellings of the wicked.*

And

And this is the place of him that knoweth not God.

In these words we have the character of a wicked man; the man who knows not God, and the wicked man, are the same. No wicked man knows God, and every man that knows not God is wicked. These are termes convertible. *This is the place of him that knowes not God.* There is a fourefold not knowing of God.

Periphrasis impij qui deum nec novit nec colit, nam colit qui novit, unde pij vocantur ירטי' יהוה noscentes domini. Druf:

First, There is an utter not knowing of God, or a totall ignorance of God; He must needs be wicked and walke in darkness, that hath no light at all of the knowledge of God.

Secondly, They are said not to know God, who have but a false or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God, as God, and as God hath declared himselfe to be known, these know him not. Now as they who are under a night of totall ignorance, so they who have an unsound knowledge, and live under a false light, are numbred with the wicked; for where there are false principles, and apprehensions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is most proper to this place (though both the former may be understood) some have a notionall knowledge of God, and that (possibly) a right notion, their understanding is not wrapt up in error; yet they may be numbred among those that know not God, because they act contrary to their knowledge. Of these the Apostle speaks, *Tit. 1. 6. They professe that they know him, but in their works they deny him*; This knowledg is practicall ignorance. We read of such in the Epistle of Jude (ve. 10.) who *what they know naturally as bruit beasts, in those things they corrupt themselves*; That is, they live not according to naturall principles: *as they speake evill* (the former part of the verse rebukes that) *of those things which they know not*, so they doe evill about, or in those things which they know. Their knowledge is according to the light of nature, but their actions are against the light of nature. They know onely as beasts doe, naturally, but they act contrary to this knowledge, which beasts doe not. Now as a wicked man corrupts himselfe in that which he knows by nature, so he may corrupt himselfe in that which he

In scriptura sa-
cra illa ignorari
censemur, quæ
cognita nullum
nobis usum attu-
lerunt, quomodo
dicimus illa non
audire quibus
non obedimus.
Sancti:
Dicit eos deum
non nosse, qui in
peccatis perse-
verantes, deum
sic norunt ut e-
jus penitus obli-
videantur. Beza.

knowes by doctrine, or instruction. And in this respect, though he have a higher knowledge then a beast, yet he is but as a brutish beast in his knowledge; or as the Prophet speaks of those in his time, (Jer. 10. 14.) *He is brutish in his knowledge.* To have notions according to knowledge, and actions according to ignorance, is to be brutish in knowledge. And I conceive the Apostle aymes at these, (1 Cor. 15. 34.) *Awake to righteousness, and sin not* (the Greeke is, *awake righteously*, that is, give your minds and endeavours unto righteousness) *for some have not the knowledge of God, I speake this to your shame.* He writes not of those that had no knowledge of God; but either of those who had an erroneous knowledge, or rather, of those that lived in wayes of unrighteousness against their knowledge, as the immediate fore-going words intimate; *Awake unto righteousness: for some have not the knowledge of God:* That is, they have not such a knowledge of God, as keeps them to the rule of righteousness. Here againe is practicall ignorance, or a not knowing of God, when he is knowne. How great a wickedness this is in such as have scriptural revelations of God, we may easily collect, when we finde God charging it as a piece of wickedness upon the old Gentiles, who had onely naturall revelations of God, that is, onely so much knowledge of God as might be pickt out of, or learned by an attentive study in the book of the creature. (Rom. 1. ver. 21.) *Because when they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned; and because (though they had a knowledge of God in them, yet) they did not like to retaine God in their knowledge, or to acknowledge God, as we put in the margin of our Bibles (ver. 28.) this provoked God to give them up to vile affections, and to a reprobate minde.* We may take measure of the sin by the Punishment. Spirituall judgments are worse then corporall. To be given up to vile affections, is more penal then to be given up to the vilest enemies; yet thus were the Gentiles plagued for sinning against that light which the creature sheds forth concerning God; then what will their plague be, who sin against Scripture-light, and are such as know not God in their own workes, when they know him in his word.

Fourthly, There is an affected not knowing of God, or (as we may

may expresse it) a *studied ignorance of God* ; For as we all ought to know God, so some study to be ignorant of God, & to keepe out the knowledge of holy things. And as, to all, it is a burden to get knowledge, so, to many, knowledge gotten is very burdensome. Man cannot sin so easily in the light as in the dark ; he puts himselfe hard to it to sin, who sins against what he sees. And therefore that they may have liberty to sin, they have no will to see. Such are described (*Job 21. 14.*) *They say to God, Depart from us, we desire not the knowledge of thy wayes.* Thus as some in their practise oppose the good which they know, so others refuse to know what is good, that they may the more freely practise evill. And when any man hath long opposed light received, hee growes unwilling to receive light. He followes on to be ignorant of God ; and at last is willing to beleeve, *There is no God* ; He that cares not what God saith, will not care much to say, there is no God. Atheisme riseth from prophanenes ; and he that blasphemeth the word of God daily in his conversation, will at last blasphemeth the being of God in his opinion. These know not God indeed, who know not that there is a God ; and into this the affected ignorance of God will quickly cast the wisest (who are such) among the sons of men.

We may take in all these sorts of not *knowing of God*, into the interpretation of this Text ; but specially the third, and fourth ; such as know God, yet walke contrary to him ; or such as refuse to know God, lest they should be troubled to walke according to their knowledge. And indeed a wicked man may have the highest knowledge of God, on this side the love of God, and obedience to his will, which is attainable. He may have any knowledge of God, but that which gives an experimentall tast and relish of the goodnesse of God, or that God is good. And hence it is that he sometimes hinders his owne proficiency in the knowledge of God, lest if he knew as much as he could, he should be hinder'd from doing (what he hath a mind to) evill as he could.

Hence note ;

First, *Wickednesse and ignorance goe together.*

Where there is onely an *invincible Ignorance of God* ; that is,

*Cognitio hæc
quæ impio negatur
est practica
quædam sapientia
quæ in divino
cultu consistit
in pietate, & in
gustu quodam et
quasi sapore
divine bonitatis.*

such an ignorance as the man cannot helpe or avoyd, there is nothing but wickednesse; much more where there is this professed studied ignorance. When the Prophet *Hosea* sets forth the great iniquity of that people, he gives this in the close, as the cause of all, (*Hos. 4. 1.*) *The Lord hath a controversie with the Inhabitants of the Land; because there is no truth, nor mercie, nor knowledge of God in the Land.* It is strange that the Prophet should bring in such a charge against *Israel*; What could he say more of the *Philistims*, of the uncircumcised Nations, and rude Barbarians, who sate in darknesse, and in the valley of the shadow of death? What could he say more against them, then that there is no knowledge of God in their Land? could he speak thus truly to the people of *Israel*, and *Judah*, Gods owne people? Was there no knowledge of God in their Land? This cannot be understood of a totall Ignorance; or as if there had been none at that time who published the truth, or knowledge of God in that Land. But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in some competent measure what it ought to be, is said not to be at all) or though they had the knowledge of God, yet they opposed the receiving of it, at least they were not zealous to promote it, nor carefull to walk up to it; Now though a land were full of knowledge, as the waters cover the Sea, yet (in such cases) we might say, *There is no knowledge of God in the Land.* This want of knowledge caused that plenty of sin, and over-flowing of wickednesse, for which God had a controversie with their Land. We have such a character of sinfull times given (*2 Chron. 15. 3.*) *Now, for a long season, Israel was without the true God, and without a teaching Priest, and without Law.* They were not totally destitute of these, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was so little of God among them, that they were said to be without the true God. Wickednesse and ignorance grow up together; ignorance is the mother of prophanenes not of devotion, as the Popish teachers (with ignorance enough) perswade their deluded Votaries. The Psalmist (*Psal. 14. 2.*) joynes these two together; *There is none that understandeth, or that seeketh after God.* Would you know the reason why they did not seeke God? it was because they did not understand: and (vers.

4th) *Have all the workers of iniquitie no knowledge, who eat up my people as bread, and doe not call upon the Lord; As if he had ſaid, if they had but a little true knowledge among them all, they would not thus greedily devoure my people; they made no bones of oppreſſion, they ſwallowed the poore as pleaſantly as bread, they did they cared not what, when they knew not what they ought to doe. The floud-gates of wickedneſſe are open, where the doore of knowledge is ſhut.*

When Chriſt tells us (*Job. 17. 3.*) *This is eternal life to know God, and Jeſus Chriſt whom he hath ſent.* Why doth he ſay, this is eternall life, but becauſe it ſets us in a frame of holy life? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happie life. As to know God is eternall life; ſo not to know him is eternall death. He that knowes God, loves him, and he that loves him keeps his commandements, (*Job. 14.*) and they that doe not know God, doe not love him, and they that doe not love him, doe not keep his commandements. Many ſin againſt their knowledge, but they cannot avoyd ſin, who have no knowledge. *The blind eate many a fly, yea poiſon in ſtead of bread.*

Further, Some underſtand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus; *This is the place of him whom God doth not know.* It is a truth both wayes: for they that doe not know God, are not knowne of God. It is as true a character of a wicked man that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it ſaid that God doth not know a wicked man? As men are ſaid not to know God, when they doe not love and reverence him, when they doe not feare and obey him; ſo God is ſaid not to know thoſe men whom he doth not love nor approve. (*Mat. 7. 24.*) *Depart from mee ye workers of iniquitie, I know you not.* Wicked men doe not know God obedientially, and God doth not know wicked men favourably; and whether we ſay of a man he knows not God, or of God that he knowes not ſuch a man, it equally ſpeakes him a wicked man.

Laſtly, Whereas *Bildad* (as his friends before him) makes ſo large a deſcription of the ſtate of a wicked man, and of the portion due to him; firſt, in allegories, and then in plaine words,

—quem non
agnoscit deus
fortis. Jun:

Noſſe deum eſt
reſpicere, reve-
reri, obedire;
amare.

words, inſiſting upon and repeating it againe and againe. It is queſtioned by ſome, why his and their ſpirits were drawne forth ſo frequently and unanimouſly to ſpeake of this matter. I anſwer; This might be firſt to undeceive the ſimple, who are ready to call the wicked happy, becauſe of their preſent proſperitie; Secondly, to conquer the unbeleeſe of moſt who can ſcarcely be perſwaded, that ſin will be ſo bitter in the end.

Many hope to thrive by wickednes, and not a few are afraid they ſhould be undone by keeping cloſe to the wayes of holines. Therefore the Lord doth ſo often thunder by the voyce of his ſervants, and reveale his wrath from heaven againſt all unrighteouſneſſe; Therefore he hath cauſed the penmen of the holy Scriptures to write the evill of it (as it were) in letters of bloud, & to give testimony, that it hath ſhed the bloud of thouſands already, and will deſtroy all eternally who turne not from it.

Take this anſwer more fully in the following obſervation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon ſinfull men.

As it is a hard thing to believe that God will powre out ſo many bleſſings on his owne people: ſo to believe that God will powre out ſo many vialls of miſery upon wicked men. Therefore as we heare of the promiſes againe, and againe; and God oft repeats his mercies to perſwade us that he will indeed performe what he hath ſpoken: ſo we heare threatnings againe and againe, to overcome the unbeliefe of wicked men, or to make all know this ſad truth; *Woe to the wicked, woe to the wicked.* If the heart were readie to receive this, it would not be ſo often repeated. Few would take God at his word if he had ſpoke this but once. God ſpake to man in the ſtate of perfection; *In the day that thou eateſt thou ſhalt ſurely dye.* No, ſaith the Devill, and the Woman beleeves him, it ſhall not be ſo: the threatning was but once given, and it was not believed at all. The heart of man doth hardly cloſe, either with promiſes or threatnings. Againe, God doth it to render wicked men more unexcusable. If he had ſpoken but once, if there had been but one word of threatening againſt ſin all the Bible over, ſinners had been without excuſe; but how ſhall their mouthes be ſtopped,

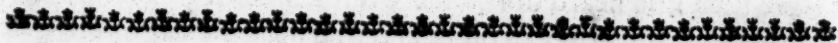
ped, when these threatnings are so often renewed? when every page of Scripture, testifies the destruction of wicked men, and seals wrath upon them, if they goe on in their wickednesse. How deeply shall they be condemned when they are condemned by the mouthes of so many witnesses! *David* saith, (*Psal.* 62. 11.) *God hath spoken once, twice have I heard it, that power belongeth unto God*; the meaning is, either that God spake that often, or that *David* heard it often, though God spake it but once; that is, he thoroughly weighed and considered it, at once speaking, *that power belongeth to God*. A holy heart heares that twice, that God speaks but once; Grace hath a quicke eare, it makes us as the Apostle *James* speakes, (*Chap.* 1. 19.) *Swift to heare*; but God speaks twice, and thrice, yea a hundred times, to wicked men, and they will not heare once; Then how great will their judgement be, and how will their mouthes be stopt, because they stopt their eares. Hath not God said it againe and againe; *This is the dwelling of the wicked, and this is the place of him that knoweth not God*. Hath he not spoken it in figures, and allegories? Hath he not spoken it in plaine words, and in examples? hath he not spoken it in bloud? hath he not spoken it in fire, in sword and famine? How often hath he made his wrath smoake, yea blaze and burne before the eye offence? how often hath he made sinners smell the brimstone of his displeasure?

Have they not heard of, have they not seene the desolations which sin hath made? How it hath left those places which were as the Garden of God, like a wast or wildernes? Have they never read or heard of the old world drowned with water? Have they never heard of *Sodome* and *Gomorrab* consumed with fire? Have they not heard of *Pharoah* over-whelmed in the red Sea, for vexing the people of God, and of *Corah*, *Dathan* and *Abiram* swallowed up alive by the earth for their murmuring against *Moses*? Whole volumes of examples have been collected, wherein the threatnings of God against sin have been made visible in the ruine and downfall of sinners themselves, and in the rooting out of their posteritie. As therefore the Apostle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epistle to the *Hebrewes*, so may we from the unhappy deaths of many whose
lives

lives have been unholy in all ages; *Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.*

If sinners goe on, after all this, what can they plead, why their dwelling should not be made desolate? or why themselves should not be condemned for ever?

Thus farre Bildads second discourse with *Job*, wherein he severely reproves him of wickednesse, and sets before him, the wofull conclusion of the wicked; How grievous and wounding his words were to *Jobs* spirit, how unsutable to his condition, how unappliable to his person, will appeare in the opening of his patheticall Answer in the following Chapter.





J O B 19. V E R. 1, 2, 3.

1. *Then Job answered and said;*
2. *How long will ye vex my soul, and break me in pieces with words?*
3. *These ten times have ye reproached me; ye are not ashamed that ye make your selves strange to me.*

BILDADS sharp reproof of Job in the former Chapter, procures him a sharp reply in this from Job; whose whole discourse declares him the object of mans pitie, and God the object of his faith; the sum of his answer to Bildad, is to shew how hardly (yea as he thought how inhumanely) he had hitherto been dealt with; and that upon a foure-fold consideration.

First, As he was afflicted.

Secondly, As he was their friend.

Thirdly, As he was innocent, not conscious to himselfe of any evill that he had wilfully committed against God, or of any wrong done to man.

Fourthly, That they used him thus unkindly while he professed full hope in God, notwithstanding all the calamities which God was pleased to lay upon him.

There are three parts of the Chapter; in the first he very accurately and tragically (as some expresse it) amplifieth his owne sad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly, He holdeth forth, and maintaineth his own integrity, both by a vehement desire, and an assured hope of his resurrection and appearance before God at the tryall of the last judgement, *vers. 24, 25, 26, 27.*

Thirdly, He exhorts his friends to desist, and repent, lest they draw downe the judgements of God upon themselves, in the two last verses: But ye should say, &c. ver. 28. and ver. 29. Be ye afraid of the sword, for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

From these parts of the Chapter layd together, we may collect the general sence of Job's argument, in answer to Bildad, thus.

Bildad endeavoured to prove, that Job was a wicked man, because he was burdened with affliction; Job answereth, I indeed indure those afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own conscience full of peace, and hope in God, doth assure and witnes to me; therefore the induring of greatest afflictions, is no sound prooffe that a man is wicked, nor doe these afflictions befall such onely as are wicked. The proposition (namely, that he himselfe was under the pressure of great afflictions) is cleare in the first part of the Chapter, from the sixth to the twenty-third verse; the assumption that he himselfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, ver. 23, 24, 25, 26, 27. The conclusion or inference is implied.

Job leads us to the description of his afflictions by a patheticall Preface, wherein he taxeth, and reproveth his friends two wayes; first, by shewing their severitie against him. Secondly, by supposing his own guilt against God; He reproveth them by shewing their severitie against him three wayes.

First, That they had troubled him long in the second verse; *How long will ye vex, &c.* ver. 2.

Secondly, That they had troubled him who was troubled before; *How long will ye vex my soule,* in the same verse; as if he had said; *My soule was vexed with afflictions, why have yee vexed me who came to comfort me.*

Thirdly, That as they had done it long, so they persisted still in doing it; ver. third; *These ten times have ye reproached me, you are not ashamed, that, &c.* q. d. ye did it, and ye doe it.

His second way of reproving, is by a supposition of his own guilt; Suppose I have sinned, suppose I have erred, ver. 4. and 5. if I had done so, yet surely ye ought not to carry your selves thus towards me, there is some other way of dealing with an afflicted

Docet minime
aquis in se suis
se tam graviter
ipsum insectan-
do etiamsi sceler-
is meritis es-
set. Meriti

afflicted friend, though faulty, then that which you have yet hit on; therefore he goeth on to tell them, as what his case was, so how they should have handled the matter with him; *Know that God hath overthrown me, &c. ver. 6. Have pitie upon me, have pitie upon me, O my friends, for the hand of God hath touched me, (ver. 21.)* As if he had said; while the hand of God was overthrowing me, your hand should have been supporting me, and your hearts pitying me. So much for the opening of the whole Chapter, which lets in some light to the understanding of each particular.

Ver. 1, 2. *Then Job answered, and said; How long will ye vex my soule?*

How long? The question concludes against his friends, that they had vexed him alreadie *too long*; it argues also, their perseverance in troubling him; so the word is frequently used in Scripture; *David* speaks much to this sence, *Psal. 4. 2. O yee sonnes of men, how long will ye love vanitie? how long will yee turne my glory into shame?* That is, how long will ye goe on dishonouring me; and in the 13th *Psalme*, we have this; *how long?* foure times repeated in two verses, while *David* complained of his affliction, *How long wilt thou forget me, O Lord? for ever, (that's long indeed?) How long wilt thou hide thy face from me? how long shall I take counsell in my soule? having sorrow in my heart daily? how long shall my enemies be exalted over me?* Here are foure times *how long*, to shew that *Dauids* trouble had continued exceeding long.

How long will ye vex my soule. The word which we translate to vex, signifies an internall trouble, such as ariseth from the contempt and scorne that others put upon us; many know by experience (though grace sets them above it) how much their spirits are burdened when they are contemned? *They who are duly honoured, have a weight in them; and they who are (though undeservedly) contemned, have a weight upon them.* The word signifies also simply to grieve, (*Lam. 3. 32.*) for it is applyed to the act of God: *The Lord will not cast off for ever, but though he cause griefe, yet will he have compassion; according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.* So the word is used againe (*Lament. 1. 12.*) *Was there ever*

נִכְזַּב׃ notat internam animi afflictionem, illam praesertim quae ex contemptu quodam, vel se-
veriore alicujus increpatione verbo aut opere nascitur.
Pineda

Vindemiavit.
Vulg:

sorrow like to my sorrow, which is done to me in the day wherein the Lord hath afflicted me. The Vulgar reads, *In the day wherein the Lord hath gathered my grapes or fruits*; As if the Church had said, I was once like a fruitfull flourishing Vine, but now the Lord hath stript me of all my glory, and left me naked and bare; as a Vine after the grapes are gathered. So *Isa. 51. 21. Zeph. 3. 18.* The afflictions of the Church and people of God in their saddest sorrowes, are expressed by this word;

How long will ye vex my soule?

Addendo, ani-
mam meam,
vis orationis au-
getur & pene-
trans gravisq;
mœstia indica-
tur. Bold:

The word *vex*, alone had signified the vexation of the soul, but when he addes *soule*, it increaseth the signification of the word, to say, *you have vexed my soule*, is more then to say, *you vex me*, though that be the meaning of it; so that here's the deepest sorrow, that which toucheth not onely the flesh, and skin, but that which peirceth to the very soule; as 'tis said of Mary; *A sword shall passe thorow thy soule*; That is, thou shalt be deeply wounded.

In that he complaines, *How long will ye vex*; Observe

First, *The length or continuance of an affliction is more grievous to us, then the weight and burthen of it.*

He doth not say, how much? or how great? but how long? *A light burthen carryed farre is heavie, what then is an heavie burthen carried farre? The length of the crosse grieves more, then the breadth or bulk of it.* The soules under the Altar cryed, (*Rev. 6. 10.*) *How long Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth*: So David, *Psal. 120. 5, 6.* *My soule hath long dwelt with them that hate peace*; He did not complaine that he had been amongst those that hated peace; but that he had dwelt long with them; he could not get free from that hatefull company. (*Dan. 8. 13, 14.*) The question is put concerning the affliction of the Church, (*how long?*) As if it would render her affliction shorter, but to know how long it should continue, especially to know that it should not continue long; Then I heard one speaking, and another Saint said unto that certain Saint which spake, *how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the hosts to be troden under foote?* As if he had said, might we but

but know when this desolation should end, it would be some comfort in the midst of that desolation; *And he said unto me untill two thousand and three hundred dayes, then shall the Sanctuary be cleansed*; Though this answer had much obscuritie in it, yet it had some comfort in it. To heare of a period of our troubles, though we can scarce picke out the time of that period, is some abatement of our troubles. It troubles us to stay long from the injoyment of good, but it troubles us much more while we are long, and know not how long we shall be under the indurance of evill. Many are readie to say in these troublesome times, if we could but see an end of our troubles, if we thought there would be an end of these warres, we could more chearfully beare the expence both of our bloud and treasure. When will there be an end? But what is all this length to the endlesse length of those troubles, which are the portion of impenitent sinners. What will they say, where good shall never be enjoyed, and evill for ever felt. *How long?* will be the Cry in hell for ever? *how long* shall we indure? when will this end? no date, no period can be set to the *how long* of that misery. And this makes every moment of misery as miserable as the eternitie of it. And indeed, every moment of an eternall misery, hath an eternitie in it; As every moment of eternall mercies is like an eternitie of mercy.

How long will ye vex my soule?

Secondly, Observe;

Those afflictions paine us most that reach our spirits.

The soule it selfe cannot be pained, it being a spirituall substance, hath nothing to doe with senceible passions, yet paine and trouble in their effects, griefe and sorrow, may quickly passe thorow the flesh to the spirit; There are some evils which doe not make so much as a skarr in the flesh, which make deepe wounds in the spirit. Christ sweat drops of bloud in the agony of his soule, before any hand touched his body; and some evils make deep wounds in the flesh, which make not the least scratch upon the soule; yea, the soule may rejoyce, triumph, and glory, while the body is martyred and torne in pieces; but those afflictions which wound and vex the soule, are most grievous;

as those mercies are sweetest, which refresh the soule, & comfort our spirits; many enjoy mercies which comfort and refresh their bodies; but they know not what it meanes to have their soules comforted. Now as those comforts are most comfortable which comfort the soule, so those sorrowes are most sorrowfull which afflict the soule; O, saith afflicted *Job*, *Ye vex my soule*; were it but my flesh which the Devill wounded at the first, I could beare it; The *Sabeans* took *Job's* estate away, and *Satan* smote his body from the crowne of the head to the soale of his foot with botches and sores, but his friends gave sorer wounds, they vexed his soule by their unkindneses, and we shall see his soule wounded farther by and by; now onely remember that soule wounds are the sorest wounds.

*Hocine est ma-
stum consolari?*

Thirdly, Compare this vexation of *Job's* soule with the intention of *Job's* friends in visiting him, as hath been toucht before upon some other passages of this booke; they did not plot upon him to vex him, nor had they a designe to trouble him, doubtles the men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the paines they tooke with him was onely a paine to him, *his soule was vexed*. We may intend comfort to our friends, and yet onely trouble them; we cannot give our actions that effect which we designe them to: *Job* found it so in his friends. And he might say to them; you came to comfort me, if vexing a soule be comforting it, you have comforted me with full measure; But call you this comforting an afflicted friend? is this the lifting of him up that is fallen? Onely God can make our counsels and our persons comfortable to others; As for us we may speake words in the matter comfortable, as well as in our intendment, and yet no comfort come to those we have a minde to comfort. (*Isa. 50. 4.*) *Thou hast given me the tongue of the learned, that I may know how to speake a word in season to him that is weary*; To comfort is a gift of God, a spirituall gift, and as a power to comfort, so the present act is the speciall gift of God; a man may have the gift of applying the consolations of the Gospel, and yet not give comfort. God hath charged the use of all Gospel meanes upon us, both to save and comfort our soules, but he hath reserved the fruit and successe of both in his owne power. We must at once shew our diligence about the meanes, and our dependance

dependance upon God for the end. *How long will ye vex my ſoule.*

And breake me in pieces with words.

The word that we tranſlate, *to breake in pieces*, notes a very vehement breaking, to break with extreame violence, to breake and bruife, as ſeeds or ſpices are bruifed in a mortar, to pound to duſt, or powder. The word is uſed for the breaking of the heart, with godly ſorrow; Sorrow is a breaker, it breakes no bones, but it breakes the heart. Worldly ſorrow breakes the heart to death; Godly ſorrow, breakes the heart to life. (*Iſa. 53. 15.*) *I dwell with thoſe that are of an humble and contrite or broken ſpirit, to revive the ſpirit of the humble, and to revive the ſpirit of the contrite ones.* The ſorrowes of Jeſus Chriſt are expreſt by this word, (*Iſa. 53. 5. & 10.*) *He was wounded for our tranſgreſſions, he was bruifed for our iniquities; and in the 10th verſe; Yet it pleaſed the Lord to bruife him, he hath put him to grieve.* Thus the ſpirit of Job was bruifed and broken; But, what was the inſtrument of his breaking? was he broken with clubs and ſtaves? No, but with hard words and ſevere rebukes.

כָּרַס *verbum*
vehemens. Me-
taphora a conu-
ſione granorum
in mortario.

How long will ye breake me in pieces with words.

Job doth not tittle their words, he ſaith not, ye have broken me with hard, cruell, or bitter words, he ſaith onely, *ye have broken me in pieces with words*, leaving us to conſider what words were fit for ſuch a worke; ſoft and kinde words may melt the heart, but thoſe are hard and harſh words which breake it.

Hence obſerve;

Unkinde and hard words, make deepe wounds, and breake the heart.

Words are full of power, both to wound and to heale, to breake and to bind up, to grieve and to comfort; As the word of God hath an Almighty power to breake the heart, ſo the word of man hath a mightie power to doe it. Some are more troubled with what is ſaid to them, then with any thing that is done to them: unfriendly and reproachfull ſpeeches have laine heavier upon them, then the heaviest of other preſſures.

Nil ſic homi-
nis: affigit ani-
mm ut ſermo
durus. Orig.

David had many hands againſt him, but he was moſt afflicted with the tongues which were againſt him; *As with a ſword in my*

my bones, mine enemies reproached me while they say daily unto me, where is thy God, Psal. 42. 10. And as God workes upon the heart with two sorts of words; Sometimes with *soft words*, such are his promises; Sometimes with *hard words*, such are his threatnings. So also (in his proportion) doth man; man hath his soft words, and they are of two sorts; first, friendly words; secondly, flattering words; both these insinuate and soake into the spirit of man; secondly, man hath his hard and bitter words, these vex and break the heart, and are written (as I may say) upon the broken pieces and splinters of it, as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruell actions. (Mat. 5. 10, 11.) When Christ had said; *Blessed are they that are persecuted for righteousness sake*: it followes; *Blessed are ye when men revile you, and persecute you, and say all manner of evill against you falsely*. The blessing is promised not onely to those who suffer evill done to them, but to those who suffer evill spoken against them. Hard words are numbred among our hardest tryalls; The Apostle (Heb. 10. 32, 33.) Exhorts the Saints to call to remembrance the former dayes in which after they were illuminated (that is, after they had received the light of the knowledge of Jesus Christ) they indured a great fight of affliction; they who receive the faith, must expect a fight; they might have been in the darknesse of unbelieve and ignorance long enough without a fight of affliction; but as soone as ever they were illuminated, the Prince of darknesse, stirr'd up a warre against them; What the warre was he tells us at the 33. ver. Partly while ye were made a gazing-stocke both by reproaches and afflictions; and partly while ye became companions of them that were so used; He calls the bearing of reproaches, a great fight of affliction.

wordum à Da-
vid Ingens cer-
tamen. Bez:
Magnum dicit
quod multam
ex proprietate
vocis Greca pos-
sis dicere, quod
ingens est ex-
aggeratio: con-

The word, which we render great, doth not signifie so much the greatnesse of any one, as the concurrence of many afflictions; as if he had said; Ye indured a multitude or manifold fights of affliction. He that indureth hard words, fights with a numerous Host; words come thicke, and like an Army renew the charge; He contends with many enemies at once, who is assaulted with reproaches. And he is a strong man, that is able to stand these assaults, or receive these char-
ges,

ges, and not be broken. *Job* was a strong man both in faith and patience, yet he was broken, his peace was much broken, yea his spirit was broken, *ye have vexed my soule*, (saith he) *and broken me in pieces with words.*

contumelia quasi cum multis hostibus configat qui cum una contumelia depugnat. Pined.

Job proceeds to shew us particularly what kinde of words his friends spake, they were unkinde words, and more

Verf. 3. *These ten times ye have reproached me, ye are not ashamed to make your selves strange to me.*

Here is an armie of evill words, *These ten times, &c.* What? just ten times? did *Job* keepe tale, and scoare up the unkinde words of his friends? were his reproaches just ten. We use to say, 'Tis unfriendly to keepe account of kindneses done to our friends, but it is more unsutable to the lawes of friendship, to take an account of unkindneses received from friends. The lesse we remember them, the better is our memory. Why then is *Job* so exact and particular in this unfriendly Arithmeticke? *These ten times ye have reproached me.*

Some conceive that *Job* speaks to the very letter, that when he saith, *ten times*, he meanes *ten times*, and onely *ten times*, neither more nor lesse. Which number is made up thus; Five times his friends had spoken, and five times *Job* had spoken, here were ten speeches; He was reproach'd as well when himsele spake, as when they spake; his own answers were reckoned to his dishonour by his friends, as he reckoned their replies; But I passe this.

Numeralium denarium stricte accipit Cajetanus. Ipsas Jobi responsiones ei redundasse in confusionem asserens.

Further, we may make it out thus; that in each single answer made by his friends, there was a double reproach, or much reproach, therefore he reckoneth every one of them for two; We finde in Scripture, that the word *ten* is used in a kinde of Hyperbole; yea though the number of the thing done be under ten, or lesse then ten, yet it's said to be done ten times, onely to shew that it hath been done oftener then it should, or when it should not have been done at all. So some understand that speech of *Jacob* to his wives, (*Gen. 31. 7.*) complaining of the harsh dealing of *Laban*; *Your father hath changed my wages ten times.* 'Tis not probable (though some attempt to prove it) that *Laban* did actually change his wages so often, yea 'tis conceived that he changed his wages but twice, ver. 8. yet *Jacob*

Nota multitudinis solent per hyperbolen usurparsi; ita ut Decies significet, ultra decem plurima quamvis res ipsa infra decem connumeretur.

saw so much unkindnesse in that twofold change of his wages, that he saith; *He had changed his wages ten times.*

Ea latini Decumana vocarunt quæ excellentissima & amplissima in suo quaque genere essent. Hinc Decumanus fluvius. Decumana Ova.

Further, *Ten times* may be taken indefinitely for many times. It is usuall among the Latines to expresse any unusuall greatnesse by the number *ten*, and so doth the Scripture too: (Eccle. 7. 19.) *Wisdomes strengtheneth more then ten mightie men which are in the Citie*; that is, more then many, or then all the mightie men in the Citie; *Wisdomes is better then the weapons of Warre.* The Law given about the keeping of the *Ammonites* out of the Congregation, is thus expressed (Deut. 23. 3.) *An Ammonite or Moabite, shall not enter into the Congregation of the Lord; even to their tenth generation, shall they not enter into the Congregation of the Lord for ever.* The tenth generation is not to be taken terminatively to their exclusion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to shew that they should not be received in for many generations, yea that they should not at all be received in; for so the latter branch explaines it, *They shall not be received to the tenth generation to the Congregation of the Lord, no not for ever.*

Againe, To shew the greatnesse of the famine that God would bring upon his owne people for their great sinnes, 'tis said, (Levit. 26. 26.) *When I have broken the staffe of your bread, ten women shall bake your bread in one Oven*; As if he should say, when Corne is plentifull, two or three women fill an Oven, but when *I have broken your staffe of bread*, then (such shall be the scarcity of Corne, that) ten women, that is, many women may put your bread into one Oven, and not fill it, neither shall ye be filled, as the next words assure us; *They shall deliver you your bread againe by weight, and ye shall eate and not be satisfied.* So the word is used (Numb. 14. 22.) where the Lord complaines; *Ye have tempted me now these ten times.* Thus when *Nehe-miah* would shew how uncessant the enemies were in bringing sad reports to terrifie them, he saith, (Chap. 4. 12.) *Ten times ye have said from all places, they will be upon you*; that is, yee have often said we should be surprized and cut off by such a time. Once more, (Zach. 8. 23.) the glory of the *Jewes* in the latter dayes is thus described; *It shall come to passe, that ten men shall take hold (out of all Languages of the Nations) on the skirt of him that is a Jew,*

Jew, saying *we will goe with you*, for *we have heard that God is with you*. *Ten men*, that is, many men; even multitudes of men shall desire favour and friendship with the *Jewes*; *We will goe with you*, *we will be on your side*, for *we have heard that God is with you*: Note by the way, 'Tis good being with those, with whom God is, as 'tis best of all to be with God. All men ought, *ten men* (saith that text) shall desire to goe with the *Jewes*, when God appears among them. Rev. 2. 10. *Ye shall have tribulation for ten dayes*; that is, for many dayes, or for a long time. So here, *These ten times have ye reproached me*, that is, ye have reproached me very often, I know not how often; he puts it in such a number, as may note any number, yea that which is onely not innumerable; who is able to number the reproaches ye have put on me? The number *ten*, seemes to goe burdened with innumerabilitie, because it brings forth the greatest numbers; When, in numbering, unities arise to the number *ten*, we can goe no further, but by resumming unities, and adding them to *ten*. So that, *ten* being the greatest simple number, and all compound numbers being renewed at *ten*; the number *ten*, stands as the chiefe, and contains the greatest numbers. *Ye have reproached me ten times*.

Ye have reproached me.

The word signifies such a reproach, as not onely puts a man to shame, but makes him greatly ashamed. So the word is used, (*Ruth. 2. 15.*) *Let her glean among the sheaves, and reproach her not*; we put in the margin, *shame her not*, say not that she stealeth; for if a gleaner come into a field and glean among sheaves, 'tis suspected that such a one stealeth. Therefore Boaz gave this as a speciall priviledge to *Ruth*, let her come among the sheaves, it shall be no stealing to her, reproach her not with it, put her not to shame. Thus while *Job* saith, *Ye have reproached me*, the meaning is, ye have endeavoured to put me to shame, as if I were a wicked man, a chiefe, or a murderer, and this (though once had been to often) ye have done *ten times*, or oftentimes.

We may consider these words; first, as they set forth the sin and unkindnesse, or rather the sinfull unkindnesse of *Job's* friends; Secondly, as they set forth the grace and patience of *Job*, or rather that speciall grace of patience.

Hic numerus videtur infinitate gravidus, eo quod omnes numeros quantumcumq; maximos gignit.

Bold:

Denarius numerus ut qui numerandi finis sit videtur maximus: nam cum ad decem pervenitur, ulterius non itur, sed iterum resumitur unitas & denario adjungitur.

Semper ad usq; decem numero crescente venit principium spatii sumitur inde novis.

Ovid: Fast:

First; As they set forth the sin of Job's friends in the frequent and often repeated unkinde carriages of that visitation. *These ten times, &c.*

Observe;

To fall often into the same sin, is a great aggravation of sin.

To reproach, or to doe evill once, is too oft, but to doe it often, *ten times*, how much evill is in that? One of the greatest burdens which we can put eyther upon our own sinnes, or upon the sinnes of others, is the number of them. An evill act single is heavie, what then are many bundled up together? As it is one of the greatest hightnings of the mercies of God, that he is pleased to doe us good often, who have not deserved that he should doe us good once, that we should have, as many and manifold mercies, so those mercies daily renewed upon us, and sent in fresh every morning; so, that which highteneth sinfull actings against God or man, is the frequency of them, that they are renewed every day, or often in a day. (*Luk. 17. 4.*) *If thy brother trespass against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repent, thou shalt forgive him;* Christ puts it upon the number, *If thy brother trespass seven times in a day*, it is no great matter to forgive a brother, who offends once a day, or who offends us but seldome, but if he offend seven times in a day, here is the greatnesse of his sinne in trespassing, and the great tryall of our charitie and patience in bearing and forgiving. Peter put this Question, (*Mat. 18. 21, 22.*) *Lord, how oft shall my brother sin against me, and I forgive him, till seven times?* As if he had sayd, a sin so often repeated is a very great, and will put me to the exercise of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe thorough with, to forgive to seven times, yet he hath a harder taske set him in the reply which Christ makes (*ver. 22.*) *Jesus saith unto him, I say not unto thee untill seven times, but untill seventy times seven.* Peters seven is multiplyed to *seventy seven*, in which as we learne that the multiplication of sin is one of the greatest aggravations of it, so likewise is the multiplication of forgivenesse; He that multiplyes to sin, sins abundantly, and he that multiplyes to pardon, doth. (*as God Isa. 55. 7.*) pardon abundantly.

Secondly,

Secondly, If we consider the state of the men whom *Job* charged to have reproached him *ten times*, they were good men. Hence observe;

That a good man may fall often into the same error.

He that is upright may doe amisse againe and againe, he may *ten times* wrongfully reproach man, and as often act disobediently towards God; it is no great matter to heare vile wretches speake evill and doe evill an hundred times. They must needs doe much evill, and doe evill often, who being themselves evill, cannot but doe evill, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evill, especially when we see them doe it often. It should keepe the best humble, that still (by reason of their in-dwelling corruption) they are subject to fall into sin, and it should keepe them watchfull that they fall not.

Thirdly, Observe;

Reproaches make breaches.

He said before, *you breake me with your words*, now he shewes plainly what those words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breakes him, and shame breakes him. That which causeth shame hath sorrow in it; When *Paul* wrote sharply to the *Corinthians*, he saith; *I write not these things to shame you, but as beloved children to warne you.* We rebuke offenders, that we may make them ashamed, but not to shame them; but reproaches are cast upon others, to shame them, not to make them ashamed. Among all the tryalls which *Jesus Christ* underwent to breake and bruise him, reproach was one of the greatest. (*Psal. 22. 6.*) *I am a worme and no man, a reproach of men, despised of the people*; *Christ* was not onely reproached among men, but a reproach of men, he was as it were reproach it selfe. The Prophet (*Isa. 50. 6, 7.*) shewed the wonderfull tryall of his patience, in bearing shame; *I gave my back to the smiters, and my cheekes to them that plucked off the haire*; *I hid not my face from shame and spitting, for the Lord will helpe me, therefore shall I not be confounded; therefore have I set my face.*

face like a flint, and I know that I shall not be ashamed; They did what they could to make Christ ashamed, they reproached and reviled him, yea they condemned him as a wicked man, therefore it followes in the 8th verse; *He is neere that justifieth me, who will contend with me? let us stand together, who is mine adversarie? Let him come neare to me.* As if he had said, I am not afraid, eyther of his tongue, or of his hand; of what he can say, nor of what he can doe.

Fourthly, Observe;

It is usuall for them to be much reproached amongst men, who are most precious with God.

None receive more contempt on earth, then they whose names are written in heaven; God hath reserved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but despise those who are in esteeme with God; for as 'tis in things, so in persons; *The things which are highly esteemed among men, are abomination to God; and the things that are highly esteemed by God, are an abomination among men;* so those persons who are highly prized with God, are an abomination with men; Should the worth of Saints be taken by the rate-booke of the world, how vile were their price? to how low and poore a market would many precious soules come? The Apostle concludes concerning the *old Saints* and *Worthyes* among the *Jewes* (*Heb. 11. 38.*) that *the world was not worthy of them*, yet they were adjudged unworthy to live, or have a roome in the world.

'Tis sad when good men, who are precious, yea who rule with God, are reproached and reviled by the world; but it is most sad when one good man reproaches another; 'Tis a griefe to heare those who are vile, revile, & throw dirt in their faces, whose faces shine through that beauty and comelineffe of grace which God hath put upon them; but to see one Saint throw dirt in the face of another, to bespatter & bemire the credit of another, by pen, or presse, by words or gestures, this is a griefe indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is so) a rejoycing to the world that lyes in wickednesse. But though
now

now some of the Saints may say (with Job) to their brethren in the same faith , *These ten times have ye reproached us* , yet we have a promise that a time is coming when they shall not so much as once in one thought reproach one another ; Ephraim shall not envie Judah , and Judah shall not vex Ephraim any more , (Isa. 11. 13.)

Lastly, as these words referre to the grace and patience of Job. Observe ;

'Tis perfect patience when we can indure reproaches , especially many foule reproaches.

It is a worke of patience to indure but one reproach , but when we indure many reproaches, then patience hath a perfect worke ; as it shewes the miserable perfection of a man in sin, to persevere in sinning, or as it argues the perfect hardnesse of a mans heart in sin, to sin after he hath been ten times or many times reprov'd ; so it shews the perfection of a man in patience, to continue patient after he hath been ten times reproach'd. This answers that rule of suffering given by Christ, (Matth. 5. 39.) *I say unto you that ye resist not evill : but whosoever shall smite thee on thy right cheeke, turne to him the other also ;* That is, when ye have received one wrong, be ye not meditating how to revenge that, but be ye preparing how to receive a second. *Though Grace doth not bid us invite injuries, yet it teaches us to bid them welcome. These ten times have ye reproached me.*

And are not ashamed, that ye make your selves strange to me.

The word that signifies to be ashamed, here, is of a milder and gentler signification, then that we had before, for reproach or shame. As if he had said, ye have reproached me, as if ye intended not onely to make me ashamed, but to confound me with shame; but you who have reproached me are not ashamed at all, you have not the least tincture of a blush appearing in your faces, though you have gone about to fill my face with shame, and my heart with sorrow.

Further, The word signifies such shame or blushing as causeth a stop in the worke or enterprise which we have in hand. *Many would goe on in doing good, and not a few in doing evill, were they not shamed out of their purposes.* How holy in outward profession &

per-

*Verbū aliquan-
to lenius quam
superius ; q. d.
cum vestris me
opprobriis vehe-
menter, pudēsa-
ciatis, vos neq;
leniter erubesci-
tis. Pined:
Verbum hoc af-
ferre videtur eū
pudorē, quo quis
deterretur ab a-
liquo opere faci-
endo. Pined:*

performances would some be were it not that they feare shame, this stops them in their course, and turnes them out of the way. Hence that severe threat (*Mark. 8. 38.*) *Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull Generation, of him alſo ſhall the Son of man be aſhamed, &c.* Chriſt our Lord foreſaw that as many would take up the profeſſion of the Goſpel for their credit, ſo many would withdraw from it for feare of ſhame. Now as many turn from keeping the holy commandment for ſhame, ſo many are kept from breaking the holy commandment only for ſhame. How unholy, how vile would they be, were they not aſhamed that it ſhould be knowne that they are ſo? Thus ſhame is the checke of ſinne. But ſaith *Job* to his friends, *Ye are not aſhamed*, there is not ſo much as any ſhame upon you, cauſing you to bluſh at what you are doing, or to deſiſt from doing yet more. *Ye are not aſhamed.*

That ye make your ſelves ſtrange to me.

חכר
Multas paritur
interpretationes.

The word which we render to *make ſtrange*, is found onely here in this ſence all the Bible over, yet it undergoes (according to the various apprehenſions of the learned in the Original Language) much varietie both of tranſlation and of interpretation, yet none of them hurt the ſence of the Text, and may all ſtand with the truth of that which is here aſſerted.

Quod appa-
etis mihi. i. e.
aperit averta-
mini.

First, Some render it thus; *Yee are not aſhamed that you ſhew your ſelves openly againſt me*; q. d. are ye ſo bold and confident, as to ſpeake evill of me in my owne hearing? it were much for you to vent ſuch words behinde my backe, but are ye not aſhamed to ſpeake thus to my face?

Quod obſtup-
eatis mihi.

חכר Arabicè
ſignificat ſtupo-
rem. Rab;
Jona.

Secondly, Others give it thus; You are not aſhamed to ſtand wondring and gazing at me, as if I were ſome ſtrange Monster never ſcene before: As ſome men are wondred at for their noble aſtings, ſo are others for their extreame ſufferings.

Significat etiam
Arabicè ſubſan-
nare. Multa
ſunt Arabica in
hoc libro. Merc:

Thirdly, The word in the Arabicke (with which the language of this booke of *Job* often mingles) ſignifies to ſcorne or deride; in answer to which our Text is read, *Are not ye aſhamed to jeere and jeſt at me in my miſerie.* He hath expreſſly charged his friends with mocking, more then once before, and 'tis not improbable, that he doth touch it here againe. Wee cannot
but

but speake much and often of that, which grieves us much.

Fourthly, One of the Rabbins speakes *Job's* meaning thus; *Ye are not ashamed to harden your faces against me*; He that hath no compassion towards man, hardens his face as well as he that hath no repentance towards God. He that hardens his face against a man, hath also hardned his heart; The shew of the countenance testifies the frame of the Spirit. A man doth not (usually or naturally) looke or speake hardly till he thinks hardly. Thus *Montanus* translates; *Ye are indurate against me*; and so *M^r. Broughton*; *But ye harden your selves against me, yee take no pity of me.*

Obfirmatis vultum in me.
Rab: Jos: Kimchi.
Indurati eritis mihi. Mont:

A fifth reads; *Ye oppresse me*; the Seventy, *Ye load me*, ye lie hard on me, or, ye are not ashamed to lay your whole waight upon me.

Opprimitis me.
Vulg:
ἐπιπνέετε ἐπ' ἐμέ, incumbitis mihi. Sept.

Once more, others deriving the word from a roote which hath three significations; apply them all three to this place.

First, *To digge*, making the sence thus; *Ye are not ashamed to dig me*; that is, to peirce, and wound me; So the sufferings of Christ upon the Crosse are prophetically described (*Psal. 22. 16.*) *They pierced (or they digged) my hands and my feete.*

כרה
Significat.
1. Fodere.
2. Instruere convivium.
3. Emere vel cauponari.

Secondly, *To make a feast or a banquet.* So 'tis used (*2 Kings 6. 23. Job 40. 3.*) and then the sence appeares thus; *Ye are not ashamed to feast upon me*; That is, to make your selves merry with my sorrow, to feed upon my troubles. What he speakes at the twenty-second verse of this Chapter, hath some correspondence with this reading; *Ye are not satisfied with his flesh*; As if he had said, The sorrowes of my flesh, or my outward sufferings are not enough to content and fill you, and therefore you cease not to fill my soule with sorrow.

Thirdly, The word signifies to *buy*, to *barter*, to *bargaine* and *sell* for gaine: and then, this is the scope of his prooffe; *Ye are not ashamed to make merchandize of me*; That is, you deale with me, as with a man whom you might use at pleasure, as if I were to be bought and sould, at any rate, as if I were so contemptible, and of so cheape a credit, that I were fit onely to serve turnes, or an object for every one to play upon. We say of a man that is abused, or wronged, either through treachery or revenge, eyther to make sport or profit for others; *This man is bought and sould*; every one makes his advantage, & takes his penniworths out of him.

Cauponari aliquem est abuti alio ad suam gloriam voluptatem vel commodum. Coc:

*Inter omnia quæ
interpretes in
hanc vocem af-
ferunt, hoc ac-
commodatissi-
mum puto ut
נכר & נכר
idem valeant, sc:
extraneum se
gesserit. Merc:
Alios vos mihi
exhibitis. Va-
tab!:*

All these translations yeeld a sence sutable to the scope of this Scripture, yet I conceive, ours is more proper then any of them all, and is approved by many learned Interpreters as the best. *Ye are not ashamed to make your selves strange to me.* As if he had said, *Ye are my friends, and kindred, I have been long acquainted with you, yet now ye stand off, and keepe your distance, as if I and you were strangers, and had never knowne or heard of one another untill this day, or as if you were much my superiours, and so 'twere too much condiscention in you to be familiar with me.* So the word is used (Gen. 42. 7.) *Joseph knew his brethren when they came to Egypt for bread, but he made himselfe strange, he dissembled his knowledge, or forced himselfe to a nescience of them, he would not be knowne that he knew them, he made himselfe strange to them, as if he had been some other man. Joseph had abundance of kindnes in his heart toward his brethren, and therefore did (with State-Art) but feine a strangenes; Job feared his friends had no kindnesse at all in their hearts towards him, but were as recall in their strangenes as if they had been very strangers. Yee are not ashamed to make your selves strange to me.*

Observe hence; first,

It adds to the sinfulness of the evill we doe, not be ashamed that we have done it.

*It is good to be ashamed when we have done evill; shame is a good effect of a bad cause; shame is the fruit of sinne: till there was sin in the world, there was no shame in the world; and sin will make them ashamed for ever, who sin now and are not ashamed. They who have not the shame of repentance, shall have the shame of punishment. As the people of God have this promise, that they shall never be ashamed by the disappointment of their hopes, so they have this promise also, that they shall be ashamed repenting of their sinnes. And indeed to confesse or bewaile sin and not to be ashamed of it, is not repentance but impudence. It is one of the greatest designes of Satan at present to seporate sin and shame, to make men at once bold and wicked. And he so farre prevayles with some, that they are so farre from looking upon sin as their shame, that they count it a kinde of honour, and as the Apostle gives the character of such brazen faces, with teares in his eyes, (Phil. 3. 19.) *They glory in their shame; that is, what they**

they looke upon as their glory, is indeed their shame. The Prophet also speakes of these, (*Iſa. 3. 9.*) *The ſhew of their countenance witneſſeth againſt them, they declare their ſin as Sodom, they hide it not: How did Sodom declare her ſin? Sodom did not declare her ſin as Ninevie, repenting in duſt and aſhes; Sodom did not declare her ſin as they that are truly humbled before the Lord declare theirs, who to uſe the Prophets language (*Iſa. 43. 26.*) Declare that they may be juſtified, but Sodom declared her ſin impudently, ſhe cared not who ſaw it, or who knew it; How ſad is it when *Jeruſalem* patternes her ſelfe by Sodom? *Jeremie* complains of this (*Chap. 6. 15.*) *Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh; they who harden themſelves becauſe they would not bluſh, ſhall at laſt be ſo hardened that they cannot bluſh. Shame is the leading aſt unto repentance, they that are aſhamed of their ſinne, are in a good way to turne from it. And hence ſhame is put ſometimes for repentance; What fruit have yee in thoſe things whereof ye are now aſhamed, (*Rom. 6. 21.*) That is, whereof ye now repent, and from which yee are converted. The repentance of Ephraim is ſo deſcribed, (*Jer. 31. 19.*) Surely after I was turned I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, &c. 'Tis beſt to doe ſuch things of which we need not be aſhamed, but they that have done evil ſhall doe well to be aſham'd. *Job* ſuppoſing his friends had done ill in making themſelves ſtrange to him, charges this upon them as an aggravation of it, *Ye are not aſham'd to make your ſelves ſtrange to me.***

Secondly, From the matter about which they ought to have been aſham'd, their ſtrangenes to him; *Ye are not aſham'd that ye make your ſelves ſtrange to me.*

Obſerve;

To be ſtrange to friends, ſpecially to godly friends, is an aſt that we ought to be aſham'd of.

It is a ſhamefull thing to be aſham'd of friends, eſpecially of godly friends; This ſhame might juſtly fall upon many at this day; what ſtrangeneſſe is there between friends, and godly friends? ſuch as heretofore lay in one anothers boſome, are growne ſo ſtrange, that they cannot ſtay with content in one

anothers sight, they will scarce looke upon one another, who not long since (at least in profession) dearely loved one another. They who met purposely to speake one to another, will scarce speake to one another when they meete accidentally. Yea, they who should be ready to dye for one another, can hardly live by one another. When shall we be ashamed of this strangenes? When will the love of many which hath waxen cold gather heate againe? 'Tis *Englands* in at this day, *Strangenesse among the Saints*; they who professe themselves to be all acquainted with and friends to Jesus Christ, are unfriendly and unacquainted among themselves. They who are neere to God, behold each other afar off. Were it not monstrous, if one member of the body should withdraw offices of love from another member, or should be as a stranger to it. These unnaturall distances among the members of the same mysticall body, are too open eyther to be hid or denyed. Is it not a reproach to Christianitie, that they who indeed are members of the same Christ; should act as if they were not members of the same world. To how many thousands of Saints may we say, as *Job* here, *Are ye not ashamed to make your selves strange one to another*; and consider this further, if strangenesse, if a mere withdrawing of converse be so uncomely that Christians ought to be ashamed of it, what then is that which is the roote of it, alienation of affections. If Christians have cause to blush when they are not free & open-hearted one to another, how ought they to be confounded who are guilty of heart-burnings and bitterness of spirit one against another. If we ought to be ashamed that we are not kinde to one another, that we are not ready to doe one another good, how should we be ashamed to be cruel to, or to devise evill one against another? Strangenes is not the doing of evill, but a suspension from doing good, or from shewing wonted respects. Now if it be a shame not to doe good, how should we be ashamed of doing evill to our brethren?

Thirdly, We may consider *Job* not onely as a friend, and as a godly friend, but also as an afflicted friend, as a man almost overwhelmed with sorrow.

Then observe;

It is a shamefull thing not to owne a good man when he is in a low, or in the lowest condition.

Job knew the time when enow would own him, when enow would visit him, and were ambitious of his friendship; but being upon the dunghill, few would come at him, and none cared for his soule. Strangers desire the favour of those who are in prosperitie, and neere friends will shew themselves strange to those that are in adversitie; but is it not their shame to doe so? *Paul* speakes it to the high commendation of *Onesiphorus*, (2 Tim. 1. 16.) *He oft refreshed me, and was not ashamed of my chaine: Many are as much ashamed to look upon a godly friend in chaines, as they are afraid to weare a chaine for godlinesse.* No man was ever more proud of his owne golden chaine, then some are ashamed of the iron chaine of others. When *Jesus Christ* was apprehended and under his sufferings, this temptation went high even upon his owne Disciples and servants, whom he had often forewarned of sufferings; and entrusted how to suffer, (*Matth. 26. 56. 58.*) *Then all the Disciples forsooke him and fled.* They who before forsooke all and followed him, now forsooke him and fled; Neither was this the act of some one or two, but of all the Disciples. *Then all the Disciples forsooke him.* And though *Peter* followed him, yet his following was as bad as a forsaking, *for he followed him a farre off,* (v. 58.) And when he was come neere into the house, he did worse then forsake him, he denied him and forswore him. *Peter* made himselfe so strange to *Christ*, that he professed strongly, yea with an oath, *I know not the man;* as if he had said, *if you will not take my word, I will sweare: I know him not;* O what a distemper of spirit did feare bring him to? how was his spirit overwrought with worldly shame, when he wrought all these sinfull coverings that he might appeare a stranger to *Jesus Christ*? O *Peter*, must thou not ashamed to shew thy selfe strange to *Jesus Christ* when he was afflicted, who was therefore afflicted to make us who were strangers, and a farre off from God, neere unto him and his friends? It is no easie thing to be acquainted with the crosse of others, how hard will it be to be acquainted with our own crosse? It men be strange to their friends when they are afflicted, O how strange will they be to their owne afflictions? When there is no sutablenesse in our spirits to suffering and affliction, we cannot suite with those that suffer and are afflicted? The man in the Gospel (*Luk. 10. 30.*) travelling from *Jericho* to *Jerusalem*, fell among thieves, which

stripped

stripped him of his rayment, and wounded him, and departed, leaving him
halfe dead; then cometh a Levite and a Priest, and what do they?
doe they owne the man? no, they goe on the other side, as if
the man had been sick of the plague, and they durst not come
neere him for feare of infection; they saw him in that lamenta-
ble pickle, and passed by, they would not doe the office of a
neighbour (that's the intent of the Parable, to shew who is a
mans neighbour) if the man had been mounted on his horse
riding gallantly on the way, possibly the Priest and the Levite
would have joyn'd with him, and have said, Sir, whether tra-
vaile you? they would have fallen into discourse with him,
as a man of their owne Tribe, and have gone to the same Inne
with him, but seeing him lie wounded, and groveling upon
the high way in his blood, they made themselves strange to
him, *As men naturally shunne their owne afflictions, so those that are
in affliction;* 'Tis against the light and common principles of na-
ture to doe so, yet naturally men doe so. And because 'tis a-
gainst the light of nature to doe so, therefore 'tis a shame to doe
so. And if it be against the light of nature, and the principles
of moralitie, how much more is it against the light of grace,
and the principles of Religion, when this strangeness is shew-
ed to those who have grace and are indeed religious? 'Tis a Go-
spel duty to doe good to all, but especially to the household
of faith; They breake all the bands and tyes of love, who re-
fuse to doe them good that have received and expresse the to-
kens of divine love, or are strangers in affection to them, who
are of the household of faith. Every godly man may say to his
uncharitable brethren, as Job did here to his friends; *Are yee
not ashamed to make your selves strange to me?* Thus Job hath re-
proved his friends undeserved severity, and he reproves them
yet further in the next words upon supposition, that he had
deserved it.

JOB 19. 4, 5, 6.

And be it indeed that I have erred, mine error remaineth with my selfe.

If indeed you will magnifie your selves against me, and plead against me my reproach.

Know now that God hath overthrowne me, and hath compassed me with his net.

IN the fourth and fifth verses of this Context, Job proceeds to reprove his friends severity towards him, by way of grant or supposition. He reproves them, not onely, because they dealt thus with him who was innocent; but he supposes or grants (though he yeelds it not) that himselfe had been an offender, or had erred, and yet shewes that their proceeding with him was justly offensive and erroneous.

Ver. 4. *And be it indeed that I have erred, &c.*

He useth a figure in Rhetorick called *concession*, when the Respondent is willing to grant more then the Opponent can prove, and gives that which is disadvantageous to his cause, upon confidence of the righteousnesse of his cause, or when he yeeldeth as much as his adversarie desireth, and yet maintaines what himselfe desireth. *Be it indeed that I have erred.* As if he had sayd, *I have often professed (and still doe) mine owne innocency, but because I see you are very greedy to charge me with, and convince me of an error, I will be silent in that poynt, and suppose, what you cannot prove, put case it be so, that I have erred, yet you have erred more in your carriage towards me: my errour doth not justifie you in what you have spoken and done to me; Though I by sin have provoked God to anger, will that beare you out in your anger against me? must you needs smite me with your tongues, because he hath smitten me with his hand? will you adde misery to him that is in misery?*

Be it that I have erred.

Some render, *Be it that I am ignorant, or have been ignorant.*
So the Vulgar.

Cōcessio est cum aliquid etiam iniquum videmus cause fiducia pati. Quint: Professus sum integritatē meam, sed ut illam taceam, & confitear me errando provocasse iram dei an continuo dignum est vobis ut miserias accumuletis misero. Pined: וַיִּשְׁׁמַד importat deficere vel errare per ignorantiam.

Eti ignoravi. Vulg:

The

The word in the Hebrew signifies two things.

First, To be ignorant.

Secondly, To be in an error, or to fall into error through ignorance. (*Psal. 19. 12.*) *Who knoweth the errors (or ignorances) of his life ?*

The force of this word was opened (*Chap. 6. 24.*) Therefore I shall not here stay upon it

Be it that I have erred.

We may take it three wayes.

First, Be it that I have erred in judgement, and thinke amisse.

Secondly, Be it that I have erred in word, and have spoken amisse.

Thirdly, Be it that I have erred in action, and have done amisse. Lay the supposition thus large; be it that I have erred in opinion, in speech and practise, yet what have you gained, or how can ye be excused?

We may consider this clause first in it selfe, and then in relation to this dispute.

Be it that I have erred.

In as much as the same word signifies both ignorance, and error, it may suggest this note to us.

Ignorance and error are very neere a kinne, yea, ignorance is the cause or mother of most errors.

*Ignorantia dua
pessima filia
falsitas & du-
bietas. August.
1. 22. de Civ:
dei. cap. 22.*

Ignorance is the mother of two very uncomely daughters, as one of the Ancients long since observed. The first daughter of Ignorance, is named *Dubiety* or *doubtfulnesse*, which is a constant wavering in opinion. A knowing man hath a settled judgement, but an ignorant man (though he may be stubborne and wilfull, yet he) cannot be fixt, or steady. The second daughter of ignorance is named *Falsitie* or *error*, which alwayes settles us (if ever it be settled) in that which is unsound. It may be hard to convince a knowing man of his error, but he that knowes no reason, will not be convinced by reason. Error strictly taken, proceeds ever from ignorance; for he that main- taines eyther an opinion or a practise against the light of his knowledge, is more then in an error, 'tis obstinacy in him as
it

it referres to practise, 'tis heresie in him, as it referres to opinion.

Secondly, *Job* supposed that which might very well be; while he said; *Be it that I have erred*; he did not suppose an impossibility.

Hence observe;

It is common to man, to the best of men, to godly men, to be in an error.

A godly man should not suppose himselfe an heretick; who as he usually erres against light, so he alwayes delights in his error; but he may suppose himselfe erring for want of light. They who in this life have most light in them, have also much darknesse in them; and we are apter to follow the darknesse of our owne spirits, then the light of Gods Spirit. He that thinkes he cannot erre, reckons himselfe for more then a man. And while we confesse that either we have erred, or may erre, we doe but confesse that we are men. Yea, as he that saith, *He hath not sinned, so he that saith, he hath not erred, hath no truth in him.* A deniall that we have erred, is the Grand error; and there are none so stiffe in that deniall, as they who are most erroneous. While there remains any corruption in the will, the understanding cannot be wholly free from corruption. While sin hath any part in us, it may act it selfe in every part. Though some (possibly) doe not erre, yet 'tis too much for any man to say so of himselfe, no man is exempt from a possibilitie of erring. Till we arrive at perfect purity, we shall not arrive at infallibilitie. Thirdly, Note;

Concessions are sometimes the strongest refutations.

We may unanswerably convince others of an error, by supposing that we have erred.

Lastly, Take this brieft note also.

It may be our wisdom to give another leave or scope to say, that we have erred when we have not: but it is our sin to charge our selves positively with error, when we have not erred.

It is one thing to let it be supposed that we have erred when we have not, and another thing to say we have erred when we

have not. No man hath liberty to charge himselfe falsely, to take that sin or that error upon his owne account, whereof he is not guilty. Yea; we ought to be more carefull that we beare not false witnesse against our selves, then against another. Every man (next to God) owes most duty and respect to himselfe. And as we must not suffer the glory of God, or the credit of our brethren to be diminished, so neither must we suffer our owne. We may let others worke upon a supposition of that which is not, but we must not make positions cyther concerning our selves or others of that which is not. We may speake it Rhetorically, but we must not speake it Logically, that we have erred when we have not. Thus *Job* speaks; *Be it indeed that I have erred.*

Mine error remaineth with my selfe.

This sounds like an aggravation of *Job's* sinfulness; If he had sayd, *Be it that I have erred*, yet I am now willing to renounce, and depart from my error, or suppose I have erred, I will now disclaime and recant mine error; this had founded well. But to say, *Be it that I have erred, mine error remaineth with my selfe*, seemes to imply a love to error, an hugging, and an embracing of it. We say, *It is incident to man to erre*, but to persevere in error, or willingly to let error remaine upon us, is diabolicall and wicked. How is it then that *Job* sayth, *Mine error remaineth with my selfe?*

Humanum est errare in errore perseverare est diabolicum.

Mecum morabitur, dormiet manebit, pernoctabit, habitabit, hac omnia significat verbum

ps

The word that we translate *remaine*, signifies, *to dwell, to tarry, to rest, to take up a nights lodging*. All which expressions seeme to meet in this, that he was willing his error should not be transcient but permanent; not as a passing stranger, but as a welcome friend. We have the word (*Jerem. 4. 14.*) where the Prophet chargeth this upon *Jerusalem*, *O Jerusalem wash thine heart from wickednesse, that thou maiest be saved: How long shall thy vaine thoughts lodge (or rest) with thee?* The best have vaine thoughts, passing through them; vaine thoughts will come and knock at the doore for entertainment, but to open the doore and receive them, to like and lodge them, this argues a heart not washed from wickednesse. But did *Job's* error thus remaine and lodge with him?

There

There are three or foure Interpretations in answer to this.

First, Thus; *Mine error remaineth with my selfe.* If I have erred, mine error will not hurt you, it hurts no bodie but my selfe: what need you be so angry with me for mine error? you shall not answer for it, you shall not suffer for what I have done amisse: so divers give the sence. But this according to ordinary understanding is very unbecoming a gracious spirit. As Job tells his wife (Chap. 2.) when shee advised him to curse God, and die, *Thou speakest like one of the foolish women.* So, according to vulgar sence, it might be sayd, that Job in speaking thus, *spake as a foolish man*, who when he is told of his faults, saith; *What is that to you; my faults shall not dammage you.* Thus wasters and rioters mis-spending their estates, being told of it, or reproved for it, answer, why doe you medle with us, you shall not smart for what we doe? Such is the language of foolish and vaine men, who have neither honesty to doe well, nor can be ashamed when they doe ill. Such answers speake a man who hath neither any love to holinesse, nor abhorrence of wickednesse; For as it argues a sinfull frame of heart to let another lie in sinne, or to say, what is it to me that my brother sinneth, he may looke to himselfe; *Am I my brothers keeper?* So when a man sayth, why doe you trouble your selfe about my sinne? What is that to you? let me alone, take you no care of me; *Mine error remaineth with my selfe.*

Yet some who maintaine this explication, make a favourable construction of it. As if he had sayd thus; To beare the worst that my error can bring upon me, is not so bad as your severe dealing with me; your reproaches and censures grieve me more, then all my afflictions; 'tis more troublesome to heare what you say to me, then to feele what God doth to me. All the evill which I suffer from his hand, is not so heavy as your tongue, his blowes are not so bitter and smarting as your words. But I passe that.

Secondly, One of the Rabbins interprets it in the future, thus; *Be it that I have erred, I am resolved to erre still, or my error shall remaine with me.* As if he had sayd, That which you call an error, I am purposed to hold still. As Paul professed (Act. 24. 14.)

In me, sit iste error illiusq; punitio, quid ad vos? nihil vos laesi.

Talis responsio est illius, qui neq; pudoris habeat ullum nec virtutis studium. Sancti:

Sinete me luere poenas erroris mei, ego sum qui ob eum punior, non vos quid ad vos? hoc dicit illorum asperitatem taxans, ut levius sibi putet mala quae patiuntur perferre, quam eorum contumelia audire. Merito: Non propter vos ab opinione mea discedam, quam vos errorem appellatis. Rabi:

After the way which they call heresie, so worship I the God of my Fathers. So Job spake here according to the tendency of this interpretation. Job was not resolved to sticke to an error indeed, but (saith he) if you call this an error which I have maintained, I am resolved to maintaine it, I will not be driven from my opinion, because you have branded it for an error. This where it hits right, is a just and vertuous pertinacy.

He that judgeth himselfe to be in the truth, should not leave it because others call it error.

As we should not take up error, because some (possibly wise and learned men) call it truth; so neither should we let goe or depart from that which is truth, because many (possibly wise and learned men too) call it error. As we ought to try all things, so to hold fast that which is good, whosoever would pull it from us. The evidence which any way or opinion hath from the word of God, and the cleare light of our own consciences, may beare us out against any contrary evidence or contradiction of man. It becomes the people of God, to be meeke and yeelding, that a little childe may leade them (Isa. 11. 6.) in the right way, yet it becomes them as wel to be so stout and true to the truth, that the greatest men in the world should neither lead nor force them out of it.

Thirdly, The words are expounded as a redargution of his friends insufficiency in arguing with him; *Mine error remaineth with me*; That is, you have not yet removed mine error, nor convinced me that I am out of the way. All that you have said, doth not satisfie my conscience, nor give me any light to change my judgement. You have spoken much, but you have proved little; your reasons are more in number then weight; I finde not my selfe at all pressed with them, nor hath mine opinion received any dammage, much lesse a downfall by them. If I have erred, mine error remaineth with me, safe and untoucht, for any thing you have hitherto done or said. Job spake this sence before (Chap. 6. 25.) *How forcible are right words, but what doth your arguing reprove?* This is a faire interpretation.

Hence note;

Many

Many are bitter againſt thoſe whom they ſuppoſe to be in error, whom yet they have not proved to be in an error.

Job's friends had reproached him ten times, but they had not answered him to purpoſe once. He had ſtore of hard words from them, but few ſound arguments. *It is an eaſier matter to be angry with error, then to argue againſt it.* And the reaſon why many are ſo angry, is becauſe they have ſo little reaſon. *Much paſſion, and little reaſon uſually dwell together.* They will often be moſt earneſt againſt an opinion, who have leaſt to ſay againſt it.

Fourthly, The words are interpreted with reference to that which follows, (ver. 5.) *If indeed yee will magnifie your ſelves againſt me; As if he ſayd, Let it be granted, that I am in an error, and not onely ſo, but that mine error remaineth, that I perſiſt in mine error after all your counſels and admonitions; yet, ye ought not to magnifie your ſelves againſt me, or trample upon me. Though you cannot all this while gaine me from mine error, and make me ſenſible of my miſtake, yet you may not (without juſt blame) thus reproach and throw dirt upon me.*

Hence note;

He that cannot be convinced nor reclaimed from his error, muſt not preſently be inſulted over and reproached.

Though he that is an Heretick after the firſt and ſecond admonition, is to be rejected (Tit 3. 10.) yet every one that is in an error ought not. The Apoſtle gives an excellent Rule (2 Tim. 2. 24, 25.) *The ſervant of the Lord muſt not ſtrive, but be gentle unto all men, in meekneſſe inſtructing thoſe that oppoſe themſelves, if God per adventure will give them repentance to the acknowledging of the truth. I ſhall touch at this againe by and by.*

Verſ. 5. *If indeed you will magnifie your ſelves againſt me, and plead againſt me my reproach.*

As this verſe may be connected with the former in the ſence laſt given, ſo with the following verſe; *Know now that God hath overthrowne me, and hath compaſſed me with his net; and then the meaning is this; Let it be granted that I am in an error, if ye (upon that ground) magnifie your ſelves againſt me, and plead againſt me my reproach, then know that God hath overthrowne me, and*

and he hath compassed me with his net. There's an answer for you; This may put you to silence, and stop your mouthes both from vilifying me, and overvaluing your selves. As if he had said; The hand of God is upon me, why doe you lift up your heads against me? Doth it become you to greaten your selves, because God hath made me little? or to highten your spirits against me, when God hath laid me low?

If indeed you will magnifie your selves against me.

גדל חגרי
in hipbil, Mag-
nificavit, auxit,
magnificè egit,
magna locutus,
gloriosus fuit.
Shind:

The word which we translate to magnifie, referres both to words and workes, signifying as to act highly, so to speake big, to boast and vaunt. We magnifie God, not by making him Great, but by making it appeare how great he is. But when man magnifies himselfe, either he would make himselfe appeare greater and better then he is, or he would make his fellow-brethren appeare lesse and worse then they are. (Psal. 35. 26.) Let them be ashamed, and brought to confusion together that rejoyce at mine hurt: let them be cloathed with shame and dishonour that magnifie themselves against me. While David prayed that these selfe-magnifiers and admirers might be brought to shame; he plainly intimates both that they had taken more honour to themselves then was their due, and that they had taken that from him, which was his due. Thus he pleads with God againe upon the same account (Psal. 38. 16.) For I sayd, heare me, lest otherwise they should rejoyce over me; when my foot slippeth, they magnifie themselves against me; As if he had sayd, Lord hold me up and establish my goings, for if I slip, mine enemies think they stand the faster, and if I fall, their pride riseth. Once more, he complains of the insultations of his false friends in the day of his distresse. (Psal. 55. 12.) It was not an enemy (that is, an open enemy) that reproached me, then I could have borne it; neither was it he that hated me (that is, who professed hatred) that magnified himselfe against me, then I would have hid my selfe from him. While Davids professed or secret enemies magnified themselves, they ever lessened, and abased him.

Thus here; If indeed ye will magnifie your selves against me, if ye will grow upon me, or (as we say) crow over me in words; if ye will flourish it in high language, and come with full mouth against me, then know, &c. M^r. Broughton referres

it

Quandoquidem
vobis visum est
crummas meas
Grandiloquen-
tia tanta descri-
bere, &c. Bez:
Ingrandescitis.
Heb:

it to their whole carriage, rendring it thus; *And truly ye deale stately over me.*

Hence observe; First,

Man is apt to magnifie himselfe over those that he supposeth fallen into error, or whom he sees fallen into trouble.

Man is ready to thinke highly of himselfe, when he beholds another downe. We see this in that great case (about which the Apostle enlarges his discourse, *Rom. 11.*) between the *Jewes* and *Gentiles*. The *Jewes* were fallen, they were as branches broken off: The *Gentiles* who were a wild Olive tree, were grafted in among (or for) them, *ver. 17.* The Apostle had a jealousy that this priviledge would swell the *Gentiles* into great thoughts of themselves, and into a contempt of the *Jewes*, and therefore he cautions them (*ver. 18.*) *Boast not against the branches*; that is, against the branches that are broken off. For if thou boastest thou bearest not the roote, but the roote thee? But it may be objected against the Apostles way of arguing; why, what if they did not boast? should they then beare the roote, and not the roote them; surely whether they boasted or boasted not, they being branches, the root must beare them, and not they the roote. I answer, the Apostle doth not at all suppose that if they did not boast they should beare the roote, but uses this as an argument why they should not boast against the branches which were broken off, even because themselves, though grafted in, yet were but branches, and therefore they did not beare the roote, but the roote them. Now there is nothing more uncomely then to boast against that thing or person which beareth us up, or against that which receiveth no benefit from us, but we receive much from it. As the Apostle speaks in the close of the 17th verse; *Thou with them partakest of the roote and fatnesse of the Olive tree.* By the Olive tree, we are to understand the visible Church of God, (*Jer. 11. 16.*) *The Lord called thy name a greene Olive tree, faire and of goodly fruit.* The roote of this Olive tree was Abraham, by vertue of the Church-covenant in Christ, which was made first, by name, with him, who is hence also called the Father of the faithfull. Yet (in passage) take this caution, Abraham was not the roote of the Olive tree (the Church) by way of communication, as if either *Jewes* or *Gentiles*

Gentiles did receive any sap of spirituall life from him, as branches doe of a naturall life from the roote ; for thus Jesus Christ alone is the roote of the Church, or of all beleevers ; but *Abraham* was and is the roote of the *Olive tree* onely in a way of Administration. The Lord calling him forth as the first man with whom he was pleased to treat and enter that Covenant with, which yet was originally and (as I may speake) radically made with Christ in the behalfe not onely of ordinary beleevers, whether *Jewes* or Gentiles, but even of *Abraham* himselfe. Thus I have stept a little out of my way, to shew in what sence *Abraham* is called the roote of the *Olive tree*. The *faynes* of this *Olive tree*, is all the outward priviledges & ordinances instituted, together with the inward graces promised. Of this roote and *faynes* the Gentiles did partake, being taken into the visible Church, from which, before, they were aliens and strangers. Now though the Gentiles were thus estated through free grace in the priviledges of the *Jewes*, yet *Paul* foresaw that they in stead of thankfulness to God for the mercy bestowed on them, would be ready to exalt themselves against the *Jewes*, who for a time through their own unbeleefe were cast downe and broken off, and therefore he saith, *Boast not against the branches*. And againe, (ver. 20.) *Be not high-minded but feare* ; As if he had sayd, thy state is high, let not thy minde be so too ; The *Jewes* are fallen, and unlesse thou walkest in holy feare, thou canst not stand. The Apostle gives another instance of mans readinesse to exalt himselfe against those that are weake in faith, as before against those who were fallen through unbeleefe. (*Rom. 14. 3.*) *Let not him that eateth, despise him that eateth not ; and let not him that eateth not, judge him that eateth ; for God hath received him*. Here are two sorts ; *him that eateth*, and *him that eateth not* : He that did eate was the strong brother ; he that did not eate was the weake brother. Now the strong who had a cleare light about Gospel-Liberties, and was fully convinced that the difference of meats was taken away by Christ, seeing his brother scrupled, and forbearing to eate judged him presently as weake, and so was ready at once to despise him, and magnifie himselfe. These two may easily enough be distinguished, but they are never seperated. *He that thinks lightly of another, hath alwayes high thoughts of himselfe. A despiser of the least of his brethren, is*

no ſmall man in his owne opinion. Paul being enformed that the ſtrong (among the Saints at Rome) deſpiſed the weake, did not onely forbid them in this third verſe, but chides them at the tenth verſe; *Why doeſt thou judge thy brother? or, Why doeſt thou ſet at naught thy brother?* And as he tooke downe the Gentiles, Chap. 14th, with *be not high-minded, but feare*. So he doth theſe, with *we ſhall all ſtand before the judgement-ſeat of Chriſt*. As if he had ſaid, We muſt all be judged by One, and therefore let not any one be ſo buſie in judging: to love is our duty, to judge is Chriſts prerogative, let us be more in charitie, and leſſe in cenſure.

Paul alſo intimates this harſhneſſe of ſpirit towards a fallen brother, in the dealing of the Corinthians with the inceſtuous perſon, whom himſelfe had ordered to be caſt out of the Church, and given up to Satan, (1 Cor. 5. 5. 13.) He perceived their ſpirits too high againſt him, and therefore in the ſecond Epiſtle he mollifies and moderates them, (Chap. 2. 6.) *Sufficient to ſuch a man is this puniſhment which was inflicted of many; doe not puniſh him ſtill, doe not imbitter your ſpirits againſt him; Yee ought rather to forgive him, and comfort him, leaſt he be ſwallowed up with over-much ſorrow,* (ver. 7.) Wee cannot have over-much faith in God, we cannot have over-much love to God; the greateſt abundance of theſe is no exceſſe, but we may have over-much ſorrow; and though we cannot be too preſſing upon Saints to beleve, and love, yet we may be too preſſing upon ſinners to mourne and ſorrow. *Wherefore* (ſaith the Apoſtle) *I beſeech you to confirme your love towards him.* Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; doe not magnifie your ſelves againſt him, who hath abaſed and laid himſelfe low before you.

Secondly, Obſerve;

It is very ſinfull to magnifie our ſelves againſt thoſe that are fallen.

Fiſt, Such forget their owne frailtie, how apt they are to fall. We ſhould be taught by the faylings of ſome, what we may be tempted to doe, as well as we ſhould be taught by the holy actings of others what we ought to doe. That corruption, that

temptation which hath prevailed against thy brother, and cast him downe, may prevaile against thee too, and cast thee downe. *Wherefore let him that thinketh he standeth* (not insult over his brother that is fallen, but remember that himselfe may fall and) *take heed lest he fall*; as the Apostle gives us warning, (1 Cor. 10. 12.)

Secondly, Such forget that themselves have fallen into other sins or errors, and possibly into the same: Some who are deeper in sin and error of another kinde, then their brethren in those charged upon them, or proved against them, yet cannot containe from over-acting in censures upon them. Yea sometimes they who have fallen into the very same sinne, and have been chiefe in it, will yet heighten themselves against those who have sinned with them, till they are awakened to consider their owne sin. *Judah* had defiled *Tamar*, (Gen. 38. 24.) yet as soone as they brought word that *Tamar* was with childe, *burne her* (saith he) to the fire with her presently. Thus he condemned her, being himselfe guiltie of the same fault. He was a most severe Judge of that crime in her, for which it doth not appeare that he ever so much as question'd himselfe, though the principall. The Scribes and Pharisees (John 8. 5.) haile the poore woman taken in Adultery before Christ, they called for Justice, & urged the Law. Yet it should seeme that they were as bad as shee or worse; for when Christ said, *He that is without sin among you, let him first cast a stone at her*, they went out one by one, being convicted within their owne consciences, which secretly suggested, that they could not throw a stone at her for that offence, but they must also hit themselves. How sinfull is it to vexe and judge others for that, of which we our selves are guilty and have never asked forgiveness. But suppose a man were free from that spot, which he sees his brother hath taken and is defiled with. Yea suppose him as farre from a possibility of taking a sinfull spot, as the holy Angels confirmed by grace, yet it were sinfull even for him to magnifie himselfe against those that are fallen into sin. Doth God insult over poore sinners? no, he pities and he spares them. The Lord doth not magnifie himselfe against any who are fallen, unlesse such as being fallen, rise up and magnifie themselves against him by their impenitency and presumption. Now, doth God, (against whom

whom man offends, when he falls) pity him, and deale tenderly with him, and shall man insult over an offending brother ? It is our dutie, to bewaile and pray for those that fall, to help, and counsell them up againe. To blesse God who hath kept us from those snares and temptations, with which, as wee see others are, so our selves might be overcome. Such thoughts will keepe us from swellings and selfe-magnifyings against our brethren, though they have erred, yea though their error remaineth with them. *If ye will magnifie your selves against me.*

And plead against me my reproach.

Some render the whole verse thus ; *Should you magnifie your selves against me, and plead reproachfully against me? you should not; tis not onely beside, but against your duty to doe so.* *Increpatis probos non spiritum lenitatis.*

Hence note ;

We may reprove but not reproach an erring brother.

We should have a respect to the credit of our brother, while we are rectifying either his conscience or his conversation, and while we take care to save his soule, we must not be carelesse of his name, or destroy his reputation. *Reprehension should not savour of reproach.* Our zeale for God must be mingled with pity towards man. The Apostle gives that rule (*Gal. 6. 1.*) *Brethren, If a man be over-taken in a fault, you that are spirituall restore such a one ; (set him in joynt againe. How ? with a rough hand ? No,) with the spirit of meeknesse, doe not plead against him his reproach. Doe not charge his sin upon him, as if his sin were not common to man ; doe it considering thy selfe, lest thou also be tempted. Deale clearely, and faithfully, but not reproachfully with him : Restore him with the spirit of meeknesse. Paul was unwilling to deale severely with the faulty Corinthians ; and therefore he, as it were, puts it to their choice, & even begs of them to prevent his comming among them with a rod in his hand, (1 Cor. 4. 21.) What will ye ? shall I come to you with a rod, or in love, and in the spirit of meeknesse.* Now surely, he that was unwilling to chasten them with the rod of reproofe, had no will to stinge or bite them with the Scorpion of reproach.

Again, Reproach may be taken for affliction it selfe ; And then the fence riseth thus, as if he had said ; *Suppose I have er-*

red, and that mine errour remaineth with my selfe; will you plead my afflictions against me as an argument that I am in, or remaine in an errour? So Mr. Broughton renders it; *You bring my wretched case an argument against me.* Afflictions are often called in Scripture, *reproaches*; because they are charged on the afflicted as a reproach. Thus Rachel speakes (Gen. 30. 23.) *God hath taken away my reproach*; That is, my affliction of barrennesse, which was objected against me as a reproach. The same saith Elizabeth (Luk. 1. 25.) *She having conceived hid her selfe five moneths,* and said, *God hath taken away my reproach.* So (Ezek. 36. 30.) the Lord promiseth his people, that they shall receive *no more the reproach of famine among the heathen*; For when the heathen saw the people of God in outward wants, and eaten up with famine, they at once blasphemed the holy name of God and reproached them; *See what a God ye serve, you that would be esteemed the darlings of heaven, see your condition, your God suffers you to starve, to be hunger-bitten.* Therefore they are comforted with this word; *You shall not suffer the reproach of famine among the heathen*: implying that the heathen usually reproached them in times of famine and affliction.

Hence note;

Affliction layeth us open to reproach.

And that is one of the greatest burdens of affliction. The old Poet could say, *That povertie had nothing more grievous in it then this, that it leaves men under disgrace, and exposes them to scorne.* Worldly men esteeme others, by their lands, and riches, not by their goodnesse, or the grace of God.

Note secondly.

We are apt to plead the evill which any man suffers as an argument of his sin.

The reproach or affliction which Job suffered, was all the argument and prooffe which his friends could produce against him. They brought no witnesses to accuse him, but what they found upon him, his poverty and diseases. Job's uprightness had never been questioned by them, if he had not lost his riches. Other passages of this Booke, have yeelded the like observation, and therefore I onely touch it here; and as Job's friends in-

sist

fiſt often upon the ſame arguments for ſubſtance, ſo alſo doth *Job* upon the ſame answers and replies. *Job* hath already told his friends more then once, in effect, what he is about to tell them in the next Verſe.

Verſ. 6. *Know that God hath overthrowne me, and compaſſed me about with his net.*

Will you plead my reproach, or my affliction againſt me? If you will, I deſire you to conſider whence or from what hand my affliction comes; *Know that God hath overthrowne me.*

Know, there is ſometimes a threat, alwayes a reprooſe in this forme of ſpeaking. *Know*, is I would have you know, or you ſhall know to your coſt. It uſually implyes a teaching by correction, yea by deſtruction, not by inſtruction. (*Exod. 7. 5.*) When God ſaith, *The Egyptians ſhall know that I am the Lord*, He meanes, they ſhould know it to their ſorrow, or by their ſorrow; As if he had ſaid, *You will not acknowledge it, but you ſhall know that I am the Lord; you ſhall know by your owne puniſhments that I have power both to command and puniſh.* We have a like expreſſion, (*Pſal. 9. 20.*) *Put them in feare, O Lord, that the Nations may know themſelves to be but men.* But were the Nations unſkill'd in this piece of knowledge? It is indeed a very hard thing for a man to know himſelfe, but it ſeemes very eaſie for any man to know that he is but a man. The Orator ſaith, There was never any Nation ſo rudely barbarous, but knew there was a God; and ſurely there was never any Nation ſo blindly ambitious, as not to know themſelves to be but men. The Pſalmiſt therefore doth not ſuppoſe that they thought themſelves more then men in the conſtitution of their nature, but in the inſtitution of their lives. They thinke themſelves Gods, who either will act by their owne rules, or are confident they can give ſucceſſe to their owne actions; when men either doe what they pleaſe, or think they are able to carry whatſoever they doe, then they forget that they are but men. Hence *David* prayes, O Lord, put them in feare, daſh their counſels, break their plots, then the Nations will know, that is, thou ſhalt make them know that they are but men. So here, *Know that God hath overthrowne me; is*, as if he had ſaid, *You have not taken notice of this, I have ſpoken of it before, and you would not receive it, you have acted towards me,*

*Minas habet
hæc loquendi
formula.*

as if God had nothing to doe in bringing me thus low. Therefore I warne you againe, *Know that God hath overthrowne me*; I tell you, it is your error and sin, to charge my afflictions upon the account of my sin, *Know that God hath overthrowne me*. He hath done it, who may doe it to an innocent, and yet be just himselfe. And seeing God hath done it, how know you that he hath done it, because my sin provoked him to doe it rather then because himselfe (for ends best knowne to himselfe) was pleased to doe it?

Know that God hath overthrowne me.

וְהָאֵלֹהִים עֹשֶׂה עֲוֹנוֹתַי

perdere percutere, ex sua proprietate asserere videtur curvitatē quandam et perversitatem deviantem a recto.

Verbum hoc distorsionem non modo a statu felici & commodo, sed ab aequo & recto significat; sed Jobus de statu non de jure loquitur.

Coc:

Quod non aequo judicio afflixerit me. Vulg:

i. e. Cum sim innocēs me tanquam impium affligit, idq; praeter modum.

Merc:

The word translated, *overthrowne*, signifies in its roote, to turne a thing aside, to put it out of the way, as also the making of a thing crooked, and in the Nowne, that which is crooked. *Lament. 3. 36.* He doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth. To turne aside the right of a man before the face of the most high. To subvert a man in his cause the Lord appeareth not. The Lord doth not subvert or overthrow a man in his cause. God did not overthrow Job's right, but his state. The vulgar translation speakes that in the Letter (and the Original will beare it.) *Know, that God hath not afflicted me according to Justice.* Yet that reading doth not charge injustice upon God; for that were blasphemie: but the sence is, he hath not done it according to the way of men, or the ordinary course of Justice between man and man. God acts that justly towards man by his prerogative, which between man and man were perverting of Justice. Hence the Lord himselfe tells Satan (*Chap. 2. 3.*) *thou movedst me to destroy him without cause.* To destroy a man without cause, is to pervert Justice. In that sence we may understand Job here; *Know that God hath overthrowne me*; As if he had said, He hath not dealt with me by the common rule of legall proceedings, but according to the pleasure of his owne will. God never doth any man, nor hath he done me any injustice, yet mans justice is not the square of what he hath done to me: therefore you are quite besides the businesse, when all along you charge me with sin, and error, as the reason of all my sufferings; *Know that God hath overthrowne me.* First, Job speakes this declaratively, not complainingly, he affirms God had done it, but he did not murmur because he had done it.

Hence

Hence note ;

A godly man freely and chearefully ownes the hand of God in all his troubles.

As when he is raised, he ownes the hand of God delivering and restoring him, so when he is overthrowne, he ownes the hand of God smiting and casting him downe. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our consolations, of our losses, as well as of our gainings, of our overthrowes, as well as of our victories. The Confessions of the Church run fully in this streame, *Psal. 44. 10, 11, 12, 13, 14. Thou hast cast us off, and put us to shame. Thou makest us turne backe from the enemy. Thou hast given us like sheepe appointed for meate. Thou sellest thy people for nought. Thou makest us a reproach to our neighbours. Thou makest us a by-word among the heathen.* An evill heart observes not the hand of God, either establishing or overthrowing. The Prophet speaks this fully (*Isa. 26. 11.*) *Lord when thy hand is lifted up, they will not see : What had the hand of God been doing that they were thus wilfully blinde, and would not see. The tenth verse tells us his hand had been doing good ; Let favour be shewed to the wicked, yet will he not learne righteousness, &c. in the Land of uprightnesse will he deale unjustly, and will not behold the Majesty of the Lord.* Now as wicked men will not see the hand of God in favours, so not in judgements. Their sight is bounded with second causes ; The creature is their Horizon, and shuts them in, they see nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulnesse of that man, which hath overthrowne them. 'Twas the negligence of those they implied as instruments, or the activitie of those that were opposite to them, 'twas a chance, or their ill fortune, upon which they have miscarried. God is not in all their thoughts.

Secondly, *Job* tells his friends, *God hath overthrowne me,* that he might abate the keenness of their spirits towards him, and to move compassion.

Hence observe ;

We should take heed of troubling or grieving them, who are already grieved and troubled under the affliction hand of God.

And if it be unnaturall and uncomely to grieve those who
are

Nefas in eos invehi, in quos divina animadversio incubuit, imo vero decet potius eorum sortem lugere et formidare.
Orig:

Convertet ab il-
lo vel redire fa-
ciet iram suam,
sc: in te.

are in sorrow, what is it to rejoyce at their sorrow. The wis-
dome of God gives caution against this, even in the case of an
enemy, (Prov. 24. 17, 18.) Rejoyce not when thine enemy falleth,
and let not thine heart be glad when he stumbleth; (Why not? the
reason is subjoynd) lest the Lord see it, and it displease him, and he
turne away his wrath from him : That is, the Lord will take it so
ill at thy hand, to see thee rejoycing at the fall of thine enemy,
who hath been overthrowne by his hand, that he will turne his
wrath upon thee instead of him.

Fourthly, Job saith, God hath overthrowne me; to shew his
friends, that there was no necessitie why they should charge him
with wickednesse, because he was overthrowne.

Hence note;

God may, and oft doth overthrow his choicest servants, and
spoil them of all outward comforts, without respect to their
sinfulness.

When we see man punished by man, we may well conclude
he is a transgressor, because no man hath power to afflict, or to
overthrow an innocent: Man hath no right to smite his bro-
ther, eyther in bodie or estate, but for his fault. But when God
fmiteth man, we cannot conclude unerringly, that he doth it
for his faults or errors. Know that God hath overthrowne me.

And compassed me with his net.

Metaphora a re
venatoria.

It is a metaphor from hunting. The Church bemoanes her
sad condition in this language, (Lam. 1. 13.) From above hath
he sent fire into my bones, and it prevaileth against me; he hath spread
a net for my feete. Thus Zedekiah is threatned (Ezek. 12. 13.)
My net also will I spread upon him, and he shall be taken in my
snare.

מִצֹּר a radice
צֹר significat
rete vel etiam
arcem & muni-
tionem altissi-
mam & fortis-
simam.

The Hebrew word which we translate net, signifies also a Tow-
er, or Castle, or Fort. A learned interpreter contends earnestly
for this translation. And gives reasons why it should be rather
translated Tower, then net. First, from the words following in
the next verse, where Job speaks of himselfe as if he were crying
out at a prison window; Behold, I cry out of wrong, but I am not
heard. Secondly, Because at the 8th verse he speaks of darknes
set in his paths; which suits better with the metaphor of a pri-
son.

ſon-Tower, then of a net. But whether we render *Tower*, or *net*, the meaning is the ſame. And by both, afflictions are underſtood. And when he ſaith, *He hath compaſſed me with his net*, he ſhewes the extenſion or largeneſſe of his affliction; for as when promiſe is made to him that truſteth in the Lord, *that mercy ſhall compaſſe him about*, (*Pſal. 32. 10.*) the meaning is, that he ſhall have many and manifold mercies, compleat and perfect mercies. So that's a compleat affliction which compaſſeth us about, as a net doth a bird or beaſt that is enſnared in it.

Afflictions may be compared to a net for divers reaſons.

Fiſt, Becauſe there is a contrivance in them, a divine hand doth as it were weave divers providences together, and knot them one with another, to make up an affliction. The Lord uſeth a kinde of holy art and ſkill in the preparation of our troubles. There is as much wiſdome ſcene in framing and forming of our afflictions, as there is mercy and kindneſſe in working our deliverances and ſalvations. Hence alſo the Church compares them to a building, which is an artificiall pile or Fabricke; *He hath builded againſt me*, (*Lam. 3. 5.*)

Secondly, Afflictions are like unto a net, becauſe moſt men fall ſuddenly into them, and are taken unawares. *Job* indeed, ſaith of his affliction, (*Chap. 3. 25.*) *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.* It ſeemes he was jealous of a change, and though his mountaine was ſtrong, yet he ſaid not (as *David* once did) *I ſhall never be moved.* But uſually men put the evill day farre from them, and looke no more for trouble then the ſilly bird doth for the net when ſhe is caught with it.

Thirdly, Afflictions are like a net, becauſe we are entangled with them, we are entangled with doubts what to doe, yea in affliction we are ready to ſay, *Lord we know not what to doe.* If we know and are reſolved what to doe, then we are apt to be entangled, either with cares how, and by whom to get it done, or with feares, that when all is done, it will not be ſucceſſfull and effectuell for our deliverance.

Fourthly, Afflictions are like a net, becauſe we being once entangled in them are held faſt, and cannot get forth, till God who hath compaſſed and taken us with his net, be pleaſed to open it, and diſengage us from our entanglements. The bird

cannot get out of the net till ſhee is taken out. We bring our ſelves into trouble, but unleſſe the Lord bring us out, there we ſticke. As our eternall, ſo our temporall ſalvations are of the Lord. The nets of affliction which God makes are ſtrong enough to hold the ſtrongest. His nets are not like the Cobweb or Spiders nets, which detaine the weake flyes, but are eaſily broken by the greater or leſſer fowles. Though a wild Bull come into Gods net, as the Prophet ſpeakes, (*Iſa. 51. 20.*) yet neither his might nor his madneſſe can helpe him out. It was noted, in opening the Original word here uſed for a net, that it may ſignifie alſo a *Tower*, or a *Fort*. The ſame affliction is both a net and a fort, a net, becauſe it entangles; a fort, becauſe it holds us faſt.

Fifthly, As afflictions are like a net, becauſe they entangle and hold us faſt; ſo, becauſe the more we ſtrive to looſen and free our ſelves, the more we are entangled, and the faſter held. There is no getting out of, no nor getting any eaſe in affliction by ſtruggling. 'Tis beſt for us to be quiet and patient. Not, but that we may ſtirre heaven-ward by earneſt prayer to God, yea and earth-ward too in the diligent uſe of lawfull meanes with man to free our ſelves. The ſtirring and ſtriving which ſtraightens the net of our affliction upon us, is onely our diſpleaſedneſſe and impatience with it, or againſt God, who hath caught us in it. Or it is our ſtriving to get looſe by the uſe of creature hands and helps alone, without dependance upon or application made to God. Such ſtirring as this will indeed entangle us, and when we have ſtirr'd thus the moſt we can, we ſhall finde our ſelves the more entangled. When God compaſſeth us with his net, we muſt neither ſit ſtill ſullenly and negligently, nor move impatiently and unbeleevingly. Let us give God glory (as Job did) in our net, and he will not onely give us eaſe, but ſet our feet in a large place.

J O B 19. 7, 8, 9.

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement.

He hath fenced up my way that I cannot passe; and he hath set darknesse in my paths.

He hath stript me of my glory, and taken the Crowne from my head.

THe words containe a part of Job's renewed complaint, and continue the aggravations of his sorrow. Having said in the former verse, *That God had overbrowne him, that he had compassed him with his net*; here he tells us two things;

First, What course he took to releve himselfe in that miserable condition; He petitioned and complained earnestly, and he cryed out so loud, as might make all amazed, and look out, *Behold, I cry out, &c.* And he did not (as some) cry out before he was hurt, or complaine without cause. He was pressed to it by the oppression that was upon him; *Behold, I cry out of wrong.*

Secondly, He tells us what successe his suite or petition had; *I am not heard*, saith he, in the first part of the verse; and he adds, *there is no judgement*, in the second.

Vers. 7. *Behold, I cry out of wrong, &c.*

He did not onely cry, but he cryed out, and that aloud.

Behold,] is a demonstrative particle. Some render the original as a conditional; *If I cry out of wrong there is none to heare.* As if he should say; *It is my misery that I suffer wrong; but this is a greater misery that I finde none to doe me right in my sufferings; If I cry out of wrong (there is none to heare, or) I am not heard.* All my crying availes me nothing; every eare is shut, and every hand turn'd against me.

We may here conceive Job under a twofold notion. Either

First, As a poore prisoner crying through his grates, or out at the window, telling the passengers of his dolefull condition, that he is shut up within those walls, and iron grates,

that he hath been oppressed by hard-hearted creditors, and that after so many moneths or yeares of imprisonment, he can get none to right or deliver him out of their hand.

Secondly, Some conceive him under the notion of a wounded or diseased man, confin'd to, or shut up in his Chamber, to whom when Physicians or Chirurgions come to apply medicines and meanes for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cryes out of wrongs, but the Physician will not heare him; He that is to have his flesh lanced, laments pitifully, yet he is lanced, he whose flesh is to be cauteriz'd, complains sadly, yet the fiery instruments are applyed to him. The Artift must shew a kinde of cruelty as well as skill, else the cure is not wrought.

Thus Job is here represented, as under the Physicians hands, though indeed an experiment was to be wrought upon him rather then a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I say) was to be wrought on Job to exercise and try him, and he cryes out of wrong, as if their purpose had been to cut his throat, or at least to undoe him for ever in this world.

Behold, I cry out of wrong.] The word which we translate to cry out, signifies, properly, that cry which is caused by the enduring of extreme paines of body, or anguish of minde. Yet some apply it to the vehemency of his Spirit, in disputing and pleading with his friends (Disputants and Advocates often fall into heates and passionate exclamations.) *Behold, I cry* in this dispute and plea, urging arguments for my selfe, and making my defence, yet none regards. I can neither finde an equall Judge, nor a faithfull Advocate. But I rather restraints it to that cry, which the racke of griefe and sorrow forced from him, *I cry out.*

Of wrong.] The word signifies any kinde of oppression or injury. Here it may be questioned; first, of whom; secondly, to whom Job made this cry, He cried out of wrong. Who wronged him? or wherein was he wronged?

I answer; The wrong he cryes out of, was received of men, he doth not challenge the Almighty, that he had wronged him:

He

Aegyptiorū morte loquitur qui cum in manus medici venerint aēti doloribus verba quadam injuriosa in ipsum medicum non ex judicio sed ex amaritudine proloquuntur. Philip:

PVS propriè est clamare pro dolore, aut alio vehementi animi sensu. De disputatione cum amicis, in qua neminē habebat patronum aut judicem intelligi. Orig:

DDN injuria iniquitas.

He indeed speakes it out plainly in the former verse; *God hath overthrowne me, and compassed me in his net*, yet he doth not charge God foolishly, as 'tis said in the first Chapter, as if he had done him wrong. The wrong of which he complains was done him by men, and those men his friends; they wronged him by their hard speeches, and unkinde usages. (*vers. 2.*) *How long will ye vex my soule, and break me in pieces with words? These ten times have ye reproached me.* That reproach was the wrong he complained of. But to whom did he complaine?

First, He complained to men, he told his friends how they had wronged, and censured him, but they would not heare.

Secondly, He complained to God of the wrong done him by men; but as then he did not heare.

I am not heard.] Or as 'tis translated by many, *I am not answered*; the word signifieth both *to heare*, and *to answer*, the worke both of the eare, and tongue. And the reason (as some tell us) why in the Hebrew one word serves both, is, because there is such a connexion and nearnesse of relation between the eare and the tongue; So that he who doth not answer, is supposed not to heare; and he that doth not heare, cannot make answer. In nature, usually, they who are deafe are dumb; and when a man to whom we speake makes us no answer, we aske him, what, doe you not, or can you not heare. *I cry (saith Job) but I am not heard.*

We are not to take hearing strictly; For the Lords eare is not beavie that he cannot heare; and Job spake loud enough for men to heare. The Lord heares the least whisperings, the least breathings of the soule. He doth not onely heare our lowest speech, but he heares our very thoughts; Thoughts are the first-borne of the soule, the language of our hearts. This language of our hearts is as loud in the eares of the Lord, as thunder is in ours. Yea, he understandeth our thoughts as farre off, (*Psal. 139. 2.*) That is, long before we thinke them. He to whom all times are the present time, cannot but know that which to us is future, and he from whom all things receive their being, understands those things which as yet have no being. Now, if God understand our thoughts at this distance, even before we thinke them, then surely he heares all our words (which are thoughts formed and made up) as soone as we have spoken them.

*Ob violentiam
que mihi fit vo-
ciferor ad de-
um. Drus:*

*אזעו significat
audire & re-
spondere hæc e-
nim sunt inter se
nexa, ut qui au-
dit respondeat,
& qui non re-
spondet creda-
tur non audisse.
Inde etiã ut qui
mutus est con-
tinuò etiam
surdus est.
Pinedi:*

And

Exaudire et respondere clamanti est adesse laboranti & opem arq; salutem afferre. Est enim huiusmodi responsio non tam verbo, quam re & auxilio praestito. Pined:

And it so, then hearing (in the Text) is not to be taken for receiving the sound of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is desired and asked, whether of God or man. To be heard in prayer, is to be answered in prayer: to be heard when we cry, is to be relieved when we cry. Thus, saith Job, *I cry out of wrong, but I am not heard*: That is, I have no ease, no comfort, nor is any deliverance wrought for me. David as the figure of Christ, gives glory to God, because he had been thus heard; *Thou hast heard me from the hornes of the Unicorues*, (Psal. 22. 21.) That is, thou hast delivered me from the hornes of the Unicorues. To be among the hornes of the Unicorues, is a proverbiall speech, for being encompassed with greatest danger. The horne is sharpe and strong, and the Unicorn is fierce and terrible, so that to be heard from among the hornes of the Unicorues, is to be rescued from deadly danger.

This in the Psalme is of the same sence with that of Paul, (2 Tim. 4. 17.) *I was delivered out of the mouth of the Lion*: Nero was this Lion, before whom when Paul first appeared, he had no second; *At my first answer* (saith he, ver. 16.) *no man stood with me, notwithstanding the Lord stood with me, and I was delivered out of the mouth of the Lion*. That is, when I was ready to be devoured by the bloody Tyrant, I cryed to the Lord, and he heard me.

So then, when he saith, *I am not heard*, it may be referred (as his cry was.) First, to men. Secondly, to God. I was not heard by men, they did not right me as they ought; I was not heard by God, he did not rescue me as he was able, or as he might. Take it first, as his not being heard, referres to men.

Hence note;

Men are very deafe usually to the cry of the oppressed and grieved.

There are two voyces at which the eare of nature is exceeding deafe, or thicke of hearing.

The first is the voyce of holy counsels; when God speakes, many are as the deafe adder, who stops her eare, and will not beare the voyce of the charmer, charme he never so wisely.

Secondly, At the voyce of humble complaints, when the poore

poore and diſtreſſed ſpeake, many turne away their eare, or turne a deafe eare.

And there are (upon the matter) the ſame reaſons why the counſels of God, and the complaints of the poore are not heard.

Fiſt, God commands both, and the heart of man naturally withdrawes from the command of God concerning man as much as from that command which immediately concernes himſelfe.

Againe, They who heare the counſels of God, are more engaged to obey them, and walke up to them. Many could be *ſwift enough to heare*, as the Apoſtle James exhorts, (*Chap. 1. 19.*) if that would ſerve the turne, but they are ſlow to doe. Barely to heare the ſound of words, is no great burden to the eare, and 'tis none at all to the heart; but hearing carries an obligation to praſtiſe, yea, to heare indeed is to praſtiſe; and therefore counſel is not heard.

So, hearing the complaint of the poore, ingageth to relieve and helpe them, to ſupply their wants, and redreſſe their injuries, yea, to heare their cry indeed, is to relieve and helpe them; therefore they are not heard. While *Solomon* in his Booke of *Proverbs* ſhewes the danger of not hearing the cry of the poore, he alſo implyes the commonneſſe of it, (*Pro. 21. 13.*) *Who ſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelfe, but ſhall not be heard.* He that hath a ſtone in his heart, or whoſe heart is a ſtone, hath alſo (as we ſay) wooll in his eares at the voyce both of God and man.

Secondly note;

Not to hearken to thoſe that cry out of wrong, is very ſinfull, a very crying ſin.

God in judgement burdens them with oppreſſions, who neglect the cry of the oppreſſed: the greatneſſe and provocation of the ſin, may reade in the threats denounced againſt it, and in the judgements executed upon. It is not enough (though it be more then many can ſay) for a Magiſtrate to ſay by way of challenge (as old *Samuel* did, (*1 Sam. 12. 3.*) *Whom have I oppreſſed, unleſſe he can alſo ſay, when did I not heare the cry of the oppreſſed?* It is indeed moſt ſinfull to make the poore cry, but
not

not to heare their cry is very sinfull. *To deliver the poore and needy, to rid him out of the hand of the wicked*, is at once the duty and the honour of those who are in power, (*Psal. 82. 3.*) And if man will not, *God will arise for the oppression of the poore, and the sighing of the needy, to set him at liberty from him that puffeth at him,* (*Psal. 12. 5.*)

Thirdly, Note;

Not to heare when the distressed cry out of wrong and oppression, is it selfe a wrong and oppression.

Job doth not onely cry out, because he was in trouble, but because his cry was not heard in trouble; That he was not heard, was more grievous to him then any of his troubles. When they who have power and trust for the helpe of those that are oppressed, will not heare and helpe them, their not helping them is a second, a renewed oppressing of them. Yea, whereas an act of oppression is wrong done at once; the not hearing the oppressed, is the continuing, or (as I may say) the perpetuating of their wrong. The anger of God will burne as hot against the Judge who hath not delivered the oppressed, as against his adversary, or the Author of his oppression.

Secondly, As these words, *I am not heard*, referre to God, note, that

God himselfe sometimes deferrers the hearing, or relieving of his people when they cry to him.

The Lord sometimes answers before we pray; *It shall come to passe that before they call I will answer, and while they are yet speaking I will heare,* (*Isa. 65. 24.*) As there is a grace of God alwayes preventing our conversion, He turnes to us before we turne to him; so there is a grace often preventing our petitions, and our mercies are given in by God, before our desire of mercy is made knowne to God. Yet mercy doth not alwayes out-run our motions, yea, the Lord lets us move and move againe, aske and aske againe, before the mercy asked and moved for is given in. God sees it needfull to exercise our patience as well as to supply our needs, and therefore let's us tarry before he heares our requests; as we put him very often, if not alwayes to the exercise of his patience, and let him tarry before

before we obey his counsels and commands. And he doth this not onely in a way of just retaliation, but in a way of tryall. Nor is it any wonder that God delayes his servants, seeing he was pleased to delay his Son, who though he saith, *father I know that thou alwayes hearest me*, yet in some sence he was not alwayes heard. The Lord deferr'd Jesus Christ himselfe, whom we finde complaining much after the rate of Job. (*Psal. 22. 2.*) where David as a type of Christ, crys out, *O my God, I cry in the day time, but thou hearest not, and in the night season, and am not silent*. That is, I cry night and day, or continually, but thou hearest not. Christ was not heard, that is, he was not presently relieved in the thing that he prayed for. God seemed even to shut up, and stop his eares against his cry; *he cryed and was not heard*. Christ was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not passe; yet he was heard as to the supply of strength in drinking that bitter cup. (*Heb. 5.*) *he was heard in that he feared, or, for his feare*. He was heard as to the support of his Spirit, and the carrying him through the suffering, yet he was not heard as to the removing of the suffering. Christ prayed against suffering, though he was most willing to suffer, and God suffered wicked men to have their will over him. The Prophet Habakuk hath a very paralell complaint to this of Job, (*Habak. 1. 2.*) *O Lord, how long shall I cry, and thou wilt not heare? About what did he cry? Even of violence, and thou wilt not save*. When the Prophet saith; *How long shall I cry*; he doth not aske how long he should yet cry, but he affirms that he had already cryed very long; and therefore he adds; *Why dost thou shew me iniquitie? and cause me to behold grievance?* He meanes not his owne iniquitie, but the iniquitie of others, As if he had said, *Why doe I see the unjust dealing, and iniquitie of wicked men, by whose violence thy people are wronged and grieved*. And as the Prophet bewailes himselfe, that notwithstanding his cry, he had yet conversed so often and long with these dolefull visions, so at the 13th verse, he seemes to stand admiring how the Lord could beare the beholding of them. *Wherefore lookest thou upon them that deale treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he, and maketh men as the fishes of the Sea, &c.* Where the greater swallow up the lesse. As if he had said, Lord, I have

often pray'd about, and press'd thee with these things, yet thou givest no answer; Thou seest all these evils, and though much hath been said to thee about them, yet thou art as a man that saith nothing; *Thou holdest thy tongue*, even when thy people are ground between the teeth of their cruell oppressors. Why dost thou shew me these sad spectacles? Why dost thou not rather heare my cry, save thy people, and worke deliverance for them?

If it be enquired, how doth this answer the promise of God to his people, that they should cry, and he not deliver, seeing he hath said, *Call upon me in the day of trouble, and I will deliver.*

I answer; The Lord doth alwayes heare so, as to give his people the promised good, though he doe not give them the petitioned good. He defers to heare, he lets them cry out of violence, and wrong, and will not helpe for such reasons as these.

First, that they may be more fit to receive deliverance; many cry out of wrong, who are not yet fit to be righted. Deliverances may be our undoing, if we are not prepared to receive deliverance. As we waite for the Grace or mercy of God, so God waites to be gracious, (*Isa. 30. 18.*) we waite to receive mercy, and he waites till we are rightly disposed to receive mercy.

Secondly, The Lord doth not deliver his presently from the wrong and oppression of the wicked, because some wicked men have not yet done wrong nor oppressed enough, and are therefore suffred to doe more wrong to others, that themselves may be more fit for ruine. They must fill up the measure of their sin; therefore they are not taken off with a high hand in the way of sin. The Lord alwayes puts a morall impediment in the way of sin, he declares his minde, and gives the rule against it, but he doth not alway put a judiciary impediment, he doth not alwayes come forth with power & strength, to stop men from going on in the way of sin. He alwayes sends his earthly Angels or Messengers with a word to stay the progresse of wicked men, but he rarely sends his heavenly Angels (as he did to *Balaam*) with a drawne sword to stop their progresse in wickednesse.

Thirdly,

Thirdly, Many cry out of wrong, and God doth not heare, because he desires to heare more of their cries. When the oppressed cry in faith, with fervency, and from a holy frame, their very cry is as musick in the eares of God. Not that he delights in the misery of their state, but in the holinesse of their heart. The heart is usually in the best frame for prayer, when our worldly state is out of frame. And then our spirits are in the sweetest tune towards God, when we meete with nothing but discord, nothing but wrong and violence from men. The kingdom of heaven suffers most violence from a gracious heart, and he takes it (as it were) by force when himselfe suffers most violence here on earth, or when his earthly portion is taken from him by force. And therefore

Fourthly, God sometimes (that he may teach his to pray better) suffers their outward condition to grow worse. Prayer is the gift of God, and he can make his people perfect in a moment (if he please,) in this great dutie and heavenly Act of prayer; yet much of it comes in by exercise. Our proficiency in any holy duty lyes much in the practice of it; we must not forbear the practice of it till we can doe it better, for in the practice of it we learne to doe it better. Now because our continuance in suffering, provokes us to continue in prayer and supplication, (the oppressed widdow (*Luk. 18.*) cryed night and day, till she got the eare of the Judge, and release from her oppressours) therefore the Lord lets the oppression continue upon many of his pretious people, that they continually exercising themselves in prayer may grow more spirituall and heavenly in prayer.

Fifthly, The Lord deferrers to send reliefe, when his people cry out of wrong, that he may make their reliefe and deliverance from wrong more sweete when at last he sends it; It is therefore long a coming, that it may be more welcome when it comes. They who cry out of wrong, & are not heard after many cries, when once they are heard, how do they sing for joy? We say proverbially, *He that gives speedily, doubles his gift.* And 'tis so indeed in the nature of the thing given, and in the desert of the giver, but 'tis rarely so as to the prizings and improvement of the receiver. That which is given suddenly, is by most receivers sleightly valued, and little improved; whereas those

mercies which we have stayed long for, and have cost us much, sticke longest by us, and turne to greatest profit, whether we respect the honour of God, or the good of our owne soules.

Sixthly, God lets them cry long without an answer, for the exercise of some speciall graces: The Lord loves to see grace at worke, and some graces have no long time to worke; for though all graces are eternall in their nature, yet in their use they are not. And such are all suffering graces. When we enjoy all (as in glory) we can suffer nothing. Now when God lets his people cry out of wrong all their dayes (which are not many dayes) 'tis because he would have that sort of graces kept in exercise, (as well as other graces,) the grace of faith, of meeknesse, of self-deniall, and of patience, all which (with some others) belong to passive obedience: that these (I say) may be kept in breath, he lets the Saints cry out of wrong, and doth not heare them.

Seaventhly, God sometimes doth not minde his when they cry, that they may hereby take occasion to remember how oft he hath cryed, and they have not minded him: doth not the Lord cry out to his people of duty, & they do not heare him? Doth he not complaine of this neglect, not onely as a dishonour, but as a griefe unto him. (*Psal. 81. 11.*) *O that my people had hearkened to me, and that Israel would have heard my voyce.* No marvaile then, if God let his people cry out of misery, and doth not heare them. The Lord shuts his eare, that we might consider how we have shut our ears; yea he shuts his eare, that he may open ours. We are moved to heare and answer the call and command of God, when we finde that he doth not heare nor answer our call and cry. If the Lord should alwayes be swift to heare us, how slow should we be in hearing him, and while we have all our desires, forget most of our duties? In heaven we shall have all our desires fulfilled and yet not fayle in any duty; but while there is corruption in the heart, there will be sloath in the hand, and when we are waxen fat by the speedy successe of all our petitions, we are more apt to kicke with the heele against God, then to worke with the hand for him.

Lastly, God heares alwayes, though he doth not alwayes answer in our time, or in our way; yea it is a hearing, and
an

an answer of prayer, that we can pray, though unheard, and unanswered.

Secondly, Obſerve;

A godly man is under a great tryall, a ſtrong temptation, when he cryes out to God, and is not heard.

As when Satan tempts us, there is a great conflict between the fleſh and the Spirit, about the doing of good, and the reſuſing of evil, ſo about our receiving good, and the removing of evil, when we cry to God, and he is pleaſed to tempt us by deferring to heare us. Then the Spirit hopes, & the fleſh doubts, the Spirit labours to maintain beleeving thoughts, and the fleſh labours to raiſe deſponding, yea deſpairing thoughts. David was ſo hard put to it upon this account, that though he made no concluſions againſt the graciousneſſe of God, yet he could not avoyd the putting, no nor the doubling, and more then trebling of the Queſtion about it. (*Pſal. 77. 7, 8, 9.*) *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy cleave gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gracious? &c.* How full of Querles was the ſpirit of David when he could get no answers? And though faith lay all this while in the bottome of Davids heart, yet that which lay at the bottome of theſe Querles was his infirmitie; as himſelfe diſcovers, ver. 10. *And I ſaid, this is my infirmitie.* It argues a great degree, and much ſtrength of grace, when we maintaine high thoughts of God, and ſetled reſolves that he is good, when he not only let's us fall low into trouble, but let's us lye unheard in the day of our trouble. Such was the ſtrength of Davids faith, or rather of Chriſts, of whoſe ſufferings that *Pſalme* is a Prophecy, who as ſoone as he had ſaid; *O my God, I cry in the day time, but thou heareſt not, &c.* (*Pſal. 22. 2.*) adds in the next verſe; *But thou art holy, O thou that inhabitſt the praises of Iſrael;* As if he had ſaid; I will not have an evil, or an uncomely thought of thee, though thou reſuſeſt to hear, I know thou art holy, and therefore canſt not but be juſt, and good, whatſoever thou art pleaſed to doe with me. Every ſoule arrives not at this freedome of faith. The deniall of an answer to prayer, puts moſt upon complaints and queries; And ſo it doth, eſpecially while they conſider, how explicity and clearly the Lord

Gravis eſt luſta dubitantis carnis et expectantis ſpiritus.
Merl:

Lord hath engaged himselfe to answer prayer, and to relieve his people when they cry; yea the Lord hath engaged, not onely to heare them when they cry, (which notes earnest strong prayer) but to heare them in their weakest sincere addressees in prayer, when they doe but whisper and breath towards him. The promise is peremptory, (*Psal. 50. 15.*) *Call upon me in the day of trouble, and I will deliver thee.* 'Tis so also (*Act. 2. 21.*) *Whosoever shall call on the Name of the Lord shall be saved.* The Prophet Joel, from whom those words are borrowed, speakes of a time when there should be sore troubles in the world, *Fire and bloud, and vapour of smoake*, all in combustion, heaven and earth (to sence) mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the same common calamitie; yet, then, *Whosoever shall call on the Name of the Lord shall be saved*; As if prayer made us shot-free, and were a sure defence in all stormes, as if no evill could touch their persons, or come neere their dwellings, who can touch the Lord by faith, when they draw neere to him in prayer. And which is more; The Lord promiseth to prevent prayer, at least (as was toucht before) that his eare shall be open as soone as our mouths. (*Isa. 65. 24.*) *It shall come to passe, that before they call I will answer, and while they yet speake I will heare*: As if the Lord had said; *I will sometimes give you mercy before you aske it, but when you aske it, you shall not goe without it; even while prayer fills your mouthes, mercy shall fill your hearts. While your desires are but in forming and framing, your deliverances shall be formed and framed. You shall have perfect mercies, before you perfect duties. While yee are yet speaking I will heare.*

Now when the Lord saith, *He will answer before we speake*, and yet lets us speake long, and gives no answer; how is the soule puzzled to reconcile the word of God, and his workes, the promises of God, and his providences; this put Job hard to it, and strengthened the temptation upon him; *I cry out of wrong, but am not heard.*

This tryall riseth by a gradation of foure steps.

First, It is a tryall, when the answer is deferred.

Secondly, It is a greater tryall, when we are denyed an answer. As God seldome gives what we ask at our time, so sometimes he will not at all give us what we aske.

Thirdly,

Thirdly, It is yet a greater tryall, when God in ſtead of granting appeares angry with our prayers, or with us when we pray, as the Pſalmiſt ſuſpected (*Pſal. 80. 4.*) *O Lord God of Hoſts, how long wilt thou be angry (or ſmoake) againſt the prayer of thy people?* They cryed out of wrong, they were under the rage and anger of men, and God ſeemed angry with them while they cryed. So ſaith the Prophet (*Lament. 3. 8.*) *Thou haſt ſhut out my prayer.* Which action notes God highly diſpleaſed with his prayer. When a man comes to our doore, and we doe not onely deny, or deferre him, but ſhut the doore againſt him, this is prooſe enough, we are angry with him, or that we count him for an enemy. Yet thus the Lord ſometimes deales with his people, in ſtead of opening when they knocke, he ſeemes to locke or ſhut the doore againſt them.

Fourthly, To cry out of wrong, & not be heard, is then moſt grievous when the Lord ſuffers us to be wronged more, and encreaſes that trouble, the removing of which we pray for, even while wee are praying. This is a ſore tryall indeed. Thus the *Iſraelites*, who were under heavy burthens in *Ægypt*, cryed to the Lord, yet their burthens were made heavier, and their preſſures multiplyed. If our diſeaſe ſhould gather ſtrength while we are taking medicines to cure it, if our wound wrangle while we are applying Balſames to heale it, we are then ready to conclude, that our caſe is deſperate. How are poore ſouls brought to the very brink of deſpair, when their troubles and ſtreights grow more upon them, while (which is the moſt approved means to be eaſed of them, or eaſed in them) they are plying the throne of grace with conſtant fervent cryes and prayers.

I cry aloud, and there is no judgement.

This ſecond part of the verſe is of the ſame ſence with the former. Onely there is ſome varietie in the reading, and expreſſions. He ſaid there; *Behold, I cry out of wrong.* Here, *I cry aloud.* It is but one word in the Hebrew, but we can hardly reach it with two in our language; it ſignifies more then to cry, yea more then to cry out, it ſignifies to cry aloud, and not onely to cry aloud as a man, but as dogges and Wolves, whoſe crying is howling. So ſome render it; *a howling cry.* We put

Exponit eandem, rem alijs verbis.

Ubi hac vociferatio eſt ex proprietate vocis imploranda ſalutis & opis cauſa cum gemitu & ululatu.

both

both together in our translation. (*Hos. 7. 14.*) though the Originall words varie from that here used. *They have not cryed to me with their hearts, when they howled upon their beds.*

Take this note from it.

Strong afflictions usually raise strong affections in prayer.

As trouble and grieve rise, so we rise in our sense of them, and complaints about them. The Apostle saith of Christ, (*Heb. 5. 7.*) *That, in the dayes of his flesh,* that is, of his humiliation and weaknesse, while he was subject to the common (sinlesse) infirmities of our nature; For as the word *flesh* is taken in Scripture for our naturall impuritie, and for our pure nature, so for our naturall faulties and infirmities; Jesus Christ never had flesh in the first sense; he still hath flesh in the second (Glory hath not abolished, but exalted the humane nature of Christ) But in the third sense, he once had flesh, but now hath not, he shooke off all our infirmities in the day that he arose from the dead, and ascended into heaven; therefore (saith the Apostle) *in the dayes of his flesh,* while he was continually burdened with temptations and afflictions (*In those dayes*) *he offered prayers and supplications, with strong cryings and teares.* Christ was in a strong conflict; the paines of death tooke hold of him: And as his conflict was strong, so also were his cries. When Jacob wrestled with the Angel, he did not onely pray but cry; *He wept and made supplication* (*Hos. 12. 4.*) Weeping is a loud cry; though we speake not, every teare hath a voyce in it: but usually they who have the weeping cry, have the speaking cry too. And in proportion, when God, at any time, urgeth his people with greater and greater troubles, his people urge him with louder and louder cries; *I cry aloud.*

And there is no judgement.

*Et non est qui
judicet. Vulg:
Veluti quidam
Athleta in sta-
dio consistens vo-
ciferor nec tamē
meum institui-
tur judicium.
Orig:*

Some render it, *and there is none to judge.* A learned Interpreter tells us, that this is spoken in allusion to the ancient custome of fencers, wrastlers, or runners in a race, who in those exercises were wont to cry out, to cry aloud, to stirre up themselves mightily, and shout, and then judgement was given, who had the better, or who had prevailed. According to this interpretation *Job* is conceived complaining thus; *I have endured a great*

a great fight of affliction; I have been wrestling long with strong temptations, but the matter is not yet determined, no man appears to take up the controversie, and passe sentence for me.

Others referre these words to the day of judgement, *I cry aloud, and there is no judgement.* As if he had said, the day of the great triall is not come, therefore my crying is but in vaine. There will be a revelation, as of the righteous judgement of God, so of the righteousness and innocency of man, but that day must yet longer be waited for. I cry aloud, but it is not yet judgement-time. So, 'tis an argument to schoole and quiet his spirit into faith and patience; *Till the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart, and then shall every man have praise of God, (1 Cor. 4. 5.)* That is, every man who is praise-worthy shall be approved in judgement.

But I rather take it of the present time, *I cry aloud, and there is no judgement*; That is, there is none to judge between me and my brethren in this case. There is judgement of two sorts.

First, In relieving, and acquitting the innocent.

Secondly, In condemning, or punishing the guiltie.

Job complains of the want of both: he found no Judgement either acquitting himselfe, or condemning his adversary.

Hence observe;

The defect of judgement is a deplorable evill.

We finde God himselfe complaining of this, (*Isa. 59. 5.*) *None calleth for Justice*; many called for justice, by way of entreaty, but none called for justice by way of command; there were many Suiters for Justice, but there were none to doe or award Justice. But as it followes (*ver. 14.*) *Judgement is turned backwards, and justice stands a far off, truth is fallen in the streete, and equitie doth not enter.* Here are foure words, Judgement, Justice, truth, equitie, all tending to the same thing, and all denied entertainment among that people. Which is also expressed by an elegant gradation in foure words. That which we will not receive, we usually turne backe; here the Text saith; *Judgement is turned backwards*; if not so, yet we will not let it come neere; so here, *Justice stands a farre off*; if it come neere us, yet it shall not be maintained by us, therefore 'tis added, *Truth*

*Proprium erat
Athletarū cur-
sorū & pugi-
lum clamor &
gemitus quo se
in luctu & cer-
tamine confir-
marent. Pinedi*

is fallen in the ſtreets; or if it doth not utterly fall, yet it ſhall not prevaile, as the fourth expreſſion tells us, *Equitie cannot enter*; that is, it cannot finde entrance and entertainment: upon all which the Prophet concludes (*ver. 15.*) *The Lord ſaw it, and it diſpleaſed him, becauſe there was no Judgement.* The Prophet Habakkuk laments this, (*Chap. 1. verſ. 4.*) *Therefore the Law is ſlacke, and judgement doth never goe forth: for the wicked doth compaſſe about the righteous: therefore wrong judgement proceedeth.* Wrong judgement is no judgement; when wrong judgement proceeds, Juſtice is at a ſtand, or judgement doth not proceed; that is, there is none to doe any man right according to Juſtice; it is more ſad when judgement is perverted, then when judgement is ſtayed. When wrong judgement is given, 'tis worſe then when no judgement is given. The abuſe of a thing is a forer evil then the abſence of it. (*Amos 6. 12.*) *They turne judgement into gall.* (*Hoſea 10. 4.*) *Judgement ſpringeth up like hemlock in the furrowes of the field.* Gall is bitter, and Hemlock is a poyſonous weed: it were better nothing ſhould grow in the furrowes of the field then hemlock, and that we ſhould have nothing to drinke, rather then drinke Gall. Juſtice (though the ſentence of it be death, which is bitter as gall or wormwood, yet) is ſweete; Injuſtice (though the ſentence of it be life, which is ſweet as honey or ſugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it ſelfe bitter) is alſo the judgement of death, how bitter is it? God ſends a privie ſearch through *Jeruſalem*, to finde a man, (*Jer. 5. 1.*) *Run to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement.* That Citie hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the laſt caſt, when God makes ſearch, and finds not a lover of Juſtice among them. Nothing layes a people more open to the judgement of God, then the want of a man to execute judgement. When the oppreſſed cry out, & there is no judgement done by man, both oppreſſours and their favourers ſhall cry out becauſe of the judgements of God.

Job proceeds;

Verf. 8. *He hath fenced up my way that I cannot passe, he hath set darknesse in my paths.*

This verse containes a further amplification of his sorrow, by comparing himselfe to a distressed traveller; for here we have a way, and a path, and those things which are most offensive to a traveller in his way. Two things are very troublesome to a traveller in his way.

First, If he meet rubs in his way, much more if he meet with great blocks or fences set crosse his way: Of this *Job* complains in the first part of the verse; *He hath fenced up my way that I cannot passe.*

A second evill which troubles a traveller (though his way be plaine) is darknesse; How can a man goe that cannot see before him. A man travels a good way with more feare in the darke, then he doth a bad way in the light. *Job* complains of this latter annoyance in the latter part of the verse; *He hath set darknesse in my paths.*

I shall speake but little to this verse, because the substance of it was opened (Chap. 3. 23.) *Why is light given to a man whose way is hid, and whom God hath hedged in.*

He hath fenced up my way.

But who was it that fenced up his way? No person is expressed. But as he said before, *God hath overthrowne me*; so here his meaning is, *God hath fenced up my way*. The Septuagint read not as we, *He hath fenced up my way*, but, *He hath built round about my way*. So *Jeremie* describes the straitned condition of *Jerusalem*, (Lament. 3. 8.) *He hath built about me*. This similitude is used in Scripture when either a person or a people are brought into great straits, or are at a difficult poynt, so that they know not which way to turne themselves. The Lord tels the Church of the *Jewes*, (Hos. 2. 6.) *I will hedge up thy way with thornes, and make a wall, that shee shall not finde her pathes*; That is, the paths of her former sinfull pleasures, in which she was wont to walke, and take delight. Now as the Lord hedges up the wayes of some, that they cannot doe what they resolve, so he hedges up the way of others, that they cannot resolve what

Miserias suas comparationibus amplificat, prima est a viatoribus, quibus duo in itinere valde sunt noxia 1 sepes. 2 tenebrae.

Est oratio sine supposito.

In circuitu circumadificatus sum. Sept.

to doe. In this sence Job complaines; *He hath fenced up my way.*

Hence note;

God sometimes brings his people into great straits.

Many cannot tell how they come into trouble, and most know not which way to get out. The way of that good King was fenced up, when he cryed out, *Lord, we know not what to doe.*

Secondly, Job speakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our trouble, to see no way out of trouble.

The present enduring of any evill, doth not so much grieve us, as when we see our selves concluded and shut up in it. The fence which stops our way before us, afflicts more then the burden which is upon us. Those afflictions which are not onely a paine to us, but a prison to us, are the greatest tryalls of our patience. *He hath fenced up my way.*

And set darknesse in my paths.

As his way was fenced or stopt with many difficulties, so his path was covered with darknesse. Job cryed out, (*Chap. 3. 23.*) *Wherefore is light given to a man whose way is hid, and whom God hath hedged.* He speakes there, as if being in an evill way, he had desired darknesse, that he might not see the evill of it; or as if because there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

First, The light of knowledge.

Secondly, The light of comfort.

Thirdly, The light of life.

Job's way was so full of the darknesse of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darknes of Spirit, he expostulates, *Why is light given?* That is, why is life given to a man whose way is hid. But as there, that kinde of light in his way was a grieve to him, so now darknesse is his grieve. *He hath set darknesse in my paths.* What is this darknesse?

Darknesse is taken diversly in Scripture.

First,

First, Properly for the privation of the naturall light, or Sun-light. *Job's* path was troubled no more with this sort of darknesse, then the pathes of other men ; without doubt, the Sun in the firmament shone freely enough upon him ; therefore

Secondly, Darknesse is taken improperly, and figuratively, for that which beares the image and likenes of darknesse ; Such was the darknesse set in *Job's* path.

This figurative darknesse is chiefly of two sorts.

First, 'Tis put for *affliction*, or the uncomfortablenes of our condition, and that either externall or internall, either of body and estate, or of minde and spirit.

Secondly, 'Tis put for our doubtfulnesse or unsatisfiednes for our ignorance or nescience about our condition. *Job* had all these darknesse in his path ; yet I conceive, he in this place principally intends, either the darknesse of inward trouble, which accompanied his outward troubles, or the darknesse of ignorance and doubtfulnesse, what to doe, which way to goe in, or to get out of his troubles.

Hence observe ;

God sometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darknesse, and see no light. Not onely are their pathes darkned by afflictions, but darknesse is in that darknesse ; Darknesse dwells upon their affections, and darknesse covers the face of their understandings. They are at once in that darknesse which is opposed to comfort, and in that darknesse which is opposed to Counsell. They can neither tell how to rejoyce, nor what to advice. The Psalmist affirmes (*Psalm* 112. 4.) *Unto the upright there ariseth light in darknesse* ; That is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darknesse, as is shewed in the latter end of that fourth, and in the fifth verse, and therefore by way of gracious retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darknesse. Many righteous persons have experimented the truth and sweetnesse of this promise ; yet not a few have been denied it, and in stead

Per huiusmodi tenebras ut plurimum significatur mentis cecitas animi perplexitas & hebetudo & privatio omnis consilij. Bold:

of light rising to them in darknesse, have had darknesse rising in darknesse, or darknesse upon darknesse; Inward darknesse upon outward darknesse; The darknesse of an afflicted Spirit, upon the darknesse of an afflicted State; A darknesse about what becomes them to doe, mingled with the darknes of their greatest sufferings; Their path is at once a painefull one, and an obscure one, they are full of paine when they goe, and they are full of uncertainties and doubts, both when and where to goe. *He hath set darknesse in my pathes; And,*

Vers. 9. *He hath stript me of my glory, and taken my Crowne from my head.*

This verse contains a second comparison, by which *Job* amplifies his affliction; He amplified it in the former verse by comparing himselfe to a traveller, who meets with those two great discommodities in his way, *Crosse-fences, and darknesse*: now he amplifies it by comparing himselfe to a man lately cloathed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sence *Josephs* brethren dealt with him, (*Gen. 37. 23.*) they stript him out of his coate, his coate of many colours (or pieces) that was on him. The same word is used in both places, *Job* complains of such hard usage;

He hath stript me of my glorie.

UUB in *hiphil* est spoliare altero suademe; ex verbo dicas Fecit spoliare, ut significet multos in suam calamitatem alicujus præcipue hortari & suasu conspirasse.

The word which we render *stript*, being in *Hiphil*, imports the doing of a thing at the perswasion of another; *He hath stript me of my glory*; That is, he hath caused, or encouraged others to strip me of my glorie.

'Tis the barbarisme of the worst sort of thieves and robbers, to strip travellers, or such as fall into their hands, and leave them naked. The word signifies also a greater cruelty, then stripping off the cloathes, even the stripping off the skin; so we translate it, (*Micah 3. 3.*) where the Prophet thus bespeakes the oppressing Princes of *Israel*; *Heare, I pray you, O heads of Jacob, &c. Who also eat the flesh of my people, and slay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. We give the same sence here; He hath stript me of my glorie; That is, he hath taken it off,*

off, even as the skin of a beaſt is flaine off, he hath left me not onely without cloathes, but without a ſkin. When a man hath all taken from him to his ſkin, then we may ſay his ſkin is taken off too. And that's the meaning of the Prophet Micah, when he ſaith, *They ſlay their ſkin from off them.* Not that they did formally exerciſe that act of inhumanitie to ſlay off the ſkin. He that ſleepes (as we ſay) in a whole ſkin, may yet in this ſence have his ſkin flayed off. A man is then ſaid to have his ſkin flayed off, when he is ſtripped to his ſkin, and all is taken from him. Cloathes and other outward conveniences, are to man as the ſkin is to a beaſt; therefore, they are ſaid to ſlay a man, or to ſtrip off his ſkin, who take away ſuch conveniences. Thus to ſtrip a man to his ſhirt, is to ſlay off his ſkin, much more doe they ſlay off the ſkin, who take ſhirt and all. *Job* ſeemes here to bemoane the loſſe, not of meane things, or of pure neceſſaries, without which he could not live, but of great things, the honours and ornaments of his life. *He hath ſtript me of*

My glorie.] The word ſignifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the eſteeme, or ballance of the world, who hath them. The Apoſtle calls it, *A weight of glory*, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light perſons, and they are lightly eſteemed.

כבד *gravitas pondus; Gloria hominem gravem reddit & ponderoſum.*

But what was this glory, of which he was ſtript?

There are three ſorts of glory.

Fiſt, There is ſpirituall glory.

Secondly, There is heavenly or eternall glory.

Thirdly, There is earthly or temporall glory.

Fiſt, Wee cannot underſtand it of the former. Spirituall glory, is the grace of the Spirit wrought in us. Grace is ſpirituall glory. Hence the Kings daughter, typifying the Church, is ſaid to be *all glorious within*, even here in the ſtate of grace, (*Pſal.* 45. 13.) God will not ſtrip his meanest ſervant of this glory, and all the powers of earth or hell cannot. *Job* was cloathed with this glorie when he was naked, and cryed out, *He hath ſtript me of my glory.*

Secondly,

Secondly, Nor can we understand it of the second; It was not heavenly, or eternall glory, *Job* had not yet put on that cloathing, and therefore he could not be stripped of it.

Therefore we are to restraine it to the third sort, Earthly glory. And earthly glory may be taken

First, Strictly, for that which we call fame, or renowne in the world.

Secondly, We may take glory more generally, for that thing whatsoever it is which gets us fame or glory in the world; that which gives any man preheminance above other men, that's his glory. Therefore the mercy of God is called his glory (*Rom. 3. 23.*) because it renders him so glorious; And for that reason the *passing over a transgression* is called the glory of a man (*Prov. 19. 11.*) Hence also the Woman is called the glory of the man, (*1 Cor. 11. 7.*) The man (saith the Apostle) is the image and glory of God, but the woman is the glory of the man. But is not the woman also the image and glory of God? The woman may be considered either first according to her specifical nature, and so shee was created according to the image of God in righteousness and holiness, as well as the man; or secondly, according to her sex and personal relation to her husband, and in that regard, the woman is not the image of God but the man, because dominion (which is the mans priviledge) is the image of God, & not subjection, which is the womans duty (*Eph. 5. 24.*) And in this sence the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the subjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have so excellent a creature as the woman, a creature endued with reason, as himselfe is, subject to him? Hence upon the same common ground, Civill power, rule, and authoritie among men, are called the Glory of a man, and so also are worldly riches and substance, because they occasion mans esteeme, and put a kinde of glory upon him in the world. In this language the sonnes of *Laban* complaine enviously of *Jacob*, (*Gen. 31. 1.*) And he heard the words of *Labans* sonnes, saying, *Jacob* hath taken away all that was our fathers, and of that which was our fathers hath he gotten all this glory; That is, all this substance and riches, his flocks and herds of cattell, he hath feathered

feathered his nest well out of our fathers estate; this they call *his glory*. *Joseph* gives charge to his brethren (*Gen. 45. 13.*) to make report to his father how it was with him; *Tell him* (saith he) *of all my glory in Ægypt*; That is, let him know, how much I am enriched and advanced, being made, by the good hand of God with me, *A father to Pharaoh, and a ruler over all the land of Ægypt*. *Joseph* would have this told his father, out of affection to comfort him, not out of ambition to exalt himselfe. *Joseph* did not vainely spread his plumes like *Haman*, who in a kinde of selfe-admiration, or in an extasie of pride called for his friends, and *Zeresh* his wife, as soone as he came from Court, and told them of the *Glory of his riches, and the multitude of his children, and all the things, wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King*. Such promotion and advancement is the brightest shine of earthly glory, and whatsoever makes us shine with any brightnesse, is our glory here on earth. Hence likewise children are called *their fathers glory*. So that place is expounded (*Hos. 9. 11.*) As for *Ephraim*, *their glory shall flie away like a bird, from the birth, and from the womb, and from the conception*. The glory of *Ephraim* consisted in their numerous off-spring, according to the prophecie of *Jacob*; *His seed shall become a multitude of Nations* (*Gen. 48. 19.*) The departure or rather flight of this glory is significantly threatned, when he saith, *Their children shall flie like a bird from the birth, and from the womb, and from the conception*; That is, either their women shall be barren and have no conception, or if they conceive, their infants shall suffer abortion and die in the wombe, or if they live to the birth, they shall dye as soone as they are borne; *Their glory shall flie away*.

These externall things, as children, riches, power, and places of authoritie, are called the glory of a man; because they render him honourable, and cloath him (as the opposite word *stript* implyes) with glory in the eyes of men. Under the Law the high Priests ornaments were called *garments for glory and beauty* (*Exod. 28. 2.*) And we may call those things which are our glory our garments.

These are as garments.

First, Because they compasse and cover us as round as a garment.

D d

Se-

Secondly, Because they keep us warme, and fence us from the cold of outward sufferings.

Thirdly, They are as garments, because there is an ornament as well as an usefulness in them. Christ implyes that *Solomons* Glory was his cloathing and array, while he saith (comparatively to the lillies of the field) *Solomon in all his glory, was not arrayed like one of these, (Matth. 6. 29.)* *Solomon in his Glory, was Solomon* at the height of his outward pompe and greatnesse. When *Micholl* saw *David* dauncing before the Lord at the removall of the Arke; *How glorious was the King of Israel to day, saith shee?* That is, he was not at all glorious; shee thought he had layd his honour in the dust, and stript himselfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linnen Ephod.

*Gloria dicta
sunt de te i. e.
quicquid potest
te gloriosum
reddere.*

The Church is the *Citie of God*; And of that *Citie glorious things* are spoken, (*Psal. 87. 3.*) The Hebrew is, *Glories are spoken of thee, O thou Citie of God.* All the Cities of the world are the Cities of God by his Generall title of Sovereignty; For so the whole world is the Lords, and the fullnesse of it, (*Psal. 50. 12.*) But there is a Citie which is his by a speciall title of propriety; For as the Lord hath a peculiar people, so he hath a peculiar Citie; And indeed, the peculiar City of God is nothing else but the peculiar people of God, living in the order of the Gospel. Now this Citie of God hath its Glories, that is, many things which make it Glorious. The Cities of men have their Glories, and many have spoken Glorious things of them. Their Glories are; First, A pleasant scituation; Secondly, Riches; Thirdly, Populousnesse, or the multitude of inhabitants; Fourthly, Beautifull buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magistrates. These are the chiefe Glories of the Cities of men. But the glories of the Citie of God, are, first, Truth of doctrine; Secondly, Puritie of worship; Thirdly, The unitie of Professors; Fourthly, and chiefly the presence of God among them; of which the Prophet *Ezekiel* speaks in the last verse of his Prophesie; *The name of that Citie, from that day shall be the Lords there*; These are the Glories of the Citie of God, and those are the Glories of the Cities of men. Now as these publicke eminencies and advantages are the Glory of Cities, both in their civill

civill and spirituall capacities ; so personall eminences and advantages are the glory of a single or particular man : and when he who was rich is made poore , when he who is strong becomes weake , when he who had many children is made childlesse , when he who was exalted in great power and authoritie , is cast downe , and contemned , then he may say , as *Phineas* his wife did when the *Arke* of God was taken , *Ichabod* , Where is the Glory ? or as *Job* in the Text ; *He hath stript me of my Glory* ; and (which carries the same sence and scope.)

He hath taken the Crowne from off my head.

A Crowne and glory , are of such neere alliance , that they are often put together as one thing. *Solomon* exhorts to exalt *Wisdom* ; and why ; *Shee shall exalt thee , and a Crowne of Glory shall shee deliver to thee.* (*Prov.* 4. 8, 9.) And the Lord promiset (*Isa.* 28. 5.) That he will be for a crowne of Glory , and for a *Dia-* dem of beauty unto the residue of his people ; Yea , that his people shall be a Crowne of Glory in his hand (*Isa.* 62. 3.) All Crownes are glorious , and Glory is a Crowne. Hence the Apostle saith , (*Heb.* 2. 9.) *We see Jesus , who was made a little lower then the Angels for the suffering of death , that is , that he might be fitted to suffer death* (which he had not been , unlesse he had been made a little lower then the Angels in one respect , namely , by his taking upon him our humane nature ; for *Jesus Christ* was made lower then the Angels that he might suffer death , as well as by his suffering of death , now (saith the Apostle) we see *Jesus* who was thus made low) crowned with glory and honour. Thus Glory and the Crowne are joyned ; and therefore as soone as *Job* had said , *He hath stript me of my glory* ; he sutablely adds , And ,

He hath taken my Crowne from my head.

Some render ; *He hath untied* ; Crownes being anciently tied to the heads of Princes.

The word Crowne may be taken two wayes.

First , Properly , for that Royall ornament of Kingship : Some interpret it so here , as if *Job* had complained that he had lost his Kingdome , or was divested of Kingly dignitie ; 'Tis undeniable that he was a great man , a chiefe Magistrate ; possibly a King.

מִן quod hic
vertitur aufer-
re , contrarium
est verbo אֲטַר
quod vincere
significat , et
verbi potest dis-
solvit.

Conqueritur se
regno spoliatur
nonnulli suspicā-
tur Jobum regē
fuisse. i. e. regu-
lum terræ VZ.

Secondly, The word *Crowne*, may be taken improperly; or largely; And then whatsoever man hath in any eminencie, he is said to be crowned with it, or that is called his *Crowne*. (*Psal.* 8. 5.) *Thou hast crowned him with honour and dignitie*; That is, thou hast given him abundance of honour and dignity. So (*Psal.* 103. 4.) *Thou crownest him with thy loving kindnesse and mercy*. And when the yeare is plentifully stored with the fruits of the earth, The Lord is said to *crowne it with his goodnesse*, (*Psal.* 65. 12.) *Thus a vertuous woman is a crowne to her husband* (*Prov.* 12. 4.) The husband is the wives head, and a woman of Strength, (as the Hebrew hath it) that is, a woman of strong and masculine vertues, is a crowne, that is, an ornament, or an honour to her head. And thus, *Riches are a Crowne to the wife*, (*Prov.* 14. 24.) That is, they give him opportunitie to doe great things, and make excellent improvements of his wisdom; he rules in busineses like a King, his counsels are as powerfull as commands, and he gives the Law to others: whereas *the poore mans wisdom is despised, and his words are not heard* (*Eccl.* 9. 16.)

Againe; Some restraine *Job's Crowne* to his children. *Thou hast taken my Crowne off my head*; That is, my children. Children (*Prov.* 17. 6.) are called a Crowne; *Childrens children are the Crowne of old men, and the glory of children are their fathers*. Children are the crowne of old men in a twofold respect.

First, Because it is an honour to have children, and the more children the more honour.

Secondly, Because they encircle their parents as a Crowne, (*Psal.* 127.) *They stand as Olive plants round about the Table*: in which sence, a knot or company of Drunkards are called a Crowne, (*Isa.* 28. 1.) *Woe to the Crowne of pride, to the drunkards of Ephraim*. Drunkards (as some expound) are called a Crowne, because they sit round, or because they drink round, till the house goes round with them. These are called the *Crowne of pride*, or a proud company, because as they drinke their wits out of their heads, so all humilitie and civilitie out of their behaviour. This is true of literall drunkards. Yet that Text may be expounded of metaphoricall drunkards, whose minds are fluster'd and overcome with the wine of their owne presumption and proud aerie imaginations.

Third-

Thirdly, Others referre it to his acquaintance and special friends, who (having been a comfort, and an honour to him) he calls *his Crowne*. So the Apostle salutes the *Philippians*, (Chap. 4. 1.) *My brethren, dearely beloved, and longed for, my joy, and crowne*. He speakes as high of the *Theſſalonians*, (1 Epist. 2. 19.) *What is our hope, or joy, or Crowne of rejoycing? are not even yee in the preſence of our Lord Jeſus Chriſt at his coming*. Conversion is the Crowne or chiefe worke of the Miniſtry, and converted persons are the Crowne, or chiefeſt honour of a Miniſter. What is more either deſirable or honourable, then to convert, then to winne ſoules to Chriſt, and to build them up in faith. And thus any man may call his godly friends, and familiars, eſpecially ſuch as he hath been helpfull to in their turning to God, his Crowne.

Yet I rather take the word *Crowne* here in the generall notion of it (as Glory was in the former part of the verſe) for any earthly excellency. In which ſence the whole people of *Iſrael* cry out, (Lament. 5. 16.) *The Crowne is fallen from our head, or, the crowne of our head is fallen*; That is, all our priviledges and dignities are departed, now that we are carried Captives into *Babylon*.

Hence obſerve;

The beſt of earthly excellencies may ſoone be taken from us.

Glory and Crowne, expreſſe the higheſt of worldly attainments, or enjoyments; and yet behold *Job* ſtrippt of his Glory, and his Crowne is taken away. Not onely is *all fleſh graſſe*, but *all the goodlineſſe thereof is as the flower of the field*, (Iſa. 48. 6.) *The fleſh* of man is his naturall conſtitution, *the Goodlineſſe* thereof is all morall and civill perfections; not onely is man of a brittle conſtitution in nature, but all the perfections which he hath, on this ſide grace, are brittle too. All Goodlineſſe is fading, onely goodneſſe or godlineſſe is not. As the Prophet (by way of oppoſition) intimates verſ. 8. *But the word of the Lord ſhall ſtand for ever*. As the Crownes of all men, or their chiefe delights, ſo the Crownes of Princes (who are the crowne or chiefe of men) decay and wither. Former ages have given teſtimony to it, and ſo hath ours. If the Scripture were ſilent in

in this poynt, yet experience speakes it; and if experience had never spoken it to this day, nor given an instance of a decaying Crowne, yet reason speaks it, and tells us from the nature of all earthly things that it may be so, though in the event it had not as yet ever been so. But when not onely reason and Scripture tell us this, but many and many experiences witnesse it, who can doubt it? nor shall I here adde any more to confirme it, having at the 12th Chapter, as also from other passages of this booke, taken occasion to touch this argument, the changes of Princes, and of all earthly things. Onely take these two admonitions, by way of Corallary from it.

First, Set not your affections upon things here below, set them not upon earthly glories, upon earthly Crownes. 'Tis no wisdom to hold that fast in our affections, which we cannot hold in our possession, or to love that much, which may speedily be lost. *Solomon* reproveth that unadvisednesse with a vehement expostulation, (*Prov. 23. 5.*) *Wilt thou set thine eyes upon that that is not? for riches certainly make themselves wings, &c.* While rich men make locks and bolts, while they make cloggs and shackles to keepe, yea to imprison their riches, their riches are as busie in making themselves wings to flie away. And because few will beleve or credit this report of riches, but judge it a very slander, therefore *Solomon* doubles the word for confirmation, which we render, *Certainly*, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale lesse then we expect, when we heare for certaine that they are making (not feete) but wings to be gone, yea to flie from us. Now seing it is so, is there not much reason in *Solomons* reproofe, *Wilt thou set thine eyes*, or (as the Hebrew Text hath it with much elegance) *Wilt thou cause thine eyes to flie upon that which is not.* A covetous mans eye is as greedy after riches as a ravenous bird after its prey, and therefore he is, with much significancy said to cause his eyes to flie upon riches. But shall our eyes, much more our hearts (usually the eye moves after the heart, though occasionally the heart may move after the eye, but shall eyther our eyes or hearts) flie upon that which is flying, or make much hast to get that, which makes so much hast from us when we have gotten it?

If our crowne of earthly glories be not taken from us, yet it will take leave of us, or we must leave it.

Secondly, *Pursue spirituall, and make sure of heavenly glorie;* lay hold upon that, which may be held. You shall never be stript of the glory of the righteousness of Jesus Christ in Justification, nor of the glory of the graces of Christ in sanctification. These spirituall glories, these inward glories, shall not be taken from you. The soule that is once thus cloathed, shall never be found naked. The exercise of some graces must be left off, because there will be no use of them in Glory. But you shall never loose or be stript of any grace. And if we cannot be stript of the glory of Grace, then much lesse can we be stript of the Grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, so neither will it ever naturally wither or decay upon our heads. *The Crowne of righteousness*, of which the Apostle Paul speaks, (2 Tim. 4. 8.) is also, (as the Apostle Peter speaks) *a Crowne that fadeth not away*, (1 Pet. 5. 4.) A learned Beza in loc. translator conceives, that the Greek word which we with others render, *Fadeth not away*, is taken from the proper name of a flower, of which anciently Crownes or Garlands were wont to be made. *The flower fadeth* (saith the Prophet, Isa. 40. 7.) yet this flower *Amarantus* (as Naturalists observe) fadeth not. Not that it never fadeth, but because it retaines its freshnesse and beauty (though cropt) very long; therefore they call it (beyond the nature of all other flowers) *the unfading flower*. Whether the Apostle (some conceive he did not) did allude to this flower or not in the use of this word, or onely attended the radicall meaning of it, is not much materiall to the poynt, seeing this is cleare, that his intendment is to advance the Glorious State of the Saints after this life by the everlastingnesse of it, having also called it at the fourth verse of the first Chapter, *An inheritance incorruptible, and that fadeth not away*. This Crowne, for the beauty and sweetnesse of it, is like a crowne of flowers, but in the continuance and lastingnesse of it, it is like a crowne of Gold, the most durable and purest metall. Yea to shew that there is no seed or tendency of death or decay in it, it is called *a crowne of life*, (Jam. 1. 12.)

Beza in loc.

Camer: My-
roth.

We

We reade of a Crowned Woman (*Revel. 12. 1.*) Behold, there appeared a great wonder in heaven, a Woman cloathed with the Sunne, having the Moone under her feete; and upon her head a Crowne of twelve Starres. Every true beleever is cloathed (in his proportion) as this Woman (who is the representative of all beleevers) with the Sunne, that is, with Christ; and hath the Moone, that is, (the glory, and the Crowne) the best of earthly things under his feete; as for his head, that's crowned with Starres, celestiall excellencies, or the truth and puritie of that Gospel doctrine which the twelve Apostles (those Starres of the first or greatest magnitude,) first preached from the mouth of *Jesus Christ that bright morning Starre*, and hath since in all ages been held forth by all faithfull Ministers, who are *Starres in the right hand of Christ*, (*Revel. 1. 16. 20.*) With this glory Saints are crowned here, and they shall be crowned with the fruit of it for ever hereafter. *Job's* complaint shall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whose crownes, in the opinion of the wisest men, sit fastest on their heads; *He hath stript me of my glory, and taken the Crowne from my head.*



JOB 19. 10, 11, 12.

10. He hath destroyed me on every side : and I am gone :
and mine hope hath he removed like a tree.
11. He hath also kind'ed his wrath against me, and he
counteth me unto him as one of his enemies.
12. His troops come together, and raise up their way a-
gainst me, and encamp round about my tabernacle.

JOB still continues his complaint, he had done it before in
divers allusions, he takes up three more in this Context,
to shadow his sorrowfull condition.

The first is taken from buildings, in the former part of the
tenth verse.

The second, from Trees, in the latter part of the same verse.

The third from Warre, in the 11th and 12th verses.

Vers. 10. He hath destroyed me on every side.

The word here rendred to destroy, signifies any ruining work,
yet most properly the ruining of a building; He hath destroyed
me (say wee,) He hath pulled me asunder member by member,
(saith another) as a house is demolisht part by part, or roome
after roome, till as Christ foretells the demolition of the Tem-
ple, There shall not be left one stone upon another. Thus (saith Job)
He hath destroyed me. The Hebrew-text is in the future, He will
destroy; as if Job's feare had prophesied utter destruction to him-
selfe, yet most translate (as we) in the preterperfect tense,
He hath destroyed me. And though Job saith me, yet we are not
to confine this destruction to his person, but must extend to his
familie, and whole estate; as the next words intimate; He
hath destroyed me.

נָהַר *confrin-
gere, demolire,
destruere; ex-
primit omnimo-
dam destructio-
nem; edificijs
proprie conve-
nit.*

סָבַח *pro*
סָבַח
Merc:

Round about.

'Tis sad enough to be destroyed in any one part, but Job
was destroyed in every part; therefore he adds; He hath destroy-
ed me round about: This heightens the sence. Job shewing the
care of God in the fabricke of his body, bespeakes him thus,

(Chap. 10. 8.) *Thy hands have made me, and fashioned me together round about ;* He that is made and fashioned, is made and fashioned *round about* ; Yet this addition *round about* hath its force, noting the exact and particular care of God in setting up the whole frame of his outward man in every part. Here the worke of judgement is as large, and exact, as the worke of mercy once was : *He was formerly fashioned round-about, and now he was destroyed round about.*

Further, This expression *round-about*, may have either its reference strictly to a building of Defence, a Fort, or Castle, which when it is besieged (as he prosecutes it in the latter words) when Forces lie round-about it, they batter and assault it on every side, till at last they leuell and slight it, on all sides, not leaving one Tower, or pinnacle standing. Or it may referre to the allusion of a tree, in the next clause of this verse, which when we would roote up, we dig round-about it, and then pull it downe. *Thou hast destroyed me round-about ;* it was the envious and malicious complaint of Satan, (Chap. 1. 10.) that God hath made an hedge or wall, (which was as an impregnable fortification) about *Job's* estate and person. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side ?* He doth not onely say, Thou hast made an hedge about him, (c: his person, and about his house, and about all that he hath (which is very particular,) but he subjoynes *on every side* ; *Job* once had an hedge round-about him on every side, but now his defence was on every side removed. This complaint of *Job* stands in direct opposition to that of Satan.

Hence observe ;

That even universall destruction (in regard of outward things) may be the lot of the best and holiest of the servants of God.

Job was not onely touched, (as Satan desired) but destroyed ; not onely were the pinnacles of his house pull'd downe, or the battlements and beauty of it defaced, but, the pillars of it loosed, and the foundation razed ; All that was destroyable was destroyed. The servants of God have somewhat that can never be destroyed ; 'Tis our comfort, that
though

though all round about us is perishing, yet we have somewhat within us that shall never perish.

Thou hast destroyed me round-about: and I am gone.

That is, according to the Arabick Idiom, *I am dead*; dying is a going away, *I am gone*; I am a lost man, I am removing from the land of the living.

I am gone; He was not gone when he spake this, and yet he saith, *I am gone*. *Excedo è vivis, & jam me excessisse dicas, morituum, scilicet non moribundum. Pined:*

That which we looke upon as certainly future, or inevitably to come to passe, is to us as if it were present, or already past.

That good which we are sure to have, is as good as had; and that evill which we either must feele, or have deserved to feele, is as already felt. *Abimeleck* having deserved present death, the Lord tells him; *Thou art but a dead man, because of the woman whom thou hast taken, (Gen. 20. 3.)* because in strictnesse of justice, 'twas death to take another mans wife, therefore he is spoken to as a man among the dead. So because believers are sure of eternall life, therefore the Scripture expresseth them in a present possession of life, or as *being past from death to life*, as if they had not onely some beginnings, and foretasts of it by faith and hope, but were in the full fruition and visions of it. Thus here because all outward appearances and probabilities spake *Job* going out of the world and dying, therefore he concludes himselfe gone out of the world and dead. *I am gone.*

And he hath removed my hope as a tree.

He hath made my hope to depart, or goe away, so in strictnesse of the letter, as if he had said; *I am gone, and my hope is gone*; and the reason why he said *he was gone*, was, because his hope was gone; hope is the most stayed comfort that we have, the last that departs, yea that which can scarce depart; hope cannot be reckoned among our *moveables*, for it is compared to an Anchor, and to an Anchor that will not dragg; *Wee have (saith the Apostle, Heb. 6. 19.) this hope as an Anchor of the soule, both sure and stedfast*; yet, *Job* perceived his Anchor moving, yea removed. *Recedere aut abire facit spem.*

He hath removed my hope.

My hope is gone ; what hope was this which was so moveable ? It was his hope about, or for worldly things ; *Our hope about moveables, is moveable* ; the hope wee have about the world, is like the fashion of the world, which passeth away. *Job's* friends had laboured much to encourage and revive his hope, the hope of a restitution to honour and greatnesse in this life. But, saith he, *my hope*, this kinde of hope is removed, 'tis gone ; he had given sufficient prooffe that he had a hope which was not gone, but was indeed the Anchor of his soule, *sure and stedfast*, and that it stood fast as Mount Sion, in the midst of all the shakings of his worldly hope, and could not be removed.

He hath removed my hope.

As we are to take it for a worldly hope in generall, so some restraine it to his hope of Children ; Parents have much and many hopes about their Children : A good childe is usually call'd a hopefull childe ; children hope to have an inheritance from their parents, and parents hope to have comfort in their children. He that hath no hope of Children, is called a drie tree, (*Isa. 56. 9.*) Here *Job* bemoanes (according to this interpretation) both the losse of the children which he had, and his hopelesnesse of having any more children, under the metaphor of a drie tree.

He hath removed my hope as a tree.

But I conceive we are not thus to straiten his sence ; for not onely (to his apprehension) was his hope of children removed, but his hope of life, and of any good which concerned this present life. *He hath removed my hope.*

As a tree.

RV indifferens
est ad lignum
viride & ari-
dum aut exci-
sum significan-
dum.

The word signifies both a tree growing, and a tree cut downe, or rooted up ; here we must restraine it to the latter ; he hath removed my hope as a tree which is removed or pulled out of the ground. *Job* prosecuted this metaphor, (*Chap. 14. 7.*) *There is hope of a tree if it be cut downe, that it will sprout againe,*

again, and that the tender branches thereof will not cease, though the roote thereof wax old. There he spake of a hopefull tree, but here he speakes of a tree that hath no hope, or of a tree of which there is no hope; *My hope is removed as a tree*; that is, as a tree of which there is no hope that ever it should sprout again; for though a tree that is cut downe may sprout again, the roote being left in the ground; yet when a tree is pulled up by the rootes, there is no hope that it should ever grow again. Indeed a tree that is pulled out of one ground by the rootes, may yeeld hopes of growing, if it be planted in another ground; And thus tree's are sometimes removed out of the Ground, not to the fire, but to a fitter soyle. And thus (though I doe give it for the meaning of the Text) Job's hope was indeed removed as a tree, it was removed from earth to heaven, from things seene and temporall, to things which are not seene, but are eternall. *My hope hast thou removed as a tree.*

I have (upon other Texts of this Booke) spoken of the nature of hope in generall, and of hope about worldly things, and therefore I passe it here; onely take this observation.

That worldly hopes are perishing and looseable.

The Apostle ascribes an eternity to spirituall hope, (1 Cor. 13. 13.) *Now abideth faith, hope, and charitie, these three*; Spirituall graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never fayleth, (vers. 8.) *But whether there be prophecies they shall fayle, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away*: but faith, hope, and charitie, are lasting graces, there is no corruptibility in them. In heaven we shall be above hope, being taken up to the fruition of that which we hoped for; yet we cannot say, that then our hope shall be removed, but then we shall move in a spheare beyond hope. Hope is not destroyed, but perfected by fruition, as faith is perfected by vision. Saints may have their hopes of earthly things removed, but themselves remove into those heavenly things which they hoped for. The tree of this hope shall stand and flourish for ever; but of their other hope, they may say as Job; *He hath removed it as a tree.*

Verſ. 11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.*

Job proceedeth to ſet forth his affliction by a third Alluſion. His affliction was very great, in that his hope was removed; but this made his affliction moſt grievous, that there was an appearance of the wrath of God againſt him in it, and the kindlings of divine diſpleaſure. God doth ſometimes remove the hopes of his faithfull people, in regard of worldly things, and yet manifeſts his love to them, in ſpiritual things; they feele not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindneſſe in their fiery tryalls; but when theſe two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The prophet *Malachy* questions (Chap. 3. 2.) *Who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire.* If none can abide the coming of Chriſt with refining fire, then who ſhall abide it, when he comes with conſuming fire? The fire of divine holineſſe is very terrible, then O how terrible is the fire of divine wrath?

He hath kindled his wrath againſt me.

In this and the next verſe, the compariſon is taken from Warre, (as before from trees and buildings) in which God is compared to ſome great Monarke of the world, who being exceedingly offended, and provoked, his anger kindles againſt his enemies, and he ſends his Troopes and Armies, to incamp againſt them; *His wrath is kindled againſt me; and he counteth me as one of his enemies.*

Warre begins at anger, and wrath, it ſtirres firſt within, and then it breakes out; *Whence come Warres?* (ſaith the Apoſtle *James*, Chap. 4. 1.) *and fightings among you? come they not hence, even of your luſts, which fight in your members?* Were there not a fight in our ſelves, there would be no fighting with others. There is ſomewhat in the LORD, proportionable to this; Whence are the Warres that he hath with the Creature? Their originall is deſcribed after the manner of men, from ſome kindlings of jealousie and wrath in him, not that there is any
pertur-

perturbation in the heart of God, he is infinitely above it, but he is thus described, after the manner of men, the flame of whose warres begins with a fire of wrath; therefore saith Job, *He hath kindled his wrath.*

The word *kindled* in the Hebrew comes from a roote, which signifies anger, because anger is the kindling of a fire in our bosomes; and from that Hebrew word it is conceived, that the Latine word *ira* is derived, it being as neere in sound, as it is in sense. Wrath is a fire, and is therefore properly expressed by a word signifying the heate of fire; wrath in it selfe is hot, and burning, here the fire is made hot, *He hath kindled his wrath*, these put together, note fierce wrath. (*Psalm. 2. 12.*) *If his wrath be kindled, yea but a little.* The wrath of God is a fire, but sometimes it is as a fire not kindled, but if his wrath be kindled but a little, it makes a dreadfull fire. 'Tis the nature of fire to be hot, but fire is not onely hot but fierce when 'tis kindled, (*Numb. 32. 14.*) *Yee are risen up in the place of your forefathers to kindle the fierce anger of God;* the kindled anger of God, is the extreamest anger of God.

קָדַח exarsit
incensus, adu-
sus fuit, hinc
latinum ira &
irascor.

I shall not stay upon the description of the wrath of God, having spoken of it at large, (*Chap. 14. 13.*) where Job as dreading the appearance of the wrath of God, begs with earnestnesse, *O that thou wouldest keepe me in secret, untill thy wrath be past.* Onely note here, that the wrath of God (as was touched before) and the kindlings of it, doe not imply any passion or change in God; he hath infinite serenitye and quietnesse in his breast for ever: what fires soever he kindleth in the Creature, himselfe is alwayes in one minde. The Scripture speakes thus in reference to those effects expressed upon man, not in reference to any impression wrought in God. When that is done upon the creature which testifies the fiercenesse of anger, then anger is said to kindle in God. One of the Ancients tells us; That the wrath of God against sinners is nothing else but the punishment of sinne; Or the wrath of God is his holy and most blessed Will, everlastingly burning with hatred against sin, and turning from it in high displeasure; even as man discovers his hatred of those things which are against his will, and lets out his spirit in anger against them. Had not sin broke forth in man, there had never been any appearance

Ira dei est delinquentium poena, furor dei est supplicium peccatorum.

Chrysol:

of

of anger in God. As the wrath of God draws out punishment, so sinne is the occasion which draws out the wrath of God. Yet the wrath which *Job* speakes of here, was not kindled upon that account; God himselfe declaring that he was moved to d. st. oy him without any such cause. That fire was kindled for the tryall and exercise of his patience, not for the punishment of his wickednesse. *He hath kindled his wrath against me.*

Hence note;

First, *The wrath of God is terrible.*

A fire kindled to warme is comfortable. *Aba* (saith he in the Prophet *Isa.* 44. 16.) *I am warme, I have seene the fire, but a fire kindled onely to consume is dreadfull.* The wrath of God is sometimes as a fire raked up, sometimes as a fire blown up: *The light of Israel shall be for a fire, and his holy One for a flame, and it shall burne and devoure his thornes and his bryars* (such are all his enemies who scratch and teare his people) *in one day.* The Lord is a consuming fire to his owne, (*Heb.* 12. 29.) for the burning out of their corruptions; but he is a consuming fire to the wicked, and unbeliever, for the burning up of their persons; he is a consuming fire to these, and yet they shall not consume; he is a fire, whose heate is unsufferable, and yet they must suffer it; the fire of his wrath is unquenchable by any thing but the blood of Christ; And the fire of the wrath of Christ is altogether unquenchable. *If his wrath be kindled, who alone quencheth the wrath of the father, how shall his wrath be quenched, or who shall quench it?* *Psal.* 2. 12.

Secondly, Note;

A godly man may be under some present apprehensions of wrath.

He hath kindled his wrath against me. *Job* was not onely sensible of the abatement of his outward comforts, but he felt some sparklings of the wrath of God, in the absence of inward comforts. Christ hath delivered believers from the wrath to come, yet even they may see and feelee wrath kindling and coming upon them.

Thirdly,

Thirdly, *The apprehensions of wrath are more grievous to a believer, then all his other sufferings.*

It is possible to beare all sorrows with comfort, which are seperate from wrath. The plague of thunder and hayle upon *Ægypt* was grievous, but that which made it very grievous was to see fire mingled with the hayle, (*Exod. 9. 24.*) 'Tis the minglings of the fire of divine anger with the storme of thunder and hayle, the troubles of this life, which renders them so grievous to be borne. 'Tis wrath which makes hell so terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord like a streame of brimstone kindle it, as it is said of *Tophet*, (*Isa. 30. 33.*) As the wrath of God makes hell so hot to the damned for ever, so it is some appearance of wrath, which makes affliction so hot to believers for the present. *He hath kindled his wrath against me.*

And counteth me as one of his enemies.

Job spake this language before, (*Chap. 13. 24.*) *Wherefore hidest thou thy face, and holdest me for thine enemy*; there he troubledly expostulates the matter with God about it, here he affirmes directly; *He hath kindled his wrath against me, and counteth me as one of his enemies*; Though the words carry the same generall sence, yet we have somewhat here worthy our observation and discussion, besides what was there held forth.

He hath counted.

That is, He hath reckoned and set me downe, or cast me up in the number of his enemies; all those translations the word will beare.

חשב

Againe; *He hath counted me as his enemies.*

The Text is plurall in the Hebrew, not as we render, *As one of his enemies*, but, *as his enemies*. That is, as a deadly, not as a common enemy; as if I were such an enemy to him, as had the enmitie of all his enemies contracted together in me; he counts me, not as a single enemy, but as an Host of enemies. It is a frequent Hebraisme in Scripture, to put a word of the

In fonte est, sicut adversarios suos; i. e. sicut unum ex adversarijs suis.

plurall number, to note some speciall thing or person in the singular. Thus 'tis said of *Jephtha*, that after he had judged Israel six yeares, he dyed, and was buried in the Cities of Gilead, (*Judg. 12. 7.*) that is, in one of the Cities of Gilead. Again, The godly is like a tree planted by the rivers of waters (*Psal. 1. 3.*) That is, as a tree planted by some eminent river of water; so here, He hath counted me as his enemies, that is, as one of his enemies, yet such a one as may stand for all the rest.

*Præclare dicit
tanquam, vel,
quasi Neq; e-
nim, aut Hostili
animo aut etiam
perturbato deus
supplicia irro-
gat. Nicet.*

Further, *Job* doth not speake absolutely, he hath counted me an enemy; as if God had proceeded against him (*hostili animo*) with the heart of an enemy, but he expresseth himselfe comparatively or with a qualification by a note of similitude, he hath accounted me as one of his enemies, or, like an enemy.

Job did not suspect, much lesse conclude that God had written his name in the catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God; yet (saith he, though such be my state, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himselfe towards me, and dealt with me as with one of his enemies; his heart is with me, but his hand is against me.

Hence note;

First, *God is really a friend to his people, yet he sometimes deales with them appearingly, as with enemies.*

The love of God is everlasting and unchangeable to his people, but his dispensations towards them have many changes. Hypocrites make a shew as if they were Gods friends, and God makes a shew against the sincere, as if they were his enemies. Hypocrites are as Gods friends, and God deales with them as with his friends, they give him an outside profession, and he often gives them outside comforts, and prosperitie, he deales with them as if they were his friends: now (I say) as hypoerites declare a formall friendship or love to God, so God declares a formall enmitie against many who are sincere, that is, he gives them the usage of an enemy, the wounds and stroakes of an enemy. As the Lord describes the formall professions and practices of love and service to him, (*Isa. 58. 2.*) *They seeke me daily, and delight to*

know

know my wayes, as a Nation that did righteousness, and forsooke not the Ordinances of their God; So, we may describe the Lords outward dispensations and providences of wrath to his; He smites them daily, and afflicts them in all their wayes, as a Nation that doth unrighteousnesse, and hath utterly forsaken the Ordinances of God. Thus he is said to count them as enemies when he acts towards them as we doe towards those whom we indeed count our enemies, as was more at large shewed upon that place before-cited, Chap. 13.

Further, take notice of these two things.

First, That God hath enemies; some are even fighters against God himselfe; And these are of two sorts.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (Col. 1. 21.) Being enemies in their mindes, by reason of wicked workes. All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (Rom. 5. 10.) While we were yet enemies, Christ dyed for us; thus all are enemies.

Secondly, God hath enemies by practise, such are all they who live and continue in sin, these upon the matter, proclaime and maintaine warre against God himselfe. Sin is not onely a turning from God, but a turning against him. These enemies are also of two sorts; either secret, or open. Most are subtle enemies to God, going on closely in wayes of sinne, and keeping secret correspondence with the lusts of their own hearts, and the temptations of Satan. Others are professed and open enemies to God, they even send defiance to heaven, and will doe what they list, let God doe or say what he please. Such a one was Pharoah, and such was Julian, such were they (Luke 19. 14.) who said, *We will not have this man reigne over us: of whom Christ saith, (ver. 27.) But those mine enemies that would not have me to reigne over them, bring them forth and slay them before me.*

Againe, What he said before, *God hath destroyed me on every side, and kindled his wrath against me*, is resolved into, or wrapt up in this, *He hath counted me as an enemy*; so that, to be an enemy, is made the measure, or the signification of the worst estate imaginable. He that counts a man his enemy, (according to the rule of nature) counts the least good too much for

him, and the greateſt evill too little for him. As it implyes the greateſt manifeſtation of love and tenderneſſe, when it is ſaid, God deales with us, *as with ſonnes*; (*Heb. 12. 7.*) And ſpares us *as a father ſpares his own Son, that ſerveth him*, (*Mal. 3. 17.* A ſon may expect, by the lawes of nature, the moſt gentle uſage, and kinde acceptance from a father) ſo it implyes the hotteſt revelation of wrath and diſpleaſure, when it is ſaid, that God counts us, or deales with us, *as with an enemy*. God keepes his friends *as the apple of his eye*, (*Pſal. 17.*) which notes their ſafeſt keeping; but as for the perſons & lives of his enemies, he caſts them out as out of the miſt of a Sling, which notes their utter periſhing.

Hence, obſerve;

That it is a moſt dangerous condition to be in a ſtate of enmitie againſt God.

Who would live in ſuch a condition as assures him of nothing but death? What doe enemies expect leſſe at our hands? and what can the enemies of God expect leſſe at his hand, in whoſe hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies, *If thine enemy hunger feed him, if he thirſt give him drinke*, (*Rom. 12. 20.*) And in doing this as we obey God, ſo we imitate him, and declare our ſelves the children of our father which is in heaven; for he maketh his Sunne to riſe on the evill and on the good; and ſendeth raine on the juſt and on the unjuſt, (*Matth. 5. 45.*) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we ſhould doe this alwayes, or to all our enemies. It may be ſin to us not to take vengeance on ſome who are our enemies, even as it would be ſinne to avenge our ſelves on any. And if men ſhould quite ſlacken juſtice and not take vengeance on thoſe who are Gods enemies and theirs, yet God will. But if we be found continuing under a ſtate of enmitie againſt God, he will not act towards us according to that law which he injoyneſs us, he will not feed ſuch enemies, nor will he give them water to drinke; He will not make his Sunne to ſhine upon them, but command his fire to conſume them; and he will raine, not fatning and refreshing ſhowers, but ſnares, fire, and brimſtone, this ſhall be (their drinke) the por-
tion.

tion of their cup. (*Pſal. 11. 6.*) 'Tis true, *When we were yet enemies, he ſent his Sonne to dye for us*, there he acted up to the higheſt degree of that law of love; yet they that beleve not on his Son but ſtand out in rebellion againſt him, ſhall ſurely dye. God hath not prepared bread and water, but fire and brimſtone for preſumptuous ſinners and unbelievers. This abuſed love will turne to the horteſt wrath. And as God hath ſhewed himſelfe the beſt friend to his enemies; ſo he will be their worſt enemy. God will appeare an eternall enemy to his enemies in the next life, & he will not ſpare them in this. *Moses gives them a dreadfull alarme, (Deut. 32. 40.) I lift up my hands to heaven and ſay, I live for ever, if I wet my glittering ſword, and my hand take hold of judgement, I will render vengeance to mine enemies, and I will reward them that hate me, I will make mine arrowes drunke with bloud, (and my ſword ſhall devoure fleſh) and that with the bloud of the ſlaine from the beginning of revenges upon the enemy; rejoyce O yee Nations with his people, for he will avenge the bloud of his ſervants, and will render vengeance to his adverſaries.* As the love of God, in many paſſages of Scriptures, triumphs in lofty and pureſt ſtraines of rhetoricke over all the unworthineſſe of man, ſo doth his wrath in this over all the oppoſitions of man. The enemies of God ſhall be ſure to ſmart and fall; and therefore 'tis well for thoſe that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will ſurely bleſſe thoſe who bleſſe his people, and curſe thoſe who curſe them: ſo when his enemies are curſed by us, he curſeth them too, and while we oppoſe them, he joynes with us; whenſoever we goe forth againſt the Lords enemies, we goe forth to the helpe of the Lord, (*Judg. 5. 23.*) therefore the Lord will helpe us to deſtroy them. The Lord will deſtroy them according to his owne decree, though we ſhould forbear or withdraw our help; much more will he deſtroy them when we helpe on the execution of his decree. *The Lord (ſaith David, (Pſal. 110. 1.) ſaid unto my Lord, (that is, the Father ſaid to the Son, whom he hath given as for a Mediator to his people, ſo a Lord over them) ſit thou at my right hand, untill I make thine enemies thy footſtoole: that is, till I ſubdue them all under thee, or make them fall before thee.* All the enemies of God are under this decree, and this decree (as the Prophet *Zephanie* ſpeakes

Chap. 2.

Chap. 2. 2.) *will bring forth.* The decree (like a woman with childe) will be in travaile, till it hath brought forth this judgement against all the enemies of Christ; yea though they sit upon thrones, and have the Nations under their feet, yet they must be made his footstool. Job found hard stroakes from the hand of God, who did onely count him as an enemy, what then shall they receive, who are his enemies indeed?

Job proceeds to give us a more particular description of Gods dealing with him, as with one of his enemies, still prosecuting the Allegory of Warre.

Vers. 12. *His troopes come together, and they raise up their way against me, and encampe round about my Tabernacle.*

Here are three things considerable.

First, The gathering of the Armie; *His troopes come together.*

Secondly, Their march; *They raise up their way against me.*

Thirdly, Their Siege; *They incamp round about my Tabernacle.*

In all which, Job elegantly describes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is *Gad*, the name of one of the Patriarkes, (Gen. 49. 19.) *Gad, a troope shall overcome him, but he shall overcome at the last:* Both words are of the same roote, *Gad* signifies a troope, and to overcome.

His troopes come together against me.

But what are these troopes?

I answer, They are the severall afflictions, and troubles, which God muster'd and called together to charge Job with. Many Horsemen make a troope, and so doe many afflictions, Job had so many as made not onely a troope, but an Armie, yea a great Armie. He speakes not of a single troope, but of many troopes; *He hath brought his troopes against me.*

Some troopes in the letter assaulted Job, troopes of Chaldeans, and of Sabeans; but besides these his siknesse, and his sores, his

*Copia dei sunt
omnis generis
calamitates.
Merl:*

his paines, and his povertie, the anguish and terrors of his soule; all these were troopes, which came upon him as armed men, yea his very friends who were about his bed, were as troopes of enemies to him, at best, they were but miserable comforters to him.

This coming together of his troopes, may be taken two wayes.

First, *They come together, that is, they come all at once, or at one time.*

Secondly, *They come together, that is, they come with one consent, they have (as it were) made a compact, or a confederacy, they are united as one man to afflict my soule.* So the word is rendred (Psal. 55. 14.) *Wee tooke sweete counsell together, that is, we were of one heart, we agreed sweetly in our counsels.* Job had many troubles, but they were all of a minde; they came all upon him by orders from one hand, and they came with one heart. The Septuagint expresse it by the same word, which is used in the *Acts of the Apostles* (Chap. 2. 46.) to shew the onenesse of the pure primitive Church in the worship of God. *They continued daily with one accord (or unanimously) in the Temple, &c.*

Vox originalis non solum temporis est sed etiam consensus & voluntatis ejusdem.

ὁμοθυμαδὸν δὲ ἅλδον τὰ πειρασθήσασιν αὐτὸ ἐπ' ἐμοί.
Sept.

Thus the Armie is levied, and the troopes are come to their Rendevouse, we shall see them in their march presently, take onely a note or two from those words; *His troopes are come together.*

First, *Afflictions are as Gods Armie; Here are troopes of them.* The name of God, is, *Lord of Hosts*, and as he raiseth his host to ruine his enemies, so also to chasten his owne people.

Secondly, *Observe; The Lord sends many afflictions upon one man at one time.* Here is not a single affliction to a single man, but a single man to many, to a multitude of afflictions. Here was a man, and an Armie. Job and a whole Host grappling together: *Many are the troubles of the righteous* (saith the *Psalme*;) And, *now ye are in heaviness through manifold temptations*, saith the *Apostle* (1 Pet. 1. 6.) And why were they in manifold temptations? the next verse answers; 'twas for the tryall of their faith. It is a sufficient tryall of humane strength and manhood, to combat with one man; He is counted more then a man, a Gyant, who contends with two. But for the tryall of divine strength and faith, manifold temptations are but

but sufficient. A little of God in one man raiseth up his spirit to doe more then many men ; even to combate with many troopes of temptation.

Thirdly , From this allusion note ; *That afflictions are all at Gods command ; They are his troopes, he is their Generall ; they move according to his orders. As God raiseth these troopes, so 'tis he that sends them directions what to doe, and whether to goe ; they come when he bids them, and they goe when he bids them ; when he saith Charge, they charge, and when he saith retreat, they retreat ; according to the sound of the Trumpet which they heare from Heaven, they move on earth. We may say to these temptations as he in the Prophet to the sword (Jere. 47. 6.) O thou sword of the Lord, how long wilt thou be ere thou be quiet ? put up thy selfe into thy scabbard, rest , and be still ; Here was a cry to the sword to be quiet, but the sword answered, or the answer was made in behalfe of the sword ; How can it be quiet, seeing the Lord hath given it a charge against Askelon, and against the Sea-shore, there hath he appointed it. It is to no purpose to speake to the sword to be quiet, you must speake to the Generall, to him that commands in chiefe, and is cleathed with a Commission for the warre. What can the sword doe ? it must proceed till he that drew and called it forth, recalls and remands it back into the scabbard. 'Tis thus also in this warre, or fight of afflictions. The soule having been long pressed and assaulted by them, may perhaps cry out to them, O ye sorrows of the Lord, when will ye depart ? O ye paines and sufferings when will ye cease ? But they answer, how can we depart, we are Gods troopes, he hath given us a charge to come together against you ; and with you we must stay, till God call us off.*

And seeing afflictions are at the command of God, be not angry, let not your passion rise against the creature, against this, or at that second cause, by which you are afflicted ; looke up to the Lord of this Host, to the Commander of these troopes. He sends them out as he pleaseth, and when he pleaseth, to punish and destroy his enemies , as also to exercise the graces, and try the holy valour of his owne children and servants.

Fourthly , *God is able to raise troopes of affliction out of any of his creatures ; He is never at a losse for an Armie. When the wrath*
of

of man is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levie an Armie with a word speaking, he can have troopes, if he doe but sound his Trumpet and beat his Drumme; if he doe but hold out his will, and say it is his pleasure, they are presently at his call. How soone did the Lord raise Armies against *Pharoab*, of flies, and lice, and hayle? &c. How quickly did the *Chaldeans*, and the *Sabeans*, breake in upon *Job*? how soone did an unkinde wife, scabbs and sores, and what not, that was grievous to a poore man, either within or without, come in troopes against him at the Lords appointment. *His troopes come together.* Thus they are met and mustered, now they are upon their march.

They raise up their way against me.

That is, (as some interpret it) they make themselves a large and plaine way to come against me; and so 'tis an allusion unto Armies, who when they are marching, send Pioneers before them, to open narrow wayes, to levell those that are uneven, & throw downe their bankes, the ordinary roade is not fit to march in, Armies must have roome, therefore they raise up or prepare their way. This word is used, (*Isa. 57. 14.*) to prepare, and fit a way, a way which before was way-lesse, and inaccessible; *Cast you up, cast you up, prepare the way.* The Baptist in a spirituall sense fulfilled that Prophecy, he prepared the way of the Lord, by him the valleyes were exalted, and every mountaine and hill was made low, the crooked he made straight, and the rough places plaine. 'Tis the worke of the Ministers of the Gospel to take out all the stumbling blocks and rubs that lie in the way of conversion, and hinder soules from turning to the Lord. The troopes in the text did not raise up a way for *Job*, but for themselves, or against him.

They raise up their way against me. That is, they prepare a way to come upon me, or against me. The Hebrew word signifies upon, as well as against; they make their way upon me, they goe over me, and trample me under their feete, they make me their way. The Prophet speaks this language (*Isa. 51. 23.*) implying the extreame insultation of the adversary afflicting the people of God; *I will put it into the hand of them that afflict thee, (meaning the dregs of the cup of his furie,) which have said to thy*

לָדָד, parare viam & quod videbatur inaccessibleum sternere & ad equalitatem ducere.

Significat fore ut Apostoli monstrent genibus atq. sternant facilem viam & aditum ad fidem evangelij, ne habeant aut deterrantur difficultatibus.

Fecerunt viam super me Vulg. וְיָדָד potest super me exponi, ut sit sensus, ut velut viam vitam reddiderunt super me, ut sim illis velut via frequenti ambulatione trita. Merc.

saule, (that is, to thee) bow downe that we may goe over, and thou hast layd thy bodie as the ground, and as the streete to them that went over; That is, thou hast humbly submitted thy selfe to their proudest cruelties. Indeed, wicked men (according to the letter of this text) would have the soules of the Saints bow to them by yeelding to or following their sinfull counsels and commands; but the soules of Saints (in this sence) are stiffe and cannot bow; as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground or as the streete for their enemies to goe over. So here, these troopes (saith Job) have made me as the very ground, or as the streets upon which they trod; they have trod upon me. As Joshua gave order to the people of Israel (Chap. 10. 24.) when he had overcome those Kings (who were a type of all the enemies of the Church, over whom the people of God shall triumph) It came to passe, that when they brought those Kings unto Joshua, that he called for all the men of Israel, and said unto them, Come neere and put your feete upon the neckes of these Kings; goe over them, make them your way, doe not stand upon it, because they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the compleatest victory and highest triumph, so to be trodden upon by enemies and to be made their way, speaks the lowest sufferings, and contempt.

But I rather follow our owne translation, they have made their way against me; That is, comming against me, they have made, or prepared their way. As if he had sayd, whatsoever lay in the way of my afflictions they have removed, that so they might have a cleere marke, and make a full charge against me.

Hence observe;

That when God sendeth evils upon a person ('tis true also when he sendeth them upon a people) nothing shall binder. His troopes shall raise up their way against the best and strongest; Though it be a barred way, a rough mountainous way, a craggie way, like the Alpes, (which Hanniball passed with his Armie against the Romans) yet the Lords Army will (as he sayd) finde a passage, or make one. We have an expression in the 78. Psalme v. 49. very neere this, where the wrath of God against Egypt is

is thus described; *He cast upon them the fiercenesse of his anger, wrath, indignation and trouble, by sending evill Angells amongst them.* Most interpret these evill Angels of wicked spirits, or Devills that vexed them; others of troublesome men, who vexed them with evils; some expound that Text particularly of *Moses and Aaron*, who, though personally considered, were very good, yea the best of men then living, yet they were evill Angels in regard of the effect of their message unto the *Ægyptians*. A good man may (in this sence) be an evill Angel, he may be a messenger of evill, or a meanes of executing the wrath of God upon wicked men. Thus *Moses and Aaron* may be called evill Angels, for they brought sad messages or ill tydings to the *Ægyptians* concerning those dreadfull plagues wherewith the Lord oppressed them for their oppressions upon his people; For by the ministerie of *Moses and Aaron*, the Lord cast forth the fiercenesse of his anger, wrath, and indignation. But *Ægypt* was a strong place, and the *Ægyptians* a mighty people, they would not easily yeeld; Wherefore (saith the Text) when he did so, *he made a way to his anger*; As if the Psalmist had said, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himselfe through all difficulties which seemed to oppose the destruction of his enemies. Wee put in the margine, *He weighed a path*; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largenes of his owne anger, and 'twas fitted to the dimensions of their wickednesse. Thus he made a way to his anger, both by suiting the way to his anger, and by removing all impediments out of the way of his anger. If God will worke to save, who shall let it, and if God will worke to destroy, who or what shall let it? When God will either try his owne people, or punish his enemies, nothing can hinder; neither the power, nor the politick preparations of evill men, no, nor the prayers of good men (which yet are the strongest rubs in the way of his anger) he will make his way thorough their supplications when he is resolv'd to punish his people; *Though Moses and Samuel stood before me, yet my minde could not be toward this people* (Jer. 15. 1.) Now with what weapons did *Moses and Samuel* use to stand before the Lord? surely, with prayers and teares; nothing

makes so recall a detence against the anger of God, as the prayers of his people doe; yet God will breake through these, he will make a way for his anger through these, they shall not stop him, much lesse shall the preparations or strengths of wicked men stop him. As the weaknesse of God is stronger then man, so the weaknesse of prayer is stronger with God, then all the strength of man. If prayer doth not stop his wrath, humane power shall never be able to give it the least check. All our strong holds and forts, will be but as the first ripe figs, which being shaken fall into the mouth of the eater, when once the Lords Armie makes a battery against us. His troopes will not turne till they have fulfilled all his pleasure; *They have raised up their way against me.*

And encamp round about my Tabernacle.

The Lords troopes being raised, they raised up their way, and marched, and now they sit downe, and encamp round about distressed *Job*; *They encamp round about my Tabernacle*; That is, about all that I have, or my whole possessions. Heres a strange sight, an Army encamping against a Tabernacle; *Job* might say, what needs such warlike preparations against me? alas, mine is but a Tabernacle; I am not fortified in a Castle, or encompassed with impregnable walls and Bulwarks; They encamp against *my Tabernacle*; A Tabernacle is but a weake house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the raine, or stand against the winde. How then can it keepe out an Army, or stand their storme? A Tabernacle is a moveable dwelling, fastned with coards and stakes, without foundation; yet here *Job* speakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; *He hath encamped round about my Tabernacle.*

Hence note;

All that man hath in the creature amounts but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and settled upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose coards are

are quickly looſned, and whoſe ſtates are ſoone puld up, and then downe it falls. Man himſelfe in regard of his naturall life is periſhing, his body is a Tabernacle; *Our earthly houſe of this Tabernacle*, as the Apoſtle calls it, (2 Cor. 5. 2.) Now as the body of man wherein his naturall life dwells is a Tabernacle, ſo are all thoſe things which concerne the ſupport and continuance of his naturall life. Who would truſt to or ſhelter himſelfe in a Tabernacle, when we have the Name of the Lord as a ſtrong Tower, into which we may fly with aſſurance of ſafety. He that gets moſt of the world, hath got but a Tabernacle, and he that looſeth all that he hath in the world, hath loſt but a Tabernacle. A little true knowledge of what the world is, mingled though with but a little true faith about the things of the world to come, will eaſily carry us above all the good and evill of the world.

Againe: (in purſuance of the Allegorie) we know when an Armie encampeth about a Citie, and layeth ſiege to it, no man can get out; *Thus it is with many poore ſoules, afflictions hemme them in round, they have never a port to get out at, the way is onely open to heaven.* The Lord is pleaſed to lay very cloſe ſieges to many of his people; they are ſtraitned in their outward enjoyments, they are ſtraitned in their ſpirituall enjoyments, and can finde no comfort. As the ſoules of ſome reſuſe to be comforted, ſo comfort reſuſeth the ſoules of others; or all comforts are (as by a ſtrong hand, yea as by a ſtrong hoſt) withholden from their ſoules. *Dauids mighty men broke through the hoſt of the Philiftims, when he longed for the water of Bethlem;* But Gods hoſt of troubles and afflictions, cannot be broken through by the mightieſt among the ſons of men, though there be a well of water beyond them, which their ſoules long for as much as *David* did for that of *Bethlem*.

Laſtly, Take this note from the alluſion alſo; *They encamp againſt me.*

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and encamping: a battell is but for an houre, or a day, but Encampings are for continuance; we have heard of encampings, and beſiegings, not onely for a few dayes, but for many moneths, yea

yea for some yeares. The troopes of trouble give some onely a fierce Charge, but they sit downe, and encamp against the Tabernacles of others. Some particular soules have endured longer sieges then ever any City did. Not onely doe the terrours of God (within and without) set themselves in array against them (as Job complained Chap. 6. 4.) but they are afflicted and ready to dye from their youth up, suffering those terrours, as Heman complaines, (Psal. 88. 15.) Therefore let not our hearts faint, though we are besieged, though sorrowes encamp against us. When God seemes to tell us in the dispensations of his providence, that he will batter us downe, & levell us with the ground, yet all this is but to try how we can stand our ground in an evill day, how we can maintaine our trust, and hold out a siege; Some give up the strengths under their command at the first summons, others hold out till the last bit of bread; God doth but trie his whether they will persevere to the last, to the utmost. Let patience have its perfect worke, for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps against us, let us speedily give up the strong holds of sin, but let us maintaine the strong holds of grace, the forts of faith and patience, quitting our selves like men, or rather like Christians; let us give proofe of holy courage in the hottest assaults, and in the longest sieges. The Lord doth not intend ruine to our persons, though he ruine our Tabernacles. Those outward evils shall worke for our good, which deprive us of all outward good, and if both the Tabernacles which we use, and in which we dwell, while we are in the body, as also the Tabernacles of our body be dissolved and shattered to the ground in this warre, yet we have a building of God, an house not made with hands, eternall in the heavens.

Lastly, Observe;

There is no striving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot stand before him, so neither can his friends when he appeareth as an enemy. There is no prevailing but by submitting. *Who* (saith the Lord, Isa. 27. 4.) *would set the bryars and thornes against me in battell, I would goe thorough*

thorough them, I would burne them together? Wicked men are bryars and thornes, if they contend with God, they contend with a fire, and are burnt. If godly men should set themselves in battell against God, when he sets himselfe in battell against them, how soone could he goe through them also, and burne them together? When the Lord of Hosts sends his troopes to encamp against us, He doth not intend we should fight them away, but pray them away; nor is it his meaning, that we should raise the siege by opposing his troopes, but by falling downe before them. We cannot conquer the least affliction by force, but we shall be more then Conquerers over the greatest afflictions, even over all afflictions by faith. When Armies of bloody men invade or encamp against the people of God, we cannot (without presumption) expect victorie, unlesse we fight as well as beleeve, and act courage against them, as well as faith in God. But when Armies of affliction encamp against us, there is no over-comming, but onely by beleeving in God, and humbling our selves. We must resist the Devill and his troopes of temptations, and he will fly from us. But no affliction sent by God did ever depart from him that was found resisting it. The army of sorrows which encamped against Job, was never fully withdrawne, till he said, *I abhorre my selfe, and repent in dust and ashes,* (Chap. 42. 6.)

Thus, we have heard Job bewayling his condition under the Allegorie of warre, troopes of enemies drawing together, and encamping against him; in the next place, he bewailes his condition, in the withdrawing of his friends; if when evils, and enemies, come upon us, our friends stand close to us, it is a great support, but when many troubles throng about us, and all our friends leave us, this is sad. Thus Job describes his forlorne estate in the next words; *He hath put my brethren far from me, &c.*

JOB 19. ver. 13, 14, 15.

13. He hath put my Brethren farre from me, and mine acquaintance are verily estranged from me.
 14. My kinsfolke have failed, and my familiar friends have forgotten me.
 15. They that dwell in mine house, and my maidens count me for a stranger, &c.

JOB hath thus farre exprest his (almost) unexpressible sorrowes and afflictions, by many elegant metaphors and allusions; he is now as exact and accurate in setting forth the effects of those sorrowes, or what followed upon his affliction.

The first effect is described in this context, to the end of the 19th verse; and that is the unkindnesse and contempt, the unfaithfulnesse, and unthankfulnesse of his friends and neere relations.

Secondly, He shewes the wasting of his strength, and the generall consumption of his owne bodie, at the 20th verse; *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth*; The burden of all which pressures, inforced him to make a threefold cry.

First, For pitie and compassion; *Have pitie upon me, have pitie upon me, O ye my friends, for the hand of God hath touched me,* vers. 21.

Secondly, For sparing and forbearance in the 22. vers. *Why doe you persecute me as God, and are not satisfied with my flesh.*

Thirdly, He cries out for attention to his cry, and serious consideration of his sad Complaint, in the 23. and 24. verses; *O that my words were now written, O that they were printed in a book, that they were graven with an iron pen and lead in a rock for ever.*

These words hold forth the first effect which followed his sorrowes and afflictions, namely, the withdrawing of his friends, the unkindnesse or contempt of all those that were about him; and he seemes to cast, or distribute those into foure ranks, from whom he received such unkindnesse.

First,

First, His kindred, or those of his blood; *He hath put my brethren farre from me, in the 13th ver. and in the 14th; My kinsfolke have failed.*

Secondly, He complaines of the unkindnesse of his owne familie, in the 15th 16th and 17th verses, which he sets downe. First, in generall, in the former part of the 15th verse; *They that dwell in my house.* Secondly, he names them distinctly. First, his maide-servants, in the close of the 15th verse. Secondly, his men-servants, in the 16th verse. Thirdly, his wife, in the 17th verse; thus his owne house and familie had deserted him, and proved unducifull to him.

Thirdly, He was likewise grieved by the contempt which he received from children, the children of those who lived about him; in the 18th verse; *Young children despised me, I rose and they spake against me.*

Fourthly, He describeth the unkindnesse and unthankfulnesse of his intimate acquaintance, and highest confidants, to whom he was wont to open his bosome, and with whom he had maintained closest correspondence, both by giving and receiving courtesies in the 19. verse; *All my inward friends abhorred me, and they whom I loved are turned against me;* These are distinguished from his kindred; and may be intended also in those words of the 13th verse; *My acquaintance;* and in those of the 14th verse; *My familiar friends.* Thus we see all were turned against him, his kindred, his family, his acquaintance and associates. This was an extreme aggravation of his affliction; especially if we consider two things.

First, The universality of this desertion; it was not some one, or two of his relations; *all his relations failed him,* kindred, servants, acquaintance, and, who is more then all these, his wife.

Secondly, Not onely did all his common friends, but even they who had made profession, serious profession of love to him; there are some friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, such as know our hearts, and have been trusted with our secrets, such as we love with much intrenesse, and are endeared to us by long familiarity, when these apostatize from their professed friendship, and renounce the lawes of love, how heavy is this

croffe? yet even such was Job's desertion, as will appeare in the opening and prosecution of this context.

Vers. 13. *He hath put my brethren farre from me.*

In the former verse we heard of Troopes drawing about Job's Tabernacle, and besieging it. Now, in this nick of time, while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; *He hath put my brethren farre from me.* This desertion of his brethren is put in equall ballance with the invasion of his enemies, and is indeed a heavier burden of affliction, and doth much over-balance it. *Their unkindnesse troubles us most, from whom we have least reason to suspect unkindnesse.*

He hath put my brethren, &c.

אֶחָא frater cognitionem habet cum אֶחָא unus quia fratres in uno convenire debent, ac proinde res inanimata, quae in uno conveniunt fratres dicuntur.

The word which we translate *brethren*, notes not onely neernes, but onenes: Many brethren, yea all brethren should be one, and agree in one. They who are neere in relation, should not be farre off in affection. Job calls himselfe a brother to Dragons (Chap. 30. 29.) because his present state was like that of Dragons, solitary and withdrawne from friends. And Solomon tells us (Prov. 18. 9.) *He that is sloathfull in his worke, is brother to him that is a great waster*; That is, he is very like him, or such another; yea, things without life, which have a likeness, are called in Hebrew brethren or sisters (Exod. 26. 3.) because brethren and sisters have, or are supposed to have likeness in conditions, and onenes in affection; *My brethren.*

But what were his brethren?

There are seven sorts of brethren.

First, Naturall brethren, who are of the same blood; and these are so called, sometimes in a larger, and sometimes in a stricter sence: they are called brethren in a large sence who are of the same lineage, though they be not immediately sprung from the same loynes. Abraham calls Lot his brother, who was onely his nephew (Gen. 14. 14.) James and Joses, Simon and Judas, who were the kinsmen of Christ, are yet called his brethren, Matth. 13. 55. But strictly they are naturall brethren, who are borne of the same parents.

Secondly,

Secondly, They are called brethren, who are of one Countrey or Nation.

Thirdly, They, who are of one neighbour-hood, or are neere in habitation.

Fourthly, There are brethren by studie, by course of life, or profession.

Fifthly, There are brethren in manners, and sutablenes of disposition.

Sixthly, Brethren by friendship, by covenant and mutuall stipulation.

Seventhly, Brethren in Religion, and faith of the Gospel. We may take all these sorts of brethren into the Text, but specially brethren in bloud, and neerenesse of alliance, these *Job* seemes particularly to intend, while he saith, *He hath put my brethren farre from me.* But, how farre were they put, or at what distance did they stand? We may understand it of a twofold remoteness or distance.

First, Of remoteness in place; as if he had said; *My brethren come not at me, they will not so much as be where I am, one house will not hold us, I have little of their company.*

Secondly, Of a remoteness in spirit, they are farre off in affection, their mindes are departed or alienated from me; though I enjoy at any time their bodily presence, I have little of their company, but lesse of their hearts.

Againe, He doth not say, *My brethren are gone from me*, but *He hath put my brethren farre from me.* But who was it that put his friends farre from him? *Job* ascribes this as much as any other part of his affliction unto God; *Job* was as sensible that God had put his brethren and friends farre from him, as he was that he had sent so many enemies and strangers (*Chaldeans and Sabeans*) in upon him. It was from the same hand that these invaded him, and that they departed from him.

Hence note;

First, Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.

Yea, not onely may brethren prove forgetfull of us, but cruell to us. We have an experience of this in the first paire of brethren that ever were in the world; As soone as the bond

of brother-hood could be broken, 'twas broken; Caine slew his brother Abell, he was farre from him indeed when he thus drew neere to him. Christ forewarnes us that we may quickly meete with such actings against the light of nature, while we follow and act up to the light of Grace; *The brother shall deliver up the brother to death, and the father the childe, and the childe shall rise up against his parents, and cause them to be put to death,* (Matth. 10. 21.) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our selves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be said to doe that evill, which we provoke those to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of *Martyres* gives divers instances of brethren suffering for Christ, by the procurement of brethren. There are no bonds of love, but have often received a crack by lust, and sometimes a totall breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet *Obadiab* checks those *Edomites*, who were the Descendants of *Esau*, and so by *Isaac* their common father, brethren to the *Israelites*; the Prophet, I say, checks them for their insolency against their afflicted brethren (v. 12.) *Thou shouldst not have looked on the day of thy brother.* The day of their brother, was the day of their brothers calamitie, as is plaine in the next words, *In the day that he became a stranger*, that is, to his owne Land, being carried away into Captivitie: *Thou shouldst not have looked upon this day of thy brother.* But was it a sin to looke upon them in that day? To see them was no sin, and to see or looke upon them with an eye of compassion was a duty; but they looked upon their brethren with an eye of scorne at, or with an eye of delight in their misery; it pleased them to see their brethren oppressed and carried captives. This kinde of seeing their brethren was (within one degree) as sinfull as slaying them, such looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoyce to see any suffer from the hand of others, they suffer also from our hand. The Prophet

Isaiab.

Isaiah describes this unnaturall unkindnesse against Brethren (arising, in some at least, from a pretended or ignorant zeale for God) in the profession of the same Religion, (*Chap. 66. 5.*) *Heare the Word of the Lord ye that tremble at his word, your brethren that hated you* (he doth not say, your enemies that hated you, this is a strange conjunction, *Hating Brethren*, your brethren that hated you) *that cast you out for my Name sake* (there's the ground of the quarrell, it was religious, or about the things of God) *said, let the Lord be glorified, or, appeare in glory.* Which implyes that eyther they pretended to glorifie God by casting out their brethren, as *Christ* foretold, *Joh. 16. 2.* *They shall put you out of the Synagogues, yea the time cometh, that whosoever killeth you, shall thinke that he doth God service.* To doe God service is to glorifie him. These brethren judg'd their brethren evill doers against the Lord, & that therefore it was good to punish and cast them out, hence, they said, *let the Lord be glorified:* or these words, *let the Lord be glorified,* may be expounded ironically, as if these persecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And so it answers that of the same Prophet, *Chap. 5. 19.* *Let him make speed and hasten his worke, that we may see it.* As also that of the Apostle, *2 Pet. 3. 3, 4.* *Where is the promise of his coming, &c.* Hence 'tis added, *But he (that is, the Lord) shall appeare to your joy, and they shall be ashamed.* They who eyther thinke to bring glory to God, by troubling their brethren, or who deride their brethrens hope, that the Lord will appeare to deliver them from, or to recompence them for all their troubles. These troubling brethren (I say) shall have shame to their portion, and the portion of their troubled brethren shall be joy at the appearing of the Lord. The same Scripture shewes the extreame hatred of brethren against their brethren, and the sore displeasure of the Lord against Brethren-haters.

Secondly, *Observe;*

The estrangement of brethren from us is very grievous.

Job layd it more to heart that his brethren did not comfort him, then that strangers did afflict him. It is one of the most delightfull spectacles to see brethren dwell together in unitie.

(*Psal. 133.*)

(*Pſal. 133. 1.*) *Behold, how good and how pleaſant it is for brethren to dwell together in unitie* : He compares it to the dew of *Hermion*, and to the precious oyntment upon the head, that ran downe upon the beard, even *Aarons beard*, and that went downe to the ſkirt of his garment. Now, as it is a pleaſure to behold the union and harmony of brethren, ſo 'tis very bitter to ſee brethren broken off and diſjoynted from one another. Whether they be brethren by bloud, or brethren by profeſſion, but chiefly if they be brethren in the faith and profeſſion of the Goſpel. *Abraham ſaid unto Lot, let there be no ſtrife, I pray thee, between me and thee, and between my herd-men and thy herd-men.* He would not onely have no ſtrife between themſelves, but not between their ſervants, and why ? *For we are brethren* (*Gen. 13. 8.*) The diſſiſions of brethren are both grievous and ſcandalous ; grievous to themſelves, and ſcandalous to others. Hence *Moses* gives counſell to the two contending *Iſraelites* (as *Stephen* reports it, *Act. 7. 26.*) *Sirs, why doe ye wrong one to another ? you are brethren.* The name of a brother, or the remembrance that we are brethren, is enough to pacifie our ſpirits, and haſten us to a reconciliation of all our differences. And that ſo many brethren, who alſo are *Iſraelites*, fall out with, and wrong one another, and will not be reconciled, how ſad is the ſcandall, and how heavy the burden at this day ? All gracious hearts have much cauſe to lament this, as all eyes, even the eyes of our common enemies, have too much occaſion to take notice of it.

Thirdly, In that he ſaith, *He hath put my brethren farre from me*, Obſerve;

The changes of affection are from God : or, it is of the Lord that our brethren are at any time eſtranged from us.

As God puts health farre away from us, or abondance farre away from us, ſo he puts friends farre away from us. This doth not excuſe brethren in their unkinde departures and eſtrangements from one another, onely it ſhould teach us to depend upon God, as much for the eſtabliſhment and continuance of friends in their affections and reſpects to us, as of our Lands & Cattell in their fruitfulneſſe to us, or of our own bodies in their health and ſtrength to us. There is an overruling hand of God, and his effectuall working, as in all other afflictions

afflictions and troubles which come upon us, so in the withdrawals of friends and brethren from us. As God formes the spirit of man within him, in respect of being and existence, (for he is the God of the spirits of all flesh, or the father of spirits) so likewise in respect of motion & influence (*Zech. 12. 1.*) It is the Lord who makes men to be of this minde, or of that minde, who shapes and fashions their spirits, either towards a compliance with, or a dislike whether of things or persons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot discharge the lowest naturall duty of love unto a brother, unlesse God come in; yea, we quickly grow unnaturall, if God leave us. The love or hatred of man is from the Lord.

But some may say, Is the hatred of man from God? If so, how shall we acquit God from being the author of sin?

I answer, God is said to put our friends farre from us, when he withdraws or withholds that assistance and influence which inlarges and unites the hearts of friends. We are all by nature (as the Apostle speakes, *Tit. 3. 3.*) Hatefull, and hating one another. And while nature, as corrupted, acts alone, it is not more hatefull to God, then full of hatred to men, especially to good men. As God doth not, so there is no need he should put enmitie and hatred into the heart of a brother against his brother, there's too much of these already in every mans heart; if God doe but leave a brother to himselfe, he quickly shewes himselfe unbrotherly. Now if brethren hate unlesse God over-rule their hearts, then 'tis no wonder if strangers and enemies doe it. (*Psal. 105. 25.*) When *Moses* describes the cruell usage which the *Egyptians* shewed to the people of *Israel*, he tells us, *God turned their hearts, that they hated his people, and dealt subtilly with his servants.* That is somewhat a hard speech when 'tis said; *He turned their hearts to hate his people*; God did not drop hatred into their hearts; God turnes the heart from sin, not to sin; but he is therefore said to turne their hearts to hate his people, because he gave them up to the basenesse and suspiciounesse of their owne hearts, which told them a thousand sad stories, or prophecies rather, what the *Israelites* would doe, and how they would burden *Egypt*, and bring it low, unlesse

unleſſe themſelves were brought low by an impoſition of new burdens. This was enough, and this was all that God did when he turned the hearts of the *Egyptians* to hate his people, and deale ſubtilly with his ſervants; unleſſe God hold our hearts, and keepe them for us, we are not onely unſteady in every duty both to God and man, but we act quite beſide, yea contrary to our duty. We love where we ſhould hate, and hate where we ſhould love; we helpe thoſe whom we ſhould oppoſe, and oppoſe thoſe to whom we ſhould be helpfull. We are like brethren to thoſe whoſe enemies we ſhould be, and we are as enemies to our brethren; *He hath put my Brethren farre from me.*

And my acquaintance are verily eſtranged from me.

יָדָי
Noi mei. Vulg.
Neceſſarij mei,
Tygur.
Scientes nomen
meum obliti
ſunt mei. Sept.

Brethren are our neereſt acquaintance, and all our acquaintance may be called brethren. The Hebrew word ſignifies, *to know*. Some render it ſo here, *they who knew me, or were knowne to me are eſtranged*. The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implyes, intimate and ſpeciall knowledge, (*1 Sam. 3. 7.*) *Samuel did not yet know the Lord*; Not know the Lord! why, how was *Samuel* bred, that he did not know the Lord? he was come to yeares of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all; but he had not yet knowne the Lord by way of extraordinary revelation, or viſion. Thus *Samuel* did not know the Lord till that time. God reproves the *Jewes* for their hypocriſie and formality (*Iſa. 58. 2.*) *They ſeeke me daily, and delight to know my wayes*; that is, they pretend to an earneſt deſire of knowing my wayes, they ſeeke to me as if they would creepe into my mouth, yea and lodge in my heart, to know all my deſire concerning the holineſſe of their lives, and the exacteſt conformity of their wayes to my will. Thus they would be thought to know me and acquaint themſelves with me; and ſo much the word uſed by *Job* (which we render acquaintance) holds forth. Yet becauſe *Job* ſpeakes at the 19th verſe, of his inward friends, therefore I rather take his acquaintance here, for common friends, ſuch as were but generally knowne to him, or ſuch as knew him but generally; *My acquaintance.*

Are verily eſtranged from me.

The word ſignifies, ſuch an eſtrangement, or alienation of ſpirit, as ariſeth from nauſeouſneſſe, or the offence which the ſtomacke takes at ſuch meates as are improper to it. As if he had ſayd, *My acquaintance loath me, their ſtomackes turne at me, they are ready to vomit at the ſight or thought of me, and of my afflicted condition.* In which ſence, the word is uſed (Ezek. 14. 5.) Where the Lord complaines of the backſliding of his ancient people to Idolatry; *They are all eſtranged from me thorow their Idolls; As if the Lord had ſayd; My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of requeſt with them ſince they have found new gods, or new wayes of worſhipping God.* Old acquaintance are often laid by when we finde new. And (which was Job's caſe) when old friends fall into a low condition, ſome will loath them, or eſtrange themſelves from them, though they have no new. My acquaintance are

רן
Alienatio aut
reſeſſus ejuſmo-
di eſt ut cum
aliquis nauſeam
habet.

Verily eſtranged.

The word *verily*, hath an emphasis in it, and notes not onely the truth of the thing, or that it was ſo, but alſo the degree of the thing, that it was very much ſo. As if he had ſayd; *They are altogether eſtranged, or, there is nothing in them but eſtrangement and unfriendlines.* We have the like uſe of the word, though to another end (Pſal. 23. 6.) *Surely goodneſſe and mercy, (or, onely goodneſſe and mercy, pure goodneſſe and mercy) ſhall follow me all the dayes of my life; That is, I ſhall have goodnes and mercy without any mixture of ſorrow and trouble; ſo here, They are ſurely or verily eſtranged from me; That is, they are ſtrange as ſtrange can be; there is not the leaſt mixture of love, not the leaſt appearance of good will to me among them all.*

אך ורן
אך טוב
Tantum bonum
bonum merum
nullius mali
mixture adul-
teratum.

Verſ. 14. *My kinsfolke faile.*

Before he ſpake of his brethren and acquaintance, now of his kindred. All our brethren are our kindred, but all our kindred are not brethren. The originall word ſignifies one that is neere, and in the verbe, to draw neere; ſo 'tis uſed (Pſal. 73. 28.) *It is good for me to draw neere to God; We draw neere to God in any act of worſhip, or in the exerciſe of any Grace, eſpecially in the exerciſe of faith, even as we are ſayd in Scrip-*

ture, to depart or turne from God, when we neglect his worship, or when we act any lust, especially unbeleeffe, *Heb. 3. 12.* And because the people of God use to draw neere unto him thus, and 'tis never so well with them as when they doe so; therefore all the people of God, are called *Gods nigh ones.* (*Psal. 148. 14.*) *He also exalteth the horne of his people, the praise of all his Saints, even of the children of Israel; a people neere unto him; All the Saints are (as we may say) Gods kindred (it is this word) a people neere to him.* Our kinsfolke are neere to us, How great a priviledge is it to be neere God, or of kinne to the most High.

My kinsfolke faile.

לֹא אֶפְרַיִם
cessationem ab
aliquo opere
aut officio.

Friends faile. First, In number when they die, that was not *Job's* meaning.

Secondly, There is a failing in courtesie; thus his kinsfolke failed; they ceased to performe the office of kindred to him; as *Ruth's* kinsman did. *Job* had many of his kindred living, but none in whom kindnesse lived. He had many kinsfolke, but few friends. *My kinsfolke faile.*

And my familiar friends have forgotten me.

Familiar friends are expressed in the Hebrew, by the same word which was before translated *acquaintance*, onely with a little difference, this is active, the other passive; as if his acquaintance were rather knowne by him, then knew him, and his *familiar friends* knew him more then they were knowne by him. *Familiar friends* are such as we daily or very frequently converse with. We say, *Out of sight, out of minde.* It seemes *Job's* friends cast him out of their minde, while they were in his sight. Forgetfulness is the absence of a thing or person from our minds. Memory is the treasury of the minde; forgetfulness exhausts that treasure. *My familiar friends, saith Job,*

Have forgotten me.

Possibly some of them forgot that they had such a friend; but all of them forgot him as a friend, they forgot all the courtesies and kindnessees that ever they received from him, as also all the kindnessees and courtesies that ever they professed to him.

Againe,

Againe, To forget, is to neglect, or to slight. Though they had him in their thoughts, though he lived in their naturall memory, (as memory is taken properly for the keeping or laying up of that which is past) yet they morally forgot him, that is, they slighted and neglected him; And then my familiar friends have forgotten me, is, as if he had said; *Those friends to whom I have expressed love, take no care of me, they performe no offices of love to me, nor doe they regard what becomes of me, sinke or swim 'tis all one with them.* So the word is applyed (*Lament. 2. 2.*) *He hath violently taken away his Tabernacle, as if it were of a garden, he hath destroyed his places of the Assembly, the Lord hath caused the solempne feasts and assemblies to be forgotten in Sion.* How forgotten? The Lord did not cause the Jewes to forget that there had been solempne feasts, and Sabbaths in Sion, the thing was remembered, and that was an addition to the sorrow of their captivitie; but those feasts were disused by all, none came at them, none observed them, and they were slighted by many; thus they were forgotten. And as the Lord at that time in wrath caused them to forget their solempne feasts in a strange land; so he promised in mercy, that a-time should come when they should be forgotten in their owne Land, (*Jer. 3. 16.*) *And it shall come to passe, when ye be multiplied and encreased in the Land, in those dayes saith the Lord, they shall say no more, The Arke of the Covenant of the Lord, neither shall it come to minde, neither shall they remember it, &c.* But what are those dayes, wherein the Arke (which is put Synechdochically for all Ceremoniall observations) should not be remembered, or should be forgotten? We may understand it, either of the dayes of Christs comming in the flesh, when all shadowes should vanish or disappare; or of the times of their restauration, when they should not trust to nor boast of those externall Evidences of Gods presence, as formerly they had done when they cryed, *The Temple of the Lord, the Temple of the Lord,* *Jer. 7. 4.* They who use outward administrations may be sayd to forget them while they live in the spirit, and have no confidence in a forme, though good usefull and necessary.

Thus Job complaines, *My familiar friends have forgotten me; eicher they doe not at all visit me as friends, or they doe not use me friendly in their visits.* To forget, is either to neglect

Oblivio negligens est, recordatio vero diligens & studiosa.

the doing of a thing, or the doing of it negligently, as to remember a thing, imports, not onely the doing of it, but the doing of it diligently. And so, those former expressions, *They are estranged from me, they have failed,* are the same with this, *They have forgotten me.* All signifying and speaking the unkindnesse of his friends to him in that low condition.

Hence observe;

First, Adversitie and affliction are the touch-stone of friendship.

That's the time to try friends, to know what friends are, or who are friends. And as advertitie is the demonstration, or touchstone of friends, so 'tis a high commendation to continue friendship in adversitie. Christ tells his Disciples (*Luk. 22. 28.*) and he puts an accent of honour upon it; *Ye are they, who have continued with me in my temptation;* As if he had said; *All have not done thus; nor could ye have done it, unlesse it had been given you from above;* and when the temptation, that is, the tryall and sufferings of Christ grew very high, they began to faile in doing it, and shrink from their Master: yet Christ tooke their former constancy to, and continuance with him so well, that he did not onely give them the honour of this acknowledgement, *Ye are they;* but presently tells them of an honourable reward, and I appoynt unto you a Kingdome, as my father hath appointed unto me. It is an easie matter to abide with Christ, or with those that are Christs, in times of peace, or in the day of their consolation, but when we are under temptations, afflictions, & troubles, then to abide and keep close to Christ, & those who professe Christ, here's the prooffe of friendship, & Gospel-love. Many will run to friends to ask shelter, when themselves are in a storme (as we use to betake our selves to the shelter of a spreading tree in a storme of foule weather) who quickly leave them when the storme is blowne over, and the weather fayre. But how few are there who run to their friends when they are in a storme to offer them shelter? The Apostle complains of his desertion in such a condition (*2 Tim. 4. 16.*) *At my first answer no man stood with me: but all men forsooke me: I pray God that it may not be layd to their charge:* And he remembers it to the praise of Onesiphorus, for whom also upon that account he prays (*2 Tim. 1. 16.*) *The Lord give mercy to the house of Onesiphorus;*

phorus, he oft refreſhed me, and was not aſhamed of my chaine. Many friends come about us when we have a crowne of comfort or of honour upon our heads, or when we have our garments of praiſe and joy upon our backs, but when we are in ſackcloth, or wear a chaine, then to appeare with us or for us, argues ſtrength as well as truth of love. True and ſtrong love hath theſe five things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the ſtronger and freſher it growes. We ſay, *Time is a great eater*, it consumes all things; but Eternitie cannot eate out true love, either to God or man. True love ſhall be old, but it never waxeth cold, nor vaniſheth away.

Secondly, True love is not hindred by remotenes of place, love knowes no locall diſtances; A friend in the fartheſt parts of the world, is as neere to reall affection, as he that lodgeth under the ſame rooſe, and eates bread with us every day. We may ſoone remove out of the ſight, but we cannot remove out of the minde of a friend indeed.

Thirdly, True friendſhip or love is fruitfull; ſincere affection will put it ſelfe forth, and bud into action, it doth not reſt at the tongues end, or confine it ſelfe to fine expreſſions, and complements, but it makes appearance or may be ſeene at the fingers ends, and is laborious in workes and offices of friendſhip. As faith, ſo love without workes is dead, and as that faith which juſtifies, ſo the love of a juſt perſon is juſtified by workes. Hence the beloved Diſciple mingles or makes up his counſell about this duty with a dehortation and an exhortation (1 Job. 3. 18.) *Brethren, let us not love in word or in tongue, but indeed, and in truth*; That is, let our deeds ſpeake the truth of our love; it is an eaſie matter to ſay, but it is a great matter to doe or to deed our love. Much love may be expreſſed by the tongue, but actions are the compleature of love. There may be abundance of love-labour in lip-labour, but where love labours truly at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compaſſion, ſorrowing the ſorrowes, and being afflicted in the afflictions of thoſe we love; it is ſo farre from departing from thoſe that are burden'd,

den'd, that it beares a part of the burden with them; it weepes with thoſe that weepe, and cauſeth us to remember *thoſe that are in bonds as bound with them, and them that ſuffer aduerſitie, as being our ſelves alſo in the body,* (Heb. 13. 1, 2.) They who are of one heart, make both their loſſes and their enjoyments common, they all ſhare in what befalls any one.

Fifthly, True love is as ready to owne the perſon of a friend, as to ſympathize with his condition. As hope makes us not aſhamed of our owne eſtate whatſoever it is, ſo love makes us not aſhamed of the eſtate of another. (Prov. 17. 17.) *A friend loves at all times;* He is not aſhamed to profeſſe or expreſſe his love at any time. He loves his friend in good report and ill report, (if that ill report be not raiſed upon his ill deſert) in honour and in diſhonour, (if that diſhonour riſe not from his diſhoneſty) He is neither aſhamed of his friends poverty, nor of his priſon, when (not his owne ſinne, but) the chaſtning hand of God, or the unjuſt hand of man caſts him into either.

Thus a *friend loves at all times*, and he that loves not at all times, is no friend at all. We ſhall quickly ſee the end of their love, who love either God or man meerely for ſelfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Chriſt forewarnes us (Matth. 24. 12.) That in the latter times, *becauſe iniquitie ſhall abound, the love of many ſhall wax cold:* cold no doubt to God, and cold to man. The abounding of iniquitie in thoſe dayes will make a ſcarcitie of love. When iniquitie abounds, trouble waxeth hot. And as then all falſe love waxeth quite cold, ſo the true love of ſome both to God and man will wax colder then it was. The blaſts of trouble whether among or againſt the brethren, may (poſſibly) blow up and more inkindle the love of ſome, but they will blow out and quench the love of many. Trouble is the ſureſt tryall of love; and therefore Chriſt tells us plainly (what *Job* found in the time of his perſonall trouble) that in times of great publicke trouble there ſhall be but little love.

Secondly, In that *Job* complaines of this ſo much and ſo often in his affliction. Obſerve;

The alienation of friends, or their abatements of love, is a very great encrease of our sorrow in times of sorrow.

The kindnesse of friends is comfortable at all times, much more in sad times. And as their unkindnesse lessens our comforts in good times, so it adds to our sorrow in evill times, and that upon a threefold consideration.

First, Because they are obliged by received courtesies.

Secondly, Because they have obliged themselves by promised kindneses. It doth not trouble us much to see them uncourteous to us, who never received courtesie from us, or to see them unwilling to doe us a kindnesse, who never promised any. But when we see our courtesies lost upon any man, or him sitting loose to us, notwithstanding all his owne promises, this goes to the heart, and cuts deepe. An unexpected crosse is not so grievous to us, as the crossing our expectation. God himselfe calls heaven and earth to witness against such as faile him in obedience, when he hath fill'd and followed them with benefits, (*Isa. 1. 2.*) *I have nourished and brought up children (saith the Lord) and they have rebelled against me.* Though when any man rebelleth against God, he crosseth his will, yet many rebell against him of whom (in a sence) we may say, that they doe not crosse his expectation; for though he hath deserved better at the hands of all, yet he looks for no better at the hands of some: But when children, and children whom he hath tenderly brought up and nourished, rebell against him; when they whom he hath even studied to please, care not to please him, when they from whom he had reason to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. 'Tis thus in a proportion betweene man and man, as between God & man. Hence David complains often of the unkinde alienation of friends, (*Psal. 31. 11.*) *I was a reproach among all mine enemies (that was not so much, he could expect no better) but specially amongst my neighbours, and a feare to mine acquaintance, they that did see me without fled from me.* David speaks here of three sorts; First, enemies; secondly, neighbours; and thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the least of his troubles; the thing which troubled him most, was, that his neighbours

bours reproached him, and that his acquaintance were afraid of him; He was a feare to his acquaintance, not that they were afraid he would doe them any hurt, but they were afraid to own him, or doe him any good. We have David bemoaning himselfe againe for this, (*Psalm. 38. 11.*) *My lovers and my friends stand a-loose from my sore, and my kinsmen stand a farre-off.* His friends came neere enough to him when he was (as we say) in a whole skin, or in a good condition, but when sores were upon him, he meanes it not of sores (in proper sence) upon his flesh, but of sores in a metaphor, troubles in his estate, then as if his sore had been a plague-sore, they stood a farre off. Read the same holy man once more bewayling the unfaithfulnesse of his friends, (*Psalm. 69. 8.*) *I am become a stranger to my brethren, and an aliant to my mothers children.* And though Hemans greatest trouble was a divine Deserction, yet he was not a little troubled that men deserted him. (*Psalm. 88. 8.*) *Thou hast put away my acquaintance farre from me; thou hast made me an abomination unto them.* Heman had a pretious spirit, yet God at once powred terrour upon him, and suffered men to powre contempt upon him; and while the terrours of God distracted him, he could not conceale how much the contempt of men disquieted him.

Thirdly, Observe;

The most professed and reall friends in the world, may prove unsteadie and unkinde.

We cannot be assured of any friend but Christ. Where or whom he loves, he loves to the end; but we may quickly see the end of mans love. *Men are mutable in their condition, but more mutable in their affections.* Now they love, anon they hate, now they applaud, anon they calumniate, now they lay us in their hearts, and anon they cast us out of their houses; now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath split, and friendship hath been broken; but usually 'tis some change in our outward condition, which makes the change in our affection. Sometimes the prosperitie of friends turnes our love into envy. And, which we may (charitably) interpret as an argument of Gods favour to them, checks our friendship with them.

It

It is an ancient observation ; That prosperitie hath many friends, yea, that all men are greedy to call themselves the kindred of the rich ; and like swallowes to flutter about those who live in the warme summer of worldly aboundance. Yet the envy of some is too hard for their love, and they grow poore and beggarly in their affections to those who outgrow them in riches and possessions. Some cannot rejoyce in friends any longer then they stand upon equall termes & even ground with them. But the ordinary rock upon which friendship suffers, is povertie and affliction, that which should be the special season for friends to shew themselves in, becomes the occasion of their falling off, (*Prov. 17. 17.*) *A friend loves at all times, and a brother is borne for adversitie ;* As if he had said, there is little or no use of a brother, but in a time of adversitie, or that's the special time in which we have use of him, he is borne for that very end, to assist and comfort an afflicted Brother ; as Christ speakes of witnes-bearing to the truth, (*Joh. 18. 37.*) *To this end was I borne, and for this cause came I into the world, that I should beare witnes to the truth :* As if Christ had thus expressed himselfe ; *I should loose the very end of my birth, the end why I came into the world, if I should not beare witnes to the truth ;* so we may conclude, if brethren and friends help not their friends and brethren in adversitie, they loose the very end why they were born, and the designe of setting up that relation. To give witnes to an oppressed truth, and to give assistance to a distressed brother, are a payre of the noblest workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnes to oppressed truthes, or love enough in men to give helpe to their distressed brethren.

Fourthly, Observe ;

Holy and good men may be deserted by friends that are holy and good.

Joh was a good man, and there is no question but *Joh* had good men to his friends, and that divers of his kindred feared God, yet how shamefully was he disowned by them all ? There is no duty, whether to God or man, but a good man may come short in his answer to it ; *In many things we offend all, and all are apt to offend in this.* As the law of faith in God, so the law of

εὐτυχία πο-
λυφίλος.
εὐτυχῶντων
πартис ἐστὶ
συγγενής.
Grac. Prov.

love to man is not easily fulfilled ; Where the true habit of love is, there may be a great defect in the exercise of it. As he that hath faith, doth not alwayes act faith, sometimes he acts as an unbeleever ; and as he that hath the graces of patience and humility, doth not alwayes act the patient, and the humble man ; so he that hath love, and is a friend at his heart, may yet shew himselfe unfriendly ; Not onely may carnal and gracelesse friends , but even spirituall and gracious friends prove very vaine and unstable to us. As *Alexander* the Copper-smith, a temporary beleever , turn'd enemy against *Paul* , and did him much evill , (*2 Tim. 4. 14.*) so they who were true beleevers and sound in the faith, were not true to him in their friendship ; for they all forsooke him , though not through unfaithfulnesse, yet through feare in an evill day , as he complains at the 16th verse of the same Chapter. *At my first answer no man stood with me , all forsooke me.* *Paul* had not a friend to owne him, or shew him any love when he was brought before *Nero*. How great the sin of this universall desertion was, wee may collect from that serious intercession, *I pray God it be not layd to their charge.* Unlesse free mercy come in with pardon and discharge, our cowardly withdrawals from Saints in times of danger, as well as our withdrawals from Christ and his truth will be charged sadly upon us. When Christ himselfe was betrayed by *Judas*, and attached by the *Jewes*, all his Disciples (even *John* the Beloved Disciple, who but a little before leaned on his bosome) forsooke him, and fled : And as all they fled from him, so *Peter* who followed him, followed him a farre off, and when he was come neere to Christ in his bodily presence , even unto the High Priests Pallace, he then forsooke and fled from Christ more then all his fellow Disciples, he denied him and forswore him : Our Lord *Jesus Christ* might say indeed, *My familiars and acquaintance are verily estranged from me.* Therefore in such forsakings and failings of friends, let us not be scandalizd, as if some new thing had happened, or as if this were not a temptation common to man. While we remember that Christ was forsaken, that *Paul* was forsaken, that *Job* was forsaken, who are we , that we should not be forsaken ? Men may say it, and yet sayle , onely God hath sayd it, who cannot faile ; *I will never leave thee nor forsake thee.*

To cloſe this poynt, take theſe foure Deductions.

First, *There is no friend upon whom we can fully conſide, but God himſelfe.*

And indeed to conſide fully in any friend were (upon the matter) eyther to ſuppoſe or make him our God. (*Mich. 7. 5.*) *Trust ye not in a friend, put ye not confidence in a guide; keepe the doores of thy mouth from her that lyeth in thy boſome; for the ſon diſhonoureth his father, the daughter riſeth up againſt her mother, the daughter in law, againſt her mother in law; A mans enemies are the men of his owne houſe.* But may we not truſt friend nor brother? may not a husband truſt the ſecrets of his heart with his wife? This ſeemes unnaturall to all theſe relations, and takes that from them, which is a principall end why they are. The Prophet in all theſe cautions againſt creature-truſt, doth not command or teach friends to nourish jealousies concerning each others faithfullneſſe (which is the canker of friendſhip) nor would he have the husband torment himſelfe with feares of his wifes diſloyalty to him, if he ſhould communicate his boſome ſecrets to her (which were to make marriage a meere bondage) That which he aymes at is to arme us with patience, if friends fayle and prove unfaithfull, or to fore-warne us that there is no friend but may prove unfaithfull, and that therefore as himſelfe did (*ver. 7.*) ſo we ſhould reſolve to looke unto the Lord; that is to be confident of his helpe alone.

Secondly, *It is of God that friends are faithfull and true unto us.*

When friends are friendly, this is of God; and if our friends are unfriendly, this alſo is of God. The Lord can make our enemies to be at peace with us. And unleſſe he uphold the hearts of our friends, they will quickly be as enemies to us. The ſmiles and the frownes, the love and the hatred, the good will and the ill will of man are ordered by a divine hand; riches and honour, with all other accommodations and comforts of this life, are not more the gift of God to us, then the affections of our friends are.

Thirdly, *Though friends have given us much prooffe of their faithfullneſſe, yet they may faile in the offices of friendſhip.*

Not onely professed, but experienced friends may prove vaine and helpeleſſe to us. We cannot conclude that any man will doe us good, or ſtand our friend, becauſe he hath done ſo; for not onely may his hand be ſhortened, ſo that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are ſtrong grounds of confidence in him; the more experience we have, the more hope, but the experience we have of men, is not a ſure ground of hope; that they have been a ſupport and comfort to us, is no infallible argument that they will be ſo againe.

What *Abſalom* ſaid to *Huſhai* (when upon a ſeeming defection from *David*, he offered him his ſervice and advice) *is this thy kindnes to thy friend? why wenteſt thou not with thy friend?* The ſame may be ſayd to many, who make reall defection from their friends, and apoſtatize from all their moſt ſerious profeſſions of friendſhip; is this your kindnes to your friends? why goe you not with your friends? False friends will alwayes fayle us for an advantage to themſelves; and true friends may ſometimes fayle us, when we expect moſt advantage, and need moſt aſſiſtance from them. Who can bring a cleane thing out of an uncleane? is *Job's* denying queſtion in this booke. We may alſo queſtion with as ſtrong a negative, concerning perſons; *Who can finde a certaine friend among men*, who are all (upon one account or other) uncertaine? We have no aſſurance of men but this, that ſurely men of low degree are vanity, and men of high degree are a lye (*Pſal. 62. 9.*) men of high degree, and men of low degree, comprehend all ſorts of men; A lye and vanitie, comprehend all kinds of uncertaintie; and therefore (though ſuch men, whoſe hearts God eſtabliſheth to us, may be ſure to us yet) we may write uncertainty, uncertainty, upon all men.

Fourthly, *'Tis beſt to uſe friends, as knowing that they may faile us.*

We muſt have them as if we had them not, and love them

as if we loved them not. Not that we should be unsound or cold in our love to others (that were not onely uncivill, but sinfull) but that we should not be confident, or make our selves sure of the love of any. That man who is unsound or cold in his love is lesse then a friend, and he that is confident or makes himselfe sure of the love of a friend, makes him more then a man. That speech, *So love as if thou shouldst shortly hate*, may have an ill use, yet there is a good use to be made of it; For though (in regard of the sinceritie of our own affections) we should so love, as if we were to love for ever; yet in regard of the instabilitie of mans affections, we should so love, as if occasion might be given us to hate every moment. We must so love God as knowing that whom he loves he loves to the end, that is, without any end of loving; yet we must so please God, as if we feared his love might end; or be turned into hatred every houre; But though we should be willing to please and pleasure men, in all lawfull things, as if their love towards us could never end; yet we must so love them as knowing that their love may quickly end. We rarely give our friends so much love as we ought, but we often expect more love from them then we should. We can never give God so much love as we ought, nor are we able to hope for so much love from him as we should. 'Tis best for us to give all our love to God, and not to expect much from man; We may hope for most from God, when we expect least from the creature. The fresh springs of the consolation of God flow most fully into us, when the fresh springs of our affection run chiefly unto God. And the Lord is pleased sometimes purposely to staine the beauty of all our comforts in the creature, with their failings and uncertainties, that while we use them we may enjoy none but himselfe; and that while we love them, we might live onely in and upon his love.

Sic ama tanquam ofurus.

JOB 19. 15, 16, 17, 18, 19.

15. *They that dwell in mine house, and my maides, count me for a stranger, I am an aliant in their sight.*
 16. *I called my servant, and he gave me no answer: I entreated him with my mouth.*
 17. *My breath is strange to my wife, though I entreated for the childrens sake of mine owne bodie.*
 18. *Tea young children despised me, I arose, and they spake against me.*
 19. *All my inward friends abhorred me, and they whom I loved are turned against me.*

Verſ. 15. *They that dwell in mine house]*

יָגֵן אֲנִי
Varie reddunt,
Incola, Inquilini,
Advena.
Inquilini domus
mea. Vulg.
יָגֵן אֲנִי
as vicini do-
mus. Sept.

THe word is rendred, a tenant who hires land to use, or a house to dwell in, and so some understand it here, *they that dwell in mine house*; that is, *they that hyre my houses, or my lands, and dwell upon them, My tenants count me a stranger.*

Others translate neighbours, or such as dwelt neere him; *My neighbours count me a stranger.*

Thirdly, The word signifies a sojourner, who hath the conveniencies of lodging and diet in the house. (Exod. 3. 22.) *Every woman shall borrow of her neighbour, and of her that sojourneth in the house, Jewels of silver, and jewels of gold.*

Fourthly, The word may note any passenger or stranger, whom we entertaine, and admit to stay with us, and abide in our house for a season. The sojourner lives with us at his own charge, he payes for what he receives; but the stranger stayes with us upon our cost, and hath his welcome freely. *Be not forgetfull* (saith the Apostle) *to entertaine strangers* (Heb. 13. 2.) So the word is used (Exod. 2. 22.) *Moses called his sons name Gershom, for he said, I have been a stranger in a strange land.* And Job shewing his noblenesse in Hospitalitie, saith (Chap. 31. 32.) *The stranger did not lodge in the streete; I tooke him into my house.*

Fifthly,

Fifthly, This word ſignifies a *Proſelyte*, who was not originally of the people of *Iſrael*, but a *Gentile*, or a ſtranger by birth, yet receiving *Circumciſion* was looked upon as one of them, and admitted to the priviledges of the *Jewes*. The word is uſed in that ſence (*Exod. 12. 48.*) *When a ſtranger ſhall ſo-
journe with thee, and will keepe the Paſſeover to the Lord, let all his
males be circumciſed, and then let him come neere and keepe it. Of
ſuch Chriſt ſpeakes (Mat. 23. 15.) Woe unto you Scribes and
Phariſies hypocrites; for ye compaſſe ſea and land to make one proſelyte,
(that is, to bring one into the Jewiſh Religion) and when he is
made, yee make him twofold more the childe of hell then your ſelves;
for (to open that difficulty onely in paſſage) though ſeducers
are ſevenfold the children of hell more then the ſeduced, bare-
ly ſo conſidered, in which regard the ſeducing Phariſies were
the elder ſons of Satan, or more the ſons of Satan then the ſe-
duced proſelytes; yet becauſe young proſelytes who drinke
in falſe opinions, or ſuperſtitious, at the perſwaſions of others,
are uſually farre more taken with them and more zealous for
them, then their perſwaders (we have ſeene many novices very
violent, and even to out-aſt their leaders) hence it is (as I con-
ceive) that Chriſt ſaith, that the old Phariſies made the young
proſelytes *two-fold more the children of hell, then themſelves*; ſeing
by how much any doe the more advance the deſigne of hell, by
ſo much the more are they advanced in their portion in hell,
Double worke ſhall have double wages. But to returne; though
ſome proſelytes were at once converted and perverted, or tur-
ned from what they were to what they ſhould not be, yet many
were indeed converted from what they were, to what they
ſhould be; And 'tis ſuppoſed, that the *Pſalmiſt* includes thoſe
(*Pſal. 118. 2, 3, 4.*) Among all ſorts that are invited to praiſe the
Lord. Firſt, the whole body of the Jewiſh Nation, (*verſ. 2.*)
Let Iſrael now ſay, &c. Secondly, the *Prieſts* and *Levites* (*verſ. 3.*)
Let the houſe of Aaron ſay, his mercy endureth for ever. Thirdly,
the proſelytes, (*verſ. 4.*) *Let them now that feare the Lord, ſay,
that his mercy endureth for ever.* Some who were not either of the
houſe of *Aaron*; that is, of the *Prieſts* or *Levites*; nor of the
houſe of *Iſrael*, that is, native *Jewes*, yet might be of the Jewiſh
Religion, and feare the Lord. All ſuch were called *Proſelytes*,
and therefore they alſo were invited to praiſe the Lord. Some
under-*

Eadem vox
Gherin He-
brai vocabant
eos quos Græci
προσηλυτῆς
vocat, illos, ſc:
qui non genere
ſed quaſi adop-
tione initiati
proſtebantur
Judaïſmum, &
circumciſionem
accipiebant.
Bold.

understand Job speaking of such in this Text. *The dwellers in mine house, or proselytes, such as I have been a meanes to turne to God, even they turne away from me ; They count me a stranger, and I am an aliant in their sight.*

They counted me a stranger.

וַיִּלְחָץ
significat &
hostem.

The word signifies not onely a stranger, but an enemy ; Strangers have devoured the land, (Isa. 1. 7.) that is, enemies. And the reason why the same word signifies both an enemy and a stranger, is, because enemies are the worst of strangers : And though sometimes our neighbours and they of our owne house are enemies to us, yet most commonly our enemies are strangers to us, and alwayes they who are enemies, are estranged from us. In which sence *Solomon* often calls the Harlot a strange woman, (Pro. 2. 16. 5. 3. &c.) Not onely because she is a stranger, or another, from a lawfull wife, but because she is really an enemy, and will destroy his peace who is enticed and overcome by her.

Further, This word which we render *Stranger*, signifies also a prophane man, who indeed should be a stranger to the Saints, and is a stranger to God, as the Apostle expresseth all such, (Ephes. 2. 12.) *Aliens from the Common-wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world.* So, some understand it here.

Sicut prophane
mum reputave-
runt me.
Targ.

They count me a stranger ; That is, the men of my house, who have seene my way of worship, and have joyned with me in the exercises of Religion, now that I am fallen under these afflictions, account me as a stranger from the Covenant, as a prophane man, as an out-cast from the people of God : As if he had said ; They who lately were strangers and aliens from the true God, now count me a stranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.

And I am an aliant in their sight.

נכר
Extraneus sui.

An aliant, is a man unknowne to us, or if knowne to us, yet not of the same Nation with us. I am accounted an aliant ; As if I were not the same man, as if I were not Job, but a strange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never

seene

ſeene me before, or any like me; They whisper among themſelves, or ſay in their hearts; Is this Job? Surely it is not he, or if it be, he is not the man he was.

Hence, note;

Fiſt, *Man is readie to receive, and as readie to forget received courteſies.*

Job was not counted a ſtranger by ſtrangers, but by homedwellers, by perſons obliged, by ſuch as had taſted of his favours, and reaped a plentiful harveſt from his bounty; Theſe, theſe were they who counted him a ſtranger. How unnaturall and inhumane is it to count him a ſtranger to us, that hath entertained us when we were ſtrangers? yet ſuch returnes man makes to man. And no marvaile if ſuch be the carriage of man to man; when man carries it thus to God himſelfe. Every ſin we commit againſt God, is a tranſgreſſion not onely of the law of holines, but of the law of love and kindnes. The Apoſtle doth moſt ſignificantly put theſe two together, *unthankfull, unholty* (2 Tim. 3. 2.) Seing every act of unholineſſe hath much unthankfulneſſe in it. We are dwellers in Gods houſe. The whole world is Gods houſe; he hath ſet up this great fabrick; yet to how many that dwell in this houſe, is God a ſtranger, & an alien in their ſight? they live without God in the world. Yea there are many that dwell in Gods more ſpeciall houſe the viſible Church, who yet count God as a ſtranger, or at leaſt have little acquaintance with him. Many profeſſe the name of God, who know not what it is to converſe with God. And they who know what it is, are yet ſo ſlow and ſeldome in it, that the Lord may juſtly ſay, *You that dwell in my houſe count me a ſtranger.* Wee have all our accommodations in the houſe of God, he feeds and provides for our bodies in his common houſe the world; and in his ſpirituall houſe the Church, he feeds and makes proviſion for our ſoules, & yet (in a great meaſure) we are as ſtrangers to him, and give the Lord cauſe to be a ſtrager unto us. *Moses* having told the people of *Iſrael* what God had been to them, & done for them, checks their unthankfulnes (Deut. 32. 6.) *Doe ye thus requite the Lord, O fooliſh people, and unwiſe? Why? What had the Lord done for them? He had taken them into his houſe, and he made them his houſe, he dwelt*

among them, yet they forgot him, and turned aſide unto other gods. They made themſelves ſtrange gods, and ſo made God a ſtranger to them. They who take ſtrange Gods, make the true God a ſtranger; *If God alone be not our God, he is not at all our God.* It is ſaid of good Hezekiah (2 Chron. 32. 25.) that when the Lord had healed him, and reſtored him from the grave, whether he gave himſelfe for gone; That, yet Hezekiah rendred not againe according to the benefits done to him; for his heart was lifted up; His heart ſhould have been lifted up in thankfulnes, but his heart was lifted up in pride. God dwells with an humble ſoule, and humble ſoules dwell with God; But as God beholds the proud aſtarre off, ſo when any of his owne people, who are in a ſtate of neernes to him, are lifted up with pride, they behold God a ſtarre off, he is as a ſtranger to them. While we keepe cloſe to God by faith, our hearts are kept low by humilitie. Hezekiah prayed hard to have his body healed, and no ſooner was his body healed of that ſwelling boyle, but his ſoule ſweld. They who are proud, whether towards God or man, can never be thankful. When ſhall we who are ſo greedy to receive, ſay, what ſhall we returne?

Secondly, Conſider how Job taxeth thoſe who had dwelt in his houſe, whom he had entertained when they were ſtrangers, who had received kindneſſes from him. O ſaith he, *They that dwell in mine houſe, count me a ſtranger.*

Hence note;

Man cannot but reſent it ill to ſee thoſe forgetfull of him that have received kindneſſe from him.

The former poynt ſhewed that we are apt to forget the courtesies we receive; this ſhews how deep an impreſſion this makes upon their hearts from whom we receive them: when they that dwell in our houſes count us ſtrangers, when they who have eaten our bread will not own us, what brand is black enough for ſuch unthankfulneſſe? Now, if man cannot beare it to ſee thoſe forgetfull of him, of whom he hath been mindfull, and to whom he hath been helpfull, ſurely God will not beare it at the hand of man. This cauſed the Lord (Iſa. 1. 2.) to make his appeale to heaven and earth; *Heare O ye heavens, and give eare O earth: What's the matter? I have nourished and brought up children,*

children, and they have rebelled against me. God resented it deeply when such as himselfe had nourished, rebelled; when the children whom he had brought up were disobedient against him. There is an obligation in nature, to bring up children, to feed and nourish them. Now, if it be so offensive when children doe not answer our care in their breeding and education; much more is this true in reference to strangers. The Lord may tell those who are now his children, that he nourished, yea and redeemed them, when they were not onely strangers, but enemies; how greatly then doe we provoke the Lord by our unthankfulness, when we make him a stranger to us, who tooke us in when we were strangers, and acted such unspeakeable love to us when we were enemies.

Further, the Text holds out another antecedent to these words, besides the dwellers or sojourners in *Job's* house, even his household servants.

My maidens count me a stranger, I am an aliant in their sight.

He speaks also of his men-servants in the next verse; *I called my servant, and he gave me no answer.* We are now come to the third sort whom *Job* taxeth of unanswerableness in duty to him in his afflictions. First, his kindred were unkinde; secondly, his friends were unfriendly; thirdly, his servants proved unserviceable.

My maidens.

The word which is here used for *maidens*, doth not signifie those who are for ordinary service onely, but such as have command and trust, such as keepe the keyes of the familie. The word imports *trust*: servants are exprest by that word both for the trust committed to them, and for their expected faithfulness in that trust. *Abigail* gives a distinction of maid-servants in that expression (1 Sam. 25. 41.) some for government, others for common worke in the house: that Text saith, *She arose and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be as a servant to wash the feete of the servants of my Lord.*

Let thy hand-maid } There she expresth her selfe by the word of the Text, Let thy hand-maid be as a servant; That word notes

אֲמָלָה ancilla, sic dicta a fidelitate; ancilla libera & ingenua; cui credita sunt præcipua domus ministeria. Bold.

שְׂפָחָה Notat servam abiectionis conditionis.

a servant of an inferior ranke; not a directing, or an overseeing servant, but a working servant; *Let thy hand-maid be as a servant (to doe the meanest worke) to wash the feete of the servants of my Lord.* Job speaks of the best sort of servants, not of drudges; *My maidens (who had trust) accounted me as a stranger.*

Vers. 16. *I called my servant, and he gave me no answer.*

'Tis the duty of servants to be at a call, or to come when they are called. The word impliyes calling by name; which is a free and a familiar way of calling. It carries some respect and favour in it to speake to a servant by name; *I called my servant, and he gave me no answer*: Silence is sometime a signe of consent, but silence is here taken for a signe of contempt; not to answer when we are called is incivility in most, & it is undutifulnes in some; If a servant answer not when he is called, he forgets what his calling is. The Apostle forbids servants some kind of answering (Tit. 2. 9.) *Exhort servants to be obedient to their owne Masters, and to please them well in all things, not answering againe*; yet here Job reproves and complains of it as a fault in his servant, that he did not answer, how then saith the Apostle, *Not answering againe.*

There is a twofold answering; First, by way of contradiction; secondly, by way of submission, or there is an answer of reluctance, and an answer of obedience; when the Apostle saith to servants, *Be obedient to your Masters, not answering againe*, he meanes, not answering by way of contradiction, or reluctance, as servants are very apt to do. When Masters give lawfull commands, servants must give answer by submitting, not by questioning; much lesse by opposing: hence we put in the margent, *Not gaine-saying*. A servant must give an answer when he is asked a question, but he must not gaine-say when he is enjoyned a duty. Some servants are both lowd and lazy, quicke of tongue and slow of hand. Job's servant was one if not both these; *I called my servant, and he gave me no answer.*

And I intreated him with my mouth.

I did not onely call, but intreate him; the language of a Master is imperative, 'tis his place to command, not to entreate; but saith Job, *I intreated*. The word here used signifies the humblest.

humblest intreatie, the intreatie of a poore man for an almes; according to that of Solomon in the *Proverbs*, (Chap. 18. 23.) *The poore man useth entreaties*, or, *speaketh supplications*; it is this word, *he speaketh humbly*; they that are rich and have enough *speake big*, the words of Great men are usually like themselves great and high, but poore men *speake supplications*. *Job* did not *speake commands*, but *supplications* to his servant, he did not *speake* to him as a servant, but as if himselfe had been his servant, at least, as if he had been his fellow-servant. As his estate was brought low, so his spirit was humble; 'Tis comely when our expressions beare the image of our condition.

I intreated him with my mouth. There is somewhat more in that. The mouth is the shop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are sent out; yet a man may speak and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, especially from a Master to his servants; and there are gestures of the head, hand, or eye, which may signifie not onely speaking but entreating; but *Job* *entreated with his mouth*; A master may entreat by the mouth of another, and send a messenger to entreat his servant. Had *Job* done onely so, that had been much; but it is much more for a Master to entreat with his owne mouth, *I intreated him with my mouth*. I spake my selfe, and yet I could get no answer. *Job* pues in all these aggravations to set forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his servant regarded not.

Farther, His meaning is not onely that he could not get a word from his servant, but that he could not get any worke from him. *Job's* servant did not onely refuse to *speake* to him, but to doe for him; when a servant makes no answer with his mouth, yet if he act with his hand, it makes some amends; his industriousnesse is a satisfaction for his unmannerlinesse; and his diligence may obtain pardon for his silence. We read in the Gospel of a father who said to one of his sons, *Goe, and he answered, I will goe, but he did not*, he answered with his mouth, but not with his hand; to another son he said, *goe, doe such a thing*, and he said, *I will not*, he did not onely not promise to goe, but plainly denied to goe, but afterwards he repented and went,

went, he denied his father with his tongue, but he obeyed with his hand; it were well if a ſervant who forbears to answer by word, would answer by his worke. When *Job's* ſervant gave him no answer, he gave him neither word nor work, neither tongue nor hand. And though *Job's* ſervant had denied him nothing but an answer in words, yet he had reason enough to be troubled at it, and to number it among his sorrows. Not to answer when we are called to, is a despising of him that calleth us; and we can hardly speake any thing of a man, which renders him more worthlesse, then by not speaking to him? What can we esteeme him worthy of, whom we doe not esteeme worthy of a word from us.

Hence Observe;

First, A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.

We are sensible of any disrespect from men, when the hand of God is upon us; *Job* could not but take notice of a slight from his ſervant; We might thinke that *Job* a man of a great and truly noble spirit, should have over-looked the neglect of his maidens and men-servants, and not have troubled himselfe with it, but he could not. Though the thing in it selfe was light, yet it lay heavy upon his spirit; As in his prosperitie he did not despise the cause of his man-servant, or of his maid-servant, when they contended with him (Chap. 31. 13.) so in his adverſitie he could not despise the contempt of his man-servant, or of his maid-servant, when they did not owne nor answer him. We take most notice of little evils, when great evils are upon us. And as usually it is our infirmities to doe so, so there may be both a discovery and an exercise of much grace in doing so. For as it shews much holinesse of spirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankfull for them, so if when we are under great afflictions, we take notice of little afflictions to profit by them. He that is spirituall, desires to picke out the meaning of God towards him, in the smallest crosse-carriage of man towards him. There is much faith scene in bearing a heavie crosse, and much tendernes in feeling the lightest crosse. And as he that hath a tender conscience is troubled for and feels the smart of the least

leaſt ſin which he hath committed againſt God, ſo he feels ſome ſmart of the leaſt trouble inflicted upon him by the hand of man, becauſe he looks upon it as a tryall ſent from God.

Secondly, In that he complains thus of his ſervants; Obſerve;

God can create trouble to us out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As ſervants are a helpe to their Maſters, ſo Maſters are the ſupport and ſtay of their ſervants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. 'Tis true, ſome ſervants have been great comforts to their Maſters, they have been to them as their right hand, or as their children; hence *Solomon* gives the wiſe ſervant a part of the inheritance among the brethren, (*Prov. 17. 2.*) yet how often doth that relation prove an affliction? How many ſervants are there, who ſerve their owne ends, and not their Maſters, or who care not to ſerve their Maſters any longer or further, then they can ſerve their own ends. The ill diſpoſition and demeanour of ſervants, is none of the leaſt of thoſe troubles, of which the Apoſtle warnes them that marry (*2 Cor. 7. 28.*) *Nevertheleſſe, ſuch ſhall have trouble in the fleſh*; That is, in their outward condition. With all our comforts troubles are mingled, the ſtate of marriage is not onely an honourable, but a comfortable ſtate, yet many troubles attend and throng about it: there is comfort in children; but there is trouble in children too; there is comfort in ſervants, yet they are troubles alſo. A ſervant is the loweſt and laſt reſort of a miſerable man for comfort, if he be denied it there, if a ſervant reſuſe to helpe, and inſtead of ſubmiſſive and ſweetning answers, eyther ſtands mute and ſullen, or gives revilings, how great is the miſery of ſuch a man?

Thirdly, In that he charges it upon his ſervant, that he did not answer when he was called: Obſerve;

It is the dutie of ſervants to be obedient to the call and command of their Maſters.

The time and buſines of a ſervant, is not his owne, but his Ma-

Ad valde acerbam injuriam pertinet, ut domini cum ſervis blande loquantur, & ſervi contenti ſint.
Pined.

Maſters hand; and 'tis his duty at all times to ſerve his Maſter
 in every honeſt buſines. Gracious hearts patterne themſelves in
 their attention to God, by the attentivenes of good ſervants to
 their Maſters (*Pſal. 123. 1.*) *Unto thee liſt I up mine eyes, O thou
 that dwelleſt in the Heavens, behold as the eyes of ſervants looke to the
 hands of their Maſters, and the eye of a maiden to the hand of a Mi-
 ſtreſſe, ſo our eyes waite upon the Lord our God till he have mercy on
 us.* The ſervants eye ſhould alwayes be upon his Maſter, and
 the maidens eye upon her Miſtreſſe, not onely to harken what
 they ſay, but to obſerve what they doe, and to pick out the
 meaning of every motion and turning of their hand. A ſervant
 ſhould alwayes ſtand ready, and ſet himſelfe in a poſture of
 obedience. Beckning with the hand, or a nod with the head,
 ſhould be to him as a word of command. The Centurion gives
 that character of a good ſervant (*Matth. 8. 9.*) *I have Souldiers
 under me, and I ſay to one goe, and he goeth, and to another come, and
 he cometh, and to my ſervant doe this, and he doth it.* Here is no mur-
 murings at, no nor ſo much as any the leaſt diſputings of the
 orders given. Going and coming and doing, are the beſt lan-
 guage of ſervants; 'tis moſt comely when they ſpeak with their
 teete, and make answer with their hands. The Apoſtle is much
 upon this obſequiouſneſſe of ſervants in moſt of his Epiſtles,
 (*1 Tim. 6. 1.*) *Let as many ſervants as are under the yooke, count
 their owne Maſters worthie of all honour, that the name of God and
 his doctrine be not blaſphemed:* The doctrine of God is, that ſer-
 vants ſhould give honour to their Maſters, therefore the do-
 ctrine of God is blaſphemed if they doe not; The Apoſtle
 ſpeakes to believing ſervants, and he preſſeth them upon that
 very account; *They that have believing Maſters, let not them deſpiſe
 them becauſe they are brethren.* The Apoſtle ſeemes to ſay, that
 ſome ſervant might thus object, *As my Maſter is in the faith,
 ſo am I too, what honour doe I owe him? there is neither Jew nor Gen-
 tile, bond, or free, maſter nor ſervant, but in Chriſt we are all one;*
 It is true ſaith the Apoſtle, yet abuſe not this priviledge: ye are
 all one as to the participation of Goſpel-Grace, in the pardon
 of your finnes, and the juſtification of your perſons; but ye are
 not all one as to the ſtate of your relations, Grace doth not
 take away or cut aſunder the bonds of duty, whether naturall
 or civill. Read more, *Col. 3. 22. Ephet. 6. & 5.* Now (I ſay)
 ſeing

seeing the Apostle insisteth so much upon that point, surely there is much of the will and glory of God in it; else the Spirit of God would not have left such frequent and plentiful admonitions about it. Hence as *Paul* useth a negative consideration in *Timothy*, provoking servants to obedience, that the name of God be not blasphemed, so he useth an affirmative in direct opposition to that in his Epistle to *Titus* (Chap. 2. 10.) *That they may adorne the doctrine of God our Saviour in all things.* Holiness being most visible in our relations, relationall holiness must needs be the chiefest ornament of our profession. Whereas *Job* saith, his servant would not answer, though he intreated him with his mouth. Observe.

To act against the condescension of those who are above us, heightens our sinne.

It is a fault for a servant not to answer when he is barely called or commanded, but for a servant not to answer when he is intreated, is exceeding sinfull. Every Master is above his servant, but when he entreats, he puts himselfe below his servant. And by how much the Master goes out of his place, in gentleness to entreat his servant, by so much doth a servant go the more out of his place in stubbornnes, by not obeying his Master. Now, if it be such an aggravation of a servants undutifulnes not to heare when his Master entreateth; how sinfull is it when man doth not heare at Gods entreaty? Wee are all servants to God, how oft doth God call, and we doe not answer, yea, how often hath he intreated us with his mouth, and yet we have not yielded. God beseecheth man to be reconciled to him, and he refuseth, God beseecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a servants hand, which God beareth at ours. We are careless and negligent, we are stubborn and unfaithfull, yet God is patient. Did Masters reflect on their services to God, they would see little cause to complaine of, or much cause to be patient towards their most unprofitable servants. We are very sensible of a servants failing in dutie to us; when shall we be sensible as we ought of our failings in dutie to God? When we are troubled that servants doe not come at our call, nor doe at our bidding, we should consider how many calls we

Cum vis ut serviat tibi servus tuus & tu non vis servire deo, facis deo quod tu pati non vis.
August.

have withstood, and how many biddings we have disobeyed. Let us be exact in duty to God, and walke to all well-pleasing, seeing we expect exactnes in duty from man, and to be pleased in all things.

Job proceedeth to describe his affliction in a neerer relation. By how much any relation is neerer to us in which our affliction lyes, by so much doth that affliction come neerer to us. Affliction from a servant pincheth much, but affliction from a wife pincheth much more.

Vers. 17. *My breath is strange to my wife, though I intreated for the childrens sake of my owne bodie.*

Wee found that *Job's* wives breath was strange to him, (*Chap. 2. 9.*) when shee bid him curse God and dye, now his breath is strange to her. 'Twas sinne which made her breath strange to him; but sorrow made his breath strange to her.

My breath was strange to my wife.

There are foure interpretations of these words.

Quasi uxor Jobi eum pro demente habuerit.
Bold.

First, Some by the word (*ruach*, which we render *breath*) understand *the minde*, or *understanding*, and because the word which we translate *strange*, signifies also *to be distracted*, to be as a mad man who hath lost the use of his reason; from both the sence is made up thus; *I was as a distracted man in the accompt of my wife*, my wife looks on me as if I were out of my wits, and so unfit for her converse or society. The understanding of a madman is a stranger to himselfe, and we love not to be neere those who are mad.

Secondly, Others translate, not *breath*, but *life*, because life is continued by *breathing*. Life is the union of soule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this sence of the word, the text is thus translated; *My life is strange to my wife*, that is, *I being sicke and full of sores*, my wife is weary of my life, and would be glad to see me in my grave; *Job* was as a man free among the dead, and these conceive his wife was willing to be freed from him by death.

Thirdly, Others by his *breath* understand that which moved upon his breath, his words, or voyce, his speech, or complaint.

plaint. Words are nothing but breath formed and ſhaped to expreſſe our mindes by ; ſo, *My breath is ſtrange*, is, my words, my complaints to her, my diſcourſes with her are ſtrange ; ſhee will not heare me ſpeake, my voyce is offensive and unpleaſant to her by reaſon of my affliction ; I deale ſo much in groanes and ſighes while I ſpeake, that ſhe cannot beare it to heare me ſpeake.

Fourthly, Take breath ſtrictly for that which we reſpire or breath forth while we live. *My breath is ſtrange* ; that is, *loathſome*, noyſome, ill ſavoury. So the word is uſed (*Numb. 11. 20.*) where the Lord tells the people of *Iſrael* when they murmured for fleſh, that they ſhould have their fill of it, (*verſ. 20.*) *Ye ſhall not eat one day, or two dayes, or five dayes, or ten dayes, or twentie dayes, but even a whole moneth, till it come out of your noſtrills, and be loathſome to you* (ſo we read, or) *till it be ſtrange to you*, or an abhorrence to your ſtomack. As all things are ſtrange to us which we never had or uſed, ſo ſome things grow ſtrange to us, becauſe we have and uſe them ſo much. The ſtrangenefſe of loathing is worſe then the ſtrangenefſe of not having ; Ye ſhall be acquainted with fleſh till ye count it ſtrange ; that is, ungratefull or unwelcome both to your preſence and your palate. So here, *My breath is ſtrange to my wife*, 'tis to her as unſavoury meate which the ſtomack loatheth, or cannot digeſt ; probably the breath of *Job* might have an ill ſavour, through the continuance of his diſeaſe ; any long ſickneſſe may breed corruption of the breath, and ſome ſickneſſes ariſe from putriſaction in the lungs or inward parts, which neceſſarily corrupt the breath : 'tis like *Job* had inward ſores as well as outward, and that theſe made his breath unſavoury, yet he looks on this as a part of his affliction, that his breath (though not ſo ſweet and pleaſant as in former times) ſhould be ſtrange to his wife.

My breath is ſtrange to my wife.

He adds an aggravation to this unkindnes of his wife, as before to the neglect of his ſervants ; as he intreated them, ſo he intreated her ; *My breath is ſtrange to my wife.*

Though I intreated for the childrens ſake of my owne bodie.

Some render it diſtinctly, and make this a deſcription of the

*Et orabam filios
uteri mei.
Vulg.*

undutifulnetie he found in his children ; *My breath is strange to my wife, and I intreated my owne children* ; implying that they also refused ; I intreated the children of my owne body, I was a suppliant to my owne bowels. Thus servants, wife, and children, all relations in the familie helped on his affliction.

They who insist upon this interpretation are hard put to it how to make it out, that he intreated his children ; for it may be objected, All his children were crushed to death with the fall of the house, in the first Chapter, how then can he be said to intreate his owne children here ?

'Tis answered ; First, he might have young children when his house fell, that were not at the banquet ; so that as the violent death of some of his children was an affliction to him, so also was the preservation and life of his other children, according to this opinion.

*Filij filiorum
sunt instar fi-
liorum.*

Secondly, Others referre it to his grand-children, his sons sons, whom he might reckon as his own ; childrens children, are as our own children. Thus *Jacob* spake to *Joseph* (Gen. 38. 5.) *And now thy two sonnes, Ephraim and Manasseh, which were borne unto thee in the Land of Ægypt, before I came unto thee into Ægypt, are mine, as Reuben and Simeon, they shall be mine.*

*Deprecabar ad
filios uteri mei.
Heb.*

Thirdly, The Septuagint interpret it for the children of his Concubines. The Scripture is cleare that divers of the Patriarchs had Concubines, but that *Job* had any the Scripture is silent ; and therefore I passe this, and rather settle upon our reading, which both the Hebrew very well beareth, and most of the learned follow : this being onely an addition to the unkindnesse of his wife, to whom (saith he) *my breath was strange, though I intreated her for the childrens sake of my owne bodie*, or as the letter of the Hebrew is, *Though I intreated towards the children of my owne bodie.*

*Faet uxori a-
nima mea etiam
ubi communes
liberos deploro.
Coc.*

Further, The word signifies, to bewaile, or deplore, as well as to entreate : so the word is used (Psal. 102. 13, 14.) *Thou wilt arise and have mercy upon Sion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and they favour the dust thereof ; some read it, they pittie the dust, they bewaile and mourne over the dust of Sion.* Thus *Job* bewailed his childrens dust ; And then the meaning may be, *My breath, or my complaint was strange to my wife, even when I was bewailing, or deploring*

ploring the children of my owne bodie ; she did not onely abhorre me, when I cryed out of the losse of my estate, when I complained of my paines and sores, and of the injuriousnesse of my friends, but when I was bewailing the losse of my very children, in which shee was as much concerned as I am.

Secondly, *I intreated for the childrens sake* ; may carry this meaning, as if the argument which he used to draw his wife to respect him was his children. I entreated her by the inviolable band of marriage, and the fruits of it, but shee regarded me not. *My breath is strange to my wife, &c.*

*Per sanctum
ius conjugij &
fructum ejus.
Jun:*

Hence Observe ;

First, They who have taken sweetest content in one another, may quickly be loathsome to one another.

There is nothing in the Creature of any long continuance, much lesse of any long contentment. Man and wife ought in duty to take mutuall delight and contentment one in another, yet a wife who is one flesh with her husband, may count his breath a stranger, and shee who was given for a helpe, may prove helpleffe, in time of greatest need.

When man was created, the Lord said *it is not good for man to be alone, I will make him a helpe meete for him.* A wife is made for a helpe to man, and when doth a man need her helpe so much, as in the time of sicknesse, and affliction. That which is good at all times, is at sometimes better. A wife should ever be a helpe to her husband, but then most when he cannot helpe himselfe. The vertue of some wives hath appeared gloriously at such times ; and when diseases have made all others loath their husbands, they have delighted in them. True conjugall love out-lives all changes both of time and state, it knowes no decay either by age or sicknesse.

The Story is famous of Prince *Edward*, wounded with a poysoned knife by a treacherous *Assassine*, to whom when other meanes of cure proved ineffectuall, his wife the Lady *Eleanor* sucked out the poyson, and gave him both ease and healing. How rare a patterne was this woman of conjugall fidelitie ? how farre did shee out-act *Job's* wife in love, who was so farre from sucking his wounds or licking his soares, that she could not abide his breath. *Solomon* gives this assurance of a vertuous woman,

*Speeds Chron.
p. 630. §. 5.*

woman, that *shee will doe her husband good and not evill all the dayes of her life* ; What changes soever be upon him in outward things, her affections change not, whether he be in health or in sicknesse, whether in riches or povertie, whether his breath be sweet or unfavoury, she doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Observe.

That love betweene man and wife which begins and is grounded upon outward motives, may soone decay and wither.

All outward things are decaying, and if the ground-worke fall, that which is built upon it cannot stand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comelineffe and beauty be the motive, sicknes staines that, and there's an end of love. They who love Christ for the loaves, and godlineffe for worldly gaine, will not love them long. And none know how soone their love may end to any earthly and civill relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will last for ever.

First, Grace in the person loved.

Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is most beautifull, in the greatest declinings and wrincklings of naturall beauty. The breath of Grace can never be unfavoury, nor can obedience to an ordinance of God decay. These continue ever in the same sweetnes and strength, and so will that love between husband and wife, which began at them.

Thirdly, Whereas *Job* intreated for the Childrens sake of his owne bodie, Observe;

Children are strong obligation of love betweene man and wife.

A husband hath no greater argument to move a wife by then to beseech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increase, so should love increase; Children

dren are one of the principall ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their parents multiplyed. So that while a husband entreates his wife for his childrens sake, shee is entreated for the sake of as many husbands as shee hath children.

Lastly, Observe;

Strong desires are importunate, and will improve every interest for the obtaining of what is desired.

What we cannot carry upon our owne interest, we labour to carry upon any other more prevailing name or interest. *Jacob* moves the Lord in prayer by the remembrance of his Fathers, *Abraham* and *Isaac*; *O God of my father Abraham, and God of my father Isaac* (*Gen. 32. 9.*) *Jacob* did not pray to his father *Abraham*, but he made use of his fathers name, as a Motive in prayer. And though all names and interests are swallowed up in the name and interest of *Jesus Christ*, as to deserving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches sake, yea for our owne childrens sake, that God would doe us good, that we may be further instrumentall for their good.

Vers. 18. *Yea, young Children despised me, I rose and they spake against me.*

The word signifies not onely a childe, but a foole, so some render it here, *fooles despised me*; none but fooles despise wise men, nor are the Godly contemned by any but the wicked. We say *young Children* newly weaned from the breast, or as the originall in strictnesse beares, *Sucklings*, who are the youngest children despised me. Children in that state are not in a capacitie either to give honour to, or to despise their Elders. And therefore by *young children*, we are to understand youths or the younger sort of men, not youngest children. Youths and young men are in common language called Children in comparison of the Aged. The Prophet *Jeremiah* cryes out (*Chap. 1. 6.*) *Oh Lord God, Behold, I cannot speake, for I am a childe*. That is, I am but young. And *Solomon*, tells the Lord in *Gib'on*, *I am but a lit-*

¶ Quod sa-
pe aliis accidit
contrarias habet
significationes.
Stulti quoque
despiciebant me.
Vulg.

the childe: I know not how to goe out, or to come in, 1 Kings 3. 7. Yet at this time Solomon had a childe, as appears (1 King. 14. 21.) for he reigned but forty yeares, and Rehoboam his son was one and forty yeares old when he began to reigne. So that he called himselfe a childe, because he was young, and with reverence to his yeares unfit to rule so great a people. Thus here, *Young children despised me; That is, young ones despised me.*

I arose, and they spake against me.

Not onely did they despise when I stood upon my authoritie, as an antient man may doe, but when *I arose*, that is, when I shewed them respect, and (as it were) did obeysance to them. To rise to any man is a gesture of reverence as well as to fall downe before him. Children ought to rise up, and shew reverence to the aged. Job rose to children, and yet they gave him no reverence. Yet some understand it barely of the act, *I arose*, and went away from them, and as soone as I turned my backe they spake against me. As if his meaning were, *Though they durst not speake against me to my face, yet as soone as I turned my backe, they reproached and scorred me, what is this Job?* But I rather take it as before, that Job condescended in respects to young ones, who, forgetting their distance, gave him none. As he did not onely call his servant, but intreated him, as he did not onely speake to his wife, but entreated her, so he did not onely deale gently with, but shewed respect to children, and yet they despised and spake against him. Of this he complaines, both as their sin, and as his affliction.

Hence Observe.

First, *They that are young owe reverence to the aged.*

This is seated in the Law of nature, and we finde an expresse Law for it given by God himselfe to his ancient people the Jewes (Levit. 19. 32.) *Thou shalt rise up before the hoary head, and honour the face of old men, and feare thy God, I am the Lord.* He that weares the Silver Crowne should be honoured, in his capacity as well as he that weares the Golden Crowne. As we are to honour our parents, so every old man, for he is as a parent. And if the younger ought to rise up before the hoary head, and give them reverence, how great a perversion is it both
of

*Simul ac surre-
xero & ab illis
recessi, mibi de-
trahunt, qui
presentem non
auderent ita
trahere. Merc.*

of the law of nature, and of Nations, when the hoary head rising up is despised by the younger. *Paul* gives caution concerning *Timothy* (1 Tim. 4. 12.) *Let no man despise thy youth.* 'Tis a sin to despise the young who are gracious, what is it then to despise grave and gracious old age?

Secondly, Observe;

It is an addition to our affliction to be despised in affliction, especially to be despised by our inferiors, whether in degree or age.

This is threatned as a sort Judgement upon the *Jewes*, when an enemy should invade their borders (*Deut.* 28. 30.) *I will bring upon thee a Nation of fierce countenance, that shall not regard the face of the old*; Noting that old men should be revered, and usually are revered among all Nations. *Job* was once revered both by young and old, (*Chap.* 29. 18.) *The young men saw me, and did hide themselves.* When a man of venerable age comes in presence, young men should start back and modestly withdraw; *Yea* (saith he) *the aged rose and stood up*; He had reverence in former times, not onely from young men, but from the aged. This shewed the height of his worldly felicitie. But now (to shew the depth of his worldly misery) the youngest of young ones, who could despise him, did despise him. It was a crime punishable in the *Spartan*-Common-wealth for young men not to rise up and shew reverence to the aged when they passed by. Hence that proverbiall speech tooke its originall; *It is onely good to be an old man in Sparta.* 'Tis comely in all Common-wealths and families, when every person keeps his ranke, when honour is given to whom honour is due. *Rebuke not an Elder* (it is the Apostles rule to *Timothy*, 1 Epist. 5. 1.) *but exhort him as a father.* Though we must not flatter or favour any person, to the prejudice of the truth, or holines, yet while we speake truth, or reprove unholines, we must put a difference betweene the persons of men. We must not handle or deale with Elders as we deale with the younger men. When we speake reproofe, we must speake respect unto the ancient. The Prophet gives it as the Character of a confused State, when children behave themselves proudly against the ancient, and the base against the honourable (*Isa.* 5. 5.)

Assurgendi habitum a pueris & adolescentibus in adventu seniorum religiosè observantur, præsertim apud Spartas, unde dictum; In sola Sparta expedire fieri senem. Plur.

Vers. 19. *All my inward friends abhorred me, and they whom I loved are turned against me.*

Job proceeds to another ranck of friends, he spake of his ordinary friends before, now of those who were as his Council; Though a man hath many friends to converse with, yet some few onely are fit friends, to take counsell with. We may love many heartily, yet but few should know our hearts. The Hebrew is, *The men of my secrets*; That is, the men to whom I opened my secrets, and with whom I tooke advise in things of neereſt concernment. In Scripture we finde many ſuch Hebraiſmes. (*Iſa. 5. 13.*) We translate, *Thy honourable men are fa-miſhed*. The Hebrew letter is, *Their Glory are men of famine*. So (*Obadi. 7.*) *The men of thy confederacie*; That is, the men with whom thou had'ſt confederacie, or didſt joyne thy ſelfe in league or Covenant; ſo here, *The men of his ſecrets*, are the men to whom he communicated his ſecrets; Theſe wee call *inward friends*. He is an inward friend, with whom we eyther adviſe what to doe, or vvhom we tell vvhath we have done, or are about to doe; as Chriſt beſpeakes his Diſciples (*Joh. 14. 15.*) *Henceforth call I you not ſervants, for the ſervant knoweth not what his Maſter doth; But I have called you friends: for all things that I have heard of the father declare I unto you.* As if Chriſt had ſaid; As my father hath opened his boſome to me, ſo have I to you. Therefore you are not uſed like ſervants, but like inward friends. Of ſuch Job complains here, *My inward friends*

Abhorre me.

הטב *Est ita*
abominari: ali-
quem ut repre-
sent, omni fami-
liaritate indig-
ni.

The word implyes ſuch an abhorring of him, as if he had been a man unfit for any familiarity at all, much more for inward familiarity. As if he had ſayd; *The men with whom I joy-ned heart and hand will not come at me. They ſtand off as if I were unworthy to be ſpoken to, or to be heard ſpeake; they deſie my company, and will not have to doe with me.* The word is applyed to the a-verſation of all the ſenſes, it is applyed to hearing, (*Amos. 5. 10.*) to ſmelling, (*Iſa. 1. 13.*) to the taſte, (*Gen. 43. 32.*) to touching or feeling, (*Iſa. 14. 19.*) Thus (ſaith he) by the men that were to me as my owne ſoule am I now the abhor-rence of their ſoules, yea even of all their ſenſes.

In

In that *Job* had common friends (he described such before) and inward friends ; Observe ;

Wise men make difference of men , but especially of friends.

A wise man knowes how to distinguish persons as well as things, he hath (as we may say) inward friends and outward friends. He hath many to whom he doth courtesies, to whom yet he doth not communicate his counsels. Some men have love and faithfulness enough in them to be made the men of our counsell, but they are defective in judgement and understanding, others have understanding and judgement enough to be the men of our counsell, but they want faithfulness ; neither every judicious man, nor every faithfull man are fit to be men of our counsell, or to be trusted with secrets. He that is fit for this must have a composition of both in him, and such a man is a rare man indeed. Many will serve for friends to eate and drinke with, to talke and discourse with, but few are fit to consult and communicate our hearts with. The heart is a great trust.

Secondly , Observe ;

Wise men desire to take advise and counsell of others, they have men of their secrets.

'Tis best to see with our owne eyes, yet 'tis not onely good, but necessary to use the sight of other mens eyes. They are but fooles who are mcerely led by others, or who act onely by the advise of other men, and they (which is as bad) are over-wise, who thinke they have no need to be advised. None have been so much mistaken, as they who take all upon themselves. They make best improvement of their parts and wisdom, who use them much, but trust them little. As we may not trust our owne wisdom at all (which *Solomon* calls leaning to our owne understanding) in reference to our dependance upon God ; so it is very unsafe and dangerous to trust to our owne wisdom with contempt or neglect of men. Private men need counsell for the mannagement of their family-affaires, much more doe Magistrates need it for the mannaging of publick affaires. The Orator said ; *Men of Councell are to a Common-wealth, as the minde, reason, or understanding is to any particular man ;* They

*Consilium atq;
senatus est
mens, ratio In-
telligentia rei-
are Publica. Cici*

ס' significat
fundare & con-
venire in consi-
lio.

Maximè salva
est respublica
ubi consilium
senum, Juve-
num arma ob-
tinent. Plur.

are to a State as the foundation is to the building; The whole fabricke whereof quickly falls and decayes without Councell; Therefore in the holy language *Jasad* signifies to lay a foundation, as also to gather together in Councell, because the foundation of the peace and prosperitie of a Nation is laid in good Councell. *Job* being a publique man had his Councell. It was the saying of one of the Ancients; *That Common wealth is most safe and flourishing, where the heads of ancient men, and the armes of young men are employed and improved.* (Prov. 11. 14.) *Where no Counsell is the people fall, but in the multitude of counsellors there is safety.* The worth of Princes have hated Councell. *Nero* was an utter enemy to the *Romane Senate*. And *Cæsar* cared little for their advice. They who would rule by their owne vwill, vvould rule by their owne vvisedome; and they vvho vvould make all the people their slaves, have no desire to make any of them their Counsellors.

And they whom I loved are turned against me.

Habebat *Job*
quos præ alijs
diligere.

Having spoken of his friends before, he now speakes of his friendlinesse to them, *They whom I loved*; There is no friendship vvithout mutuall love. Loving may be taken two wayes, either as opposed to hating, or as opposed to a lesse degree of loving. *Job* loved all his friends, but some more; here love is opposed to a lesser degree of love, *Those whom I loved*, that is, those whom I loved greatly, those who had so much of my love, that in respect of them I might be said to love none but them. *Christ* loved all his Disciples, yet one was called *the Disciple whom Jesus loved*. A man that loves many, may so love one that comparatively he doth not love any but him. Such should our love to God be, as ballanced with our love to man. Though it be a duty and the great Commandement to love one another, yet God must be so loved by us, that we may (in this sense) affirme we love none but God. The law is expresse, *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength* (Luk. 10. 27.) If God be loved with all the heart, then, the love that we beare to the creature, is no love in comparison of that we owe to God, And in proportion the love we beare to some man, so farre exceeds our love to others, that they may be said to engrosse all our love. *Job* spake here distinctly, and distin-

distinguiſhingly of ſuch friends as were higheſt in his favour, and had moſt room in his heart. Theſe he calls the men *whom he loved.*

Again, We may conſider love two wayes; firſt, as it is a love of benevolence; ſecondly, of complacencie; *Job* ſpoke before of thoſe friends whom he loved with the love of benevolence; but here of thoſe whom he loved with the love of complacencie, of thoſe in whom his delight was ſet, and in whom all the lines of his affections were firmly centred: Such was the love of *Jonathan* to *David*, of whom he ſaith (2 Sam. 1. 26.) *Very pleaſant haſt thou been unto me my brother Jonathan, thy love to me was wonderfull, ſurpaſſing the love of Women.* Women love moſt; *Jonathans* love to *David* was more then, the love of women to thoſe whom they love moſt, their husbands and their children. *Job* had extraordinary out-goings of his heart in love to ſome; what returns they made to him, we ſhall ſee in opening the next claufe; *Thoſe whom I loved*

Are turned againſt me.

As if he had ſayd, I have had moſt of their hatred, who had moſt of my love. They who were as my Counſellers, are become my betrayers. It is one thing to turne from a man, and another to turne againſt him; it is ill if friends turne from us in an evill day. (as 'tis ſayd of the Children of *Ephraim*, that being harnessed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I ſay) bad enough) but when they turne againſt us, and not onely doe us no good, but doe us hurt, this is the utmoſt departure from and breach of the bounds and bonds of friendſhip. Thus *Achitophel* turned againſt *David* in the conſpiracy of *Abſalom*, and *Judas* againſt our Lord *Jeſus Chriſt*. To turne againſt, is the act of an enemy, and implyes an hostile ſpirit. *They whom I loved are turned againſt me.*

Now ſeeing *Job* who had many friends, had alſo ſome inward friends, whom he calls by way of eminency, *theſe whom he loved.*

Fiſt, Obſerve;

That though all friends are loved; yet ſome may have a more ſpeciall intereſt in, and portion of our love.

All the people of God are his friends, yet *Abraham* had the privi-

priviledge above many, to be called the *Friend of God*. God calls but some Saints, *his beloved ones, his Jedediahs, his favourites*, though he love and favour all that are Saints. He spake of the whole people of *Israel*, *You have I known* (that is, you have I loved) *above all the Nations in the world*; so men may see reason to love with a distinction, to place the heate and hight of their affections upon some beyond others, to whom they beare good affection.

Observe Secondly.

The love of man is ill requited by some men; or, They to whom we have done many good turnes, turne sometimes not onely from us, but against us, and shew themselves not onely no friends, but enemies.

That man is lesse then a friend who ceaseth to doe us good but he is a downe-right enemy, who contrives or acts our hurt. What Christ sayd to the *Jewes* (*Joh. 10. 32.*) we may say to such friends (in our measure) *Many good workes have we done among you, and to you, for which of them doe yee stone us.* When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbred with those who are against us: Neutralitie towards a friend is a kinde of enmitie; but *Job's* friends became his enemies in kinde. Of such *David* complaines (*Psal. 109. 4, 5.*) *For my love they were mine adversaries, they have rewarded me evill for good, and hatred for my good will.* And againe (*Psal. 55. 12, 13, 14.*) *It was not an adversary that set himselfe against me* (Who was it then? it was one whom he once reckoned his choicest friend) *It was thou O man, my companion, my guide, and my familiar friend, we tooke sweete counsell together, and went to the house of God as friends.* None prove worse enemies then they that have received the greatest kindneses, when once they turne unkinde. As the sharpest Vineger is made of the purest Wine, and pleasant meates turne to the bitterest humours in the stomacke, so the highest love bestowed upon friends, being ill digested, or corrupted, turnes to the most unfriendly hatred. The Philosopher saith; *They who love one another too much, hate one another most.* As no excessse of love is of any long continuance, so vvhhen they vvhom we have loved moderately begin to hate us, they hate us more then such can whom
we

*Qui se nimium
amant, hi se ni-
mium odio ha-
bent. Arist. l. 7.
Pol. c. 7.*

we never loved. *The dissensions of brethren, are hottest, because they are neereſt*: and the dissention of friends is hotter then that of brethren, because the love of brethren (strictly considered) is founded onely in nature, but the love of friends is founded in courtesies and professions, which, though not in themselves, yet to us, because we have been active or receptive in them, are the closest obligations to love. Now, the closer any obligation is, the wider is the breach, when once that obligation is broken, or mis-improved: if they whom we have loved begin to fall from us, they usually fall out with us. We have had sad experiences of this. And 'tis an argument where ever it falls, that such did never love those who loved them upon Gospel-principles, or in obedience to the command of God. For as they who turne against the truth of God, never received the love of it, so they never received the love of men in truth, who turne against them. Spirituall love cannot turne to hatred, 'tis meere naturall love which doth so. Holy love seldome turnes from, but it never turnes against a friend. When grace is the cement of affections, what can divide them? The speciall love of God overcomes those that are loved of him to love him; and though the Lord may say of all the Saints on earth, that they have not answered his love, with a due proportion of love, and of many that they are fallen from their first love, yet so powerfull is his love, that they never fall eyther out of his love, or from their owne; but the love of man hath no such power over man. And therefore what *Job* once sayd, others may have cause to say, *They whom we loved are Turned against us.*

Thus *Job's* affliction ran through all his relations; he was not onely loaded with trouble in his state and person, but in his kindred, friends, servants, wife, children, Councillors, and chiefe familiars. All denied him duty, and therefore he cries out for pittie in the next Verse.

JOB 19. Vers. 20, 21, 22.

20. *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.*
 21. *Have pittie upon me, have pittie upon me, O yee my friends, for the hand of God hath touched me.*
 22. *Why doe yee persecute me as God, and are not satisfied with my flesh.*

IN the former context Job shewed what effects his affliction wrought upon others, (all contemned him, or proved unfaithfull to him) Here he shewes what effect his affliction had wrought upon himselfe, it wasted and consumed his body, it grieved and troubled his soule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (vers. 21.) and into a deprecation of further persecution, (vers. 22.)

Vers. 20. *My bone cleaveth to my skin.*

As if he had said, *My afflictions have brought me to skin and bones, I am become a very skelliton. My flesh sayleth, and my heart is almost sayled, onely God is the strength of my heart, and my portion for ever.*

My bone cleaveth to my skin, and to my flesh.

In pelle mea & in carne mea adhaesit os meum. Heb.

παράσπον id morbi genus appellat Graciquum toto corpore succo exhausto, ossa cuti agglutinata cernuntur. Merc. Conjunctio & sumitur pro sicut. Cuti mea ut carni mea adherent ossa mea. Jun.

The word signifieth to cleave together, as those things doe that are fastned with glue; so some render it here; *My bone is glued to my skin*; and the copulative is rendred as a word of likeness by Mr. Broughton and others; *My bone cleaveth to my skin as to my flesh*; that is, whereas my bone (as the bone of any man in health) should cleave to my flesh, my bone cleaveth to my skin; as if he had said, *There is nothing between my bone and my skin*; ordinarily flesh groweth between the skin and the bone; but my skin is immediate to my bone. All flesh is grasse, ready to wither, but my flesh and the goodliness thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreame leanenes, both among prophane Writers, and in the holy Writ.

(Psal.

(Pſal. 102. 5.) *My heart is ſmitten dead, &c. by reaſon of the voyce of my groaning; my bone cleaveth to my ſkin, that is, I am become very low and leane. This proverb is uſed alſo by complaining Jeremie. Their viſage is blacker then a cole, they are not knowne in the ſtreetes, their ſkin cleaveth to their bone, (Lam. 4. 8.) Fat men are ſkin and fleſh, bones appeare not; leane men are ſkin and bones, their fleſh appeares not.*

Oſſa atq; curis ſum miſera macritudine. Plaut.

And I am eſcaped with the ſkin of my teeth.

When he ſaith, *I am eſcaped*, he implies that he had been in danger, and could not eaſily get away. Some evils may be withſtood and conquered, but 'tis well if we can make an eſcape from others. *Job* was as hard put to it, as ever poor man was. He ſpeakes in alluſion to a Battle, or as if he had come lately from the Warres; and indeed his was a ſore warre. A man that hath been put to the worſt in a battel, is glad he can eſcape away with any thing; he is glad when all elſe is loſt to eſcape away with his ſkin, though it be not a whole ſkin; When all's made a prey, he is well if he hath his life for a prey. *Job* had been in a great battle, and was pitifully battered, he onely came off with his life, (that Satan had no Commiſſion to touch) but he came off with very little beſides, nothing was left him but the *ſkin of his teeth*, that was all, and that's a poore all, even as little as may be. The whole ſkin is not much, but the ſkin of the teeth is much leſſe. This was *Job's* caſe, *I am eſcaped with* .

The ſkin of my teeth.

The Vulgar rendreth it, *I am eſcaped with my lips about my teeth*, or, *there is nothing left me but my lips about my teeth*; They who follow that tranſlation, tell us rather wittily then ſolidly that his lips were ſpared him not out of pitie, but upon deſigne. The Devill who had power to wound him all over, To touch his bone and his fleſh, as the Lord ſpeakes (Chap. 2.) yet ſpared his lips, leſt he ſhould be diſabled or hindred in ſpeaking, and ſo in blaſpheming God, which was his originall plot upon him. A learned tranſlater, who retaines our reading, doth yet expound the *ſkin of his teeth*, for his lips, the lips being as a ſkin enclosing the teeth; and gives that Gloſſe upon

Dereliſta ſunt labia ſanctummodo circa dentes. Vulg.

Nihil remanſit integrum præter ſermonis instrumentum. Jun.

it; He had nothing left him, but the instruments of speech, which Satan hoped would be the instruments of sin.

Others by the *skin of his teeth*, understand the more immediate skin of the teeth, his *gummes*, which are sockets into which the teeth are set and fastned. All these translations and interpretations meete in the expression of this one thing, that his beauty was faded, and the strength of his body utterly consumed, that he was within a step of death, and ready to drop into the grave. When the bone cleaves to the skin, both are neere cleaving to the dust. And he who is escaped onely with the skin of his teeth, is not like to escape the teeth of death. The next thing which the body hath to loose is life, when all is lost but skin and bone. *My bone cleaveth to my skin, &c.*

Hence Note;

First, *A sound minde oft lodgeth in a consumed and crazy body.*

Job had a healthy spirit, but his body was unhealthy. While his bone cleaved to his skin, his soule cleaved to Christ. Some good soules are ill housed in the body, and some beautifull strong bodyes are ill tenanted by the soule. *A sound body and a sound minde together are a compleat blessing.*

Secondly, Observe how much Job layes this to heart, he makes it his complaint once and againe, both here and elsewhere.

Hence Note;

Bodily consumption may prove very afflictive to the soundest minde.

Though a sound minde can beare the paine of the body, yet it cannot but be sensible of the paine of the body. Soule and body are such neere neighbours, that they must needs know how each other doe. If the body be strong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a fulnesse & fatnesse of grace in their soules, have been heard bemoaning themselves in regard of bodily weaknes in the language of the Prophet (*Isa. 24. 16.*) *My leanness, my leanness.* In the former part of the Verse, that makes report of what he had heard, and what was that? *From the uttermost part of the earth have we heard songs, even glory to the righteous.* All the men in the world (who know what they sing)

sing) sing Glory to the righteous, that is, they attest and set forth the happy estate of those who are freely justified, and so reputed righteous by the grace of God towards them, and who are powerfully sanctified, and so made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or farnes, both of this life, and of the life to come, be the portion, and (by promise) the due of the righteous, yet this righteous Prophet cries out, *My leanenesse, my leanenesse.* As leanenesse of body was the effect of his troubled minde, so his minde was troubled at the leanenesse of his body.

Job concludes these effects of his affliction with an apostrophe, and a vehement exclamation to his friends.

Vers. 21. *Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.*

Some expound these words as a reproofe, not as a supplication; As if he had said; *O my friends, yee have unjustly vexed me, ye have troubled me without cause; now therefore know, that it is your dutie to pittie me, ye have professed your selves my friends, but hitherto yee have shewed me little friendship, be asbamed of this, returne to your dutie, and trouble me no more. Will ye still persecute him, whom ye ought to pittie?* Thus he is conceived reprooving them.

But rather take the words as an humble, yet earnest intreatie, and so we may title them *Job's petition to his friends*; he had argued and disputed with them long, but now he entreates and supplicates. In this supplication we may consider

First, The substance or matter of it, or what he desires, that is *pittie.*

Secondly, We may consider the circumstances or forme of it; there is life and spirit in it, 'tis quick, passionate, and peir-
cing, and 'tis quickned two wayes.

First, By an exclamation, *Have pittie upon me, O yee my friends.* He doth not onely speake, but cry to them for pittie. Interjections are imperfect speeches, but they carry the most perfect sense, both of our wants, and of our desires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his supplication by a reiteration of

it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.

Secondly, In reference to the object.

He doubleth the act in those words; *Have pittie, have pittie*; he doubleth the object, *me, me: have pittie upon me, upon me*; there is *pittie, pittie*, and, *me, me*; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. *Multiplied sorrowes, call for a multitude of compassions*, and they who suffer much, cannot be satisfied with a little, or with single pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (saith he) *because the hand of God hath touched me*. The hand of God hath touched me, let this touch your hearts.

Have pittie upon me.

*Qui est favore
prosequi, largiri,
et, cum objec-
tum miserū est,
sympathian et
voluntatem le-
vandi miseriam
denotat.*

Pitty is the moving of the heart towards those who are in misery. The originall word signifies to shew favour, whether by word, or deed, or rather both by word and deed. Good words, and good workes, make compleat pittie; good words are comfortable, but good words without good workes are leane and miserable comforters. He that speaks pittie doth well, but he that acts it doth best.

Pittie is twofold.

First, Naturall.

Secondly, Spirituall.

Naturall pittie is common to mankinde: Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beasts are pittifull, those men are worse then beasts who are not. We justly call those men inhumane and unnatural, who have no pittie, because pittie is seated in the very nature of man; unmercifulnesse is a sin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, *Without naturall affection, unmercifull* (Rom. 1. 31.) This naturall pittie as it provokes us to relieve others, so it is a reliefe to our selves. That pittie which moves us to ease others, is our owne burden. It is a bur-
den

*Qui compassio-
ne moti subve-
niunt indigenti,
magna ex parte
sibi subveniunt,
propriam enim
compassionem
minuunt. Bold.*

den to ſee another in affliction, ſpecially if he hath any relation or neereſſe to us; therefore he eaſeth his owne burden who ſhewes pittie to another. We doe not alwayes love thoſe perſonally whom we pittie. Some ſhew pittie onely out of a common inſtinct of love to others, and ſome onely out of love to themſelves. That Judge who neither feared God nor regarded men, yet after a while ſaid within himſelfe, *becauſe this widow troubleth me, I will avenge her* (that is, doe her juſtice and relieve her) *left by her continuall coming ſhee weary me* (Luk. 18. 4, 5.) And hence we reade in Scripture of the bowells of pittie, of the bowells of compaſſion. *If any bowells and mercies*, ſaith the Apoſtle (Phil. 2. 1.) They who have any bowells cannot but have ſome mercies. In the Hebrew and Greeke tongue, the ſame word ſignifies both bowels and mercy or pittie, becauſe pittie cauſeth a ſecret motion in the bowels, and affects the body. The harlots bowels yerned, when the living childe was to be divided (1 King. 3. 26.) The pittie of God himſelfe is called the moving or ſounding of his bowels; (*Iſa. 63. 15.*) *Where is thy zeale, and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? are they reſtrained?* The Prophet ſpeakes of God in alluſion to man, whoſe bowells are ſaid to be ſtraitned, when he is ſtraitned in mercy. When the inferior ſenſitive faculties in man, the eye, or the eare, take in ſorrowfull ſpectacles or reports, theſe goe to our bowels, to our very heart, the iſſue and effect whereof is compaſſion to thoſe, whoſe ſorrowes are reported to us. Sometimes the eye carries in a viſion of ſorrow and miſery to the heart; *Mine eye affecteth my heart*, ſaith mourning Jeremie, when he ſaw the ruines and deſolate condition of *Jeruſalem*. Sometimes the eare conveyeth a report of miſery to the heart, and then we may ſay, the eare affecteth the heart. When word was brought to good *Nebemiab* of the ſad affliction and reproach of his brethren, the remnant of the captivie that were left in the Province, and how the wall of *Jeruſalem* was broken, and the gates thereof burnt with fire, he ſat downe and wept, and mourned certaine dayes (Neb. 1. 3, 4, 5.) his bowels were exceedingly moved. Naturall pittie may doe this, yet that pittie of Jeremie and *Nebemiab* was more then naturall.

There is beſide this a ſpirituall pittie, which ariſeth out of pure love. There may be pittie (as was ſaid) where there is no
love

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וְהָיָה

love to the perſon, and there may be pittie flowing onely from naturall love to the perſon; but where pittie flows from love, and that a divine love, there's ſpiritually pittie, ſuch pittie as is more an act of grace then of nature; to the exerciſe of this pittie the Saints are often called. *Put on* (ſaith the Apoſtle, Col. 3. 12.) *as the Elect of God holy and beloved, bowels of mercies, kindnes, &c.* They who have indeed put on, and are cloathed with the garments of holineſſe, will alſo put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and mercy is alſo our owne cloathing. *Have pittie upon me*, ſaith pittifull Job.

Have pittie upon me.

Job is not content to ſpeake it once, but he ſpeakes it againe, *Have pittie, have pittie*; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of ſpirit in him that ſpeaketh. What we would be ſure to have once, we call for twice, and whom we reverence and deſire much, we call after more then once. When *Eliab* was rapt up to heaven in a fiery Chariot, his ſervant *Elifba* calls after him (2 Kings 2. 12.) *My father, my father, the Chariots of Iſrael, and the horſemen thereof.* Father, is a title of eſteeme and honour; we count him worthy of double honour, whom we call Father, Father. When *David* would ſhew how ambitious he was to ſtand in the Lords bookes as his ſervant, he ſaith it and ſaith it againe; *O Lord, truly I am thy ſervant, I am thy ſervant* (Pſal. 116. 16.) And the ſame *David* being under a ſpiritually deſertion, recalls the preſence of God with a double expoſtulation (Pſal. 22. 1.) which is a Prophecy of Chriſt, who alſo tooke up thoſe words when he hung upon the Croſſe (his Father having vailed his face from him) *My God, my God, why haſt thou forſaken me.* Once more; The Prophet (Iſa. 65. 1.) foretelling the earneſt deſire of Chriſt to receive and be acquainted with poore ſinners, who had no acquaintance with him, nor deſire after him, expreſſeth him doubling his deſire; *I am ſought of them that asked not for me, I was found of them that ſought me not; I ſaid, behold me, behold me, unto a Nation that was not called by my name.* As if he had ſaid to that ſtrange Nation (us ſinners of the Gentiles he meanes) *Be neither afraid nor*
abſhamed

ashamed to looke upon me, and I would have you view me well, glut your eyes upon me, and take your fill of my beauty, when you have bebold me once, behold me a second time, and see whether yee will not like me as well as at the first: looke upon me as often as you please, the oftener you looke, the more yee will be pleased, and be sure ye looke upon no other, for besides me there is no Saviour; Behold me, behold me, me onely, and me alwayes; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you see) are no where vaine repetitions; the more words we have from God, still the more weight, 'tis so here in Job's repetition; Have pittie upon me, have pittie upon me,

O yee my friends.

Or, at least, yee my friends (as some translate) doe ye shew me pittie, ye who are friends, let strangers do what they please, let them passe by senselesse of my sorrowes, but doe not yee; or ye my friends who are present with me, let me prevaile with you to shew me pittie, tho other friends who live at a distance are hardned against me! Thus Job is conceived making a particular application to his three friends, in opposition to those whom he charged with unfriendlinesse in the former context. As if finding himselfe deserted by those, yea by his kindred, by his wife, and children, by his servants, and Councillours, he turned himselfe to his friends then visiting him, *O ye my friends*, who professe that yee came upon that very errand to comfort me, be not ye unkinde as the rest of whom I made that sad complaint. But seeing Job in many passages hath taxed those three friends with deepest unkindnes, and professeth that he had not experienced any pittie from them; I see little reason why he should make application to them here upon that account; And therefore (I conceive) he directs his speech to them, because it was their duty as well as the duty of others to pittie him, not because they had given him more hopes of pittie then others had.

Further, Consider he doth not say have pittie on me, *O ye men*; though there is an obligation in that to pittie; nor doth he say have pittie on me, *O ye my allies and kindred* (though that be a further obligation to pittie) but he puts it upon professing and sometime acting lovers, *O yee my friends*. A friend is

Saltem vos Amici. Vulg.

a profeſſor of love, and friendſhip is love not onely profeſſed, but frequently acted. As many have profeſſions of love, ſo ſome one act of love doth not amount to friendſhip. Every man would doe himſelfe good often and alwayes. A friend is another ſelfe; ſo *Mofes* deſcribes a friend (*Deut. 13. 6.*) where to ſhew how impartially the Jewes were to proceed againſt ſeducers, he expreſſely forbids any favour to thoſe who might either challenge or deſerve the greateſt favour, whether upon naturall or civill relations. *If thy brother the ſon of thy Mother, or thy ſon or thy daughter, or the wife in thy boſome, or thy friend* (he ſeemes to ſpeake leſſe, but indeed he ſpeakes more then before, if thy Friend) *that is as thine owne ſoule, intice thee ſecretly, ſaying, let us goe and ſerve other gods, that thou haſt not knowne, thou ſhalt not conſent unto him, neither ſhall thine eye pittie him, &c.* A ſpeciall friend is as our owne ſoule, and many ſpeciall friends are as if they had but one ſoule. *Jonathan and David* moved in the high-eſt ſpheare of friendſhip, hence 'tis ſayd of *Jonathan*, that his ſoule was knit with the ſoule of *David*, and *Jonathan* loved him as his owne ſoule (*1 Sam. 18. 1.*) So that while *Job* beſpeakes theſe men under the title of friends, he moves them by that argument which with moſt is the moſt preſſing, and which is the moſt laſting argument. For though brother, and childe, & wife, are the neereſt tyes of love, yet theſe have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or huſbands, or wives. *A friend ſticketh cloſer then a brother* (*Prov. 18. 24.*) and whereas man and wife are one fleſh (*Matth. 19. 6.*) friend and friend are one ſoule. What common humanitie will not doe, what kindred and aliance would not doe, friendſhip hath ſometimes done. *Have pittie upon me, O yee my friends,*

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in Scripture.

Fiſt, For his helping, or his protecting hand; which is called the good hand of God, (*Iſa. 8. 18.*) And by the good hand of God upon us, they brought us a man of understanding. So *Ezr. 8. 18.* *Then I told them of the hand of my God which was good upon me; That is, to helpe or to doe me good.*

Secondly,

Secondly, The hand of God is put for the power of God in punishing and afflicting. Thus Naomi spake when shee was become Mara; *The hand of God is gone out against me* (Ruth. 1. 13.) We have variety of expressions used in Scripture in reference to the punishing and afflicting hand of God.

As first, to lay the hand, *Exod. 7. 4. And Pharaoh shall not barken unto you, that I may lay my hand upon Ægypt, and bring forth mine Armies.*

Secondly, *To lift up the hand* (Isa. 26. 11.) *When thy hand is lifted up* (to smite thine enemies, and deliver thy people) *they will not see.* They had eyes to see, but they had no hearts no wills to see what God had done.

Thirdly, *To stretch out the hand* (Isa. 9. 12.) *For all this his anger is not turned away, but his hand is stretched out still.*

Fourthly, *To touch with the hand*, which was opened in the first and second Chapters of this Booke; *Put forth thine hand now* (saith Satan to the Lord) *and touch his bone, and his flesh* (v. 5.) *Job's bone and flesh had felt that touch, and therefore he speaks in the same forme and phraze; The hand of the Lord hath touched me.*

The finger of God is put for his power in Scripture as well as his hand. *Pharaohs Magicians confessed at last, The finger of God is here* (Exod. 8. 19.) That is, this plague or punishment is a demonstration of a divine power. Some conceive that the word *finger* is there used to note some small part of the power of God; and that as the hand is greater then a finger, so, to say, *The hand of God hath touched me*, is more then to say, *The finger of God hath touched me*, or, *This is the finger of God.* Indeed the little finger of God is more then the whole hand, yea then the loynes of all Creatures. Foolish *Rehoboam*, said, *My little finger shall be beavier then my fathers loynes.* The Lord can make his little finger heavier then the loynes of the most cruell oppressors. The little finger of God is powerfull enough to plague and subdue the stoutest of his enemies; And there are some workes of God so great beyond other of his workes, that the one may be sayd to be done by the finger of God, the other by his arme or hand; yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Christ alluding to those words of the Magicians, when he refuted those who di-

minished the glory of his miracles, as those Magicians did the miracles wrought by Moses, saith (Luk. 11. 20.) *If I with the finger of God cast out Devils, &c.* Which another Evangelist expounds by the Spirit (who is the great power) of God (Matth. 12. 28.) So that hand and finger may signifie the same divine power, not onely in kinde, but in degree. However Job confesseth that he felt not the finger, but the hand of God upon him.

But seeing he saith, this hand had onely touched him, doth it not import some lighter affliction? *The hand of God hath touched me.*

וְיָ non solum tangere sed etiam percutere denotat, hinc saepe de percussione leprae intelligitur.

I answer, the word which we translate to touch, signifies a grievous stroake, and is in Scripture applyed to smiting with the plague of Leprosie. This touching is a wounding, and leaves its marke and skarre behinde it, as the Leprosie did. When the Leprosie arose in the forehead of *Azariah*, as he presumptuously usurped the Priests office, the Text (expressing it by this word) saith, *The Lord had smitten him*, (2 Chron. 26. 20.) and though, strictly to touch, especially when the word finger is the instrument of it, signifies but a little stroake, or a light dealing with a thing as (Luke 11. 46.) where Christ rebukes the Pharisees, who bound heauey burdens on the people, but themselves would not so much as touch them with one of their fingers; that is, they would not take the least paines about them; and to shew how great vertue there is in a little, or the lightest true application by faith to Christ, it is sayd in the Gospel, that many besought Christ that they might onely touch the hem of his garment. (Matth. 14. 36.) yet to touch, implyes also an heauey stroake; and we in our common speech joyne it with words of deepest impression, as when we say, *touch him home*, or *touch him to the quicke*: And such I conceiue is the meaning here; *The hand of the Lord hath touched me*; that is, he hath made my wound deepe, mine are sore and great afflictions, he hath smitten not onely my flesh, but my bone, or he hath smitten me to the bone. The Lord hath touched me home, he hath touched me to the quicke; *Have you pittie upon me, for the hand of God hath touched me.*

First, From the matter of the Petition, *Have pittie upon me, have pittie upon me*; Job being in a troubled condition, what doth

doth he aske for? not for riches, not for honour, he onely asketh pittie.

Hence Observe in Generall.

Desire runs out upon those things which are futable to our wants.

'Tis perfect happinesse to enjoy all futable good; and the supply of any particular good which we want is part of our happinesse. All sensitive delight ariseth from the proportion that is betweene the object received, and the organ receiving; and so also doth intellectuall delight. Every man frameth (according to his apprehension) his Petition to his state, & his prayers to his deficiencies. As all desire that which is good, so that good specially which is the proper cure of their present evils. Pittie is proper to misery, and compassion to an afflicted condition, therefore the common cry of the afflicted is, *pittie, pittie*. He that is hungry, begs for bread, he cries, *Bread, bread*. He that is in paine, begs for ease; and he that is sicke, thinkes nothing worth the having, unlesse he may have health. He that is condemned, begs for pardon, nothing so welcome to him as a pardon; he doth not sue for lands, and large inheritances, for a full Table, or costly apparrell, no, he sueth onely for pardon. He that is convinced of guilt, cries, *pardon, pardon*; and he that is convinced of his corrupt heart and sinfull defilements, cries, *Grace, Grace*. Jesus Christ is therefore altogether desireable, because he hath in him a futable supply of all our wants. If we are weake, he is strength for us; if we are ignorant, he is wisdome for us; if we are guiltie, he is righteousness for us; if we are hungry, he is bread for us; if we are naked, he is clothing for us; if we are in the darke, he is light for us; if we are dead, he is life for us. *Christ is all in all*; and he is all to all. He is all by way of comprehension, as having all fulnesse in him. And he is all in or to all by way of distribution, as filling all with his fullnesse. In one Christ we have all that we want or can desire for good; He is called *the Desire of all Nations*, because all Nations shall desire him, and shall receive from him the accomplishment of all their desires. And as all our desires are found in Christ, so that especially which Job so earnestly desired, *pittie*. *For it behoved him to be made like unto his brethren, that he might be a mercifull high Priest, even touched*

with the feeling of our infirmities, having been in all poynts tempted like as we are, onely without sin.

Secondly, Observe from the vehemency of his desire.

Great and pinching afflictions cause us to put forth strong and pressing desires.

According to the weight of the burden that grieveth us, is the cry that comes from us; How doe poore condemned prisoners cry to their Judges, *Have pittie upon us, have pittie upon us?* David in the day of his calamities, doubles his prayer for mercy, (*Psal. 57. 1.*) *Be mercifull unto me, O God, be mercifull unto me, for my soule trusteth in thee, &c. Untill these calamities be overpast.* It was not a single calamitie, but a multitude of calamities which compassed David, and therefore he compasseth the Lord about with Petitions. His spirit being up in prayer like a bell that rings out, he strikes on both sides, *Be mercifull unto me, O God, be mercifull unto me,* Christ who in the dayes of his flesh was under strong temptations, offered up prayers and supplications, *with strong crying and teares, unto him that was able to save him from death, (Heb. 5. 7.)*

Thirdly, Observe;

Miserie calls for pittie,

If man had not made himselfe miserable, he had not needed the pittie of God; And when God casts his people into misery, that calls for the pittie of man. There is a voyce in sufferings, though the sufferer be silent; his wants cry aloud, though he say nothing, his wounds and soares petition for him, though he doe not; and 'tis our duty to answer his petition, though we receive none from him. Simpaty is a worke of that grace which is in us, and the grace of God towards us should provoke us to the exercise of it. The Gospel acquaints us with the pittie of God to us, and it presseth us to pittie one another. *Be kindly affectioned one towards another; Rejoyce with them that rejoyce, weepe with them that weepe, (Rom. 12. 15.)* Againe, (*Heb. 13. 2, 3.*) *Remember them that are in bonds as bound with them, and them that suffer adversitie, as being your selves in the bodie. To remember them that are in bonds, is not a bare act of remembrance, or onely to thinke that such and such are in bonds;*

to remember them is to pittie them, to pittie them really, that is, to doe them good, to miniſter and exhibit ſuch things to them as they ſtand in need of. How often ſoever we either thinke or ſpeake of thoſe that are afflicted, we remember them no oftener, then we ſupply ſome refreshing to them; for as to remember God, is not barely to have God in our thoughts, but it is an obedientiall act. While Solomon (*Eccl. 12. 1.*) cautions the young man, with *remember thy Creator in the dayes of thy youth*; his meaning is, obey and honour him: ſo while the Apoſtle exhorts to *remember them that are in bonds*, it implyes the acting of our charitie towards them. Or as the Apoſtle Peter ſpeaketh (*1 Pet. 3. 8.*) it is to *have compaſſion on them, to love them as brethren, to be pittifull, to be courteous*. They who ſhew no compaſſion to man, ſhew they have little or no acquaintance with the compaſſions of God. And they are both forgetfull of and unanſwerable to the compaſſion they have received from God, who withhold compaſſion from man. Hardnes of heart is oppoſed both to repentance and to pittie. That hardneſſe of heart which is oppoſed to repentance, is the ſigne of a wicked man, who loves his ſin; and that hardnes of heart which is oppoſed to pittie, is the ſigne of a cruell man, who hath no love to his brethren. Though the former be the worſer of the two, yet the latter is ſo bad that he cannot be good that hath it. The Apoſtle John concludes againſt ſuch (*1 Epiſt. 3. 17.*) *Who ſo hath this worlds good, and ſeeth his brother, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* That is, the love of God doth not at all dwell in him: Compaſſion is due to every brother in the fleſh who hath need, but moſt of all to Saints, who are brethren in the faith, and partakers of the ſame grace with us.

There are two ſorts of ſufferers; ſome under the hand of God, and that either chaſtning or puniſhing. Others under the hand of man, and theſe are of two ſorts, either ſuch as ſuffer for righteouſneſſe ſake; and as the Apoſtle Peter expreſſeth them (*1 Pet. 4. 15, 16.*) *as Chriſtians, others as evill-doers, or as buſie-bodies in other mens matters*. Thus the converted theefe rebuked his fellow-ſufferer who railed on Chriſt, ſaying, *We indeed ſuffer juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe* (*Luk. 23. 40, 41.*) They who ſuffer for righteouſneſſe

teousneſſe ſake under the wrathful hand of men, or to try their righteousneſſe under the chaſtning hand of God, as they are the higheſt objects of our pittie, becauſe they are good, ſo they are the objects of our joy, becauſe their ſufferings are good; yet even they alſo are to be pittied who ſuffer for their ſinnes, not onely becauſe their miſery is great, but becauſe the roote of the ſame ſin is in us, which might have put forth the ſame fruit in us, and ſo have wrapt us up in the ſame miſeries. While wee applaud and rejoyce in the juſtice of God upon wicked men, we may pittie them as men; in ſome caſes where God deales ſeverely, it becomes man to deale kindly; and not onely is it ſinfull to vex, but not to eaſe thoſe whom God hath ſmitten. God doth not afflict to teach others to afflict, but to give them an occaſion to ſhew mercy, and an opportunitie to be charitable. As many of our graces (as faith and patience, &c.) want an opportunitie for their full exerciſe, till we our ſelves are afflicted; ſo ſome of them (as charitie and mercy) want an opportunitie for their exerciſe till others are afflicted. That hand of God which we ſee wounding others, points alſo to us to powre the oyle of our tenderest compaſſions into their wounds. And therefore *Job* urgeth his friends by this argument to ſhew him pittie; *For the hand of God hath touched me.* As if he had ſaid, Let not your hand be againſt me, becauſe the hand of God is; nay rather becauſe his hand hath ſmitten me, let your hand embrace and ſupport me. Doe not yee perſecute him, whom God hath wounded; as he intimates they did in the next verſe, *Why doe yee perſecute me as God, &c.*

Fourthly, Obſerve;

Double or great afflictions call for great or double compaſſions.

We ought not onely to pittie thoſe who are diſtreſſed, but we muſt pittie them in proportion to their diſtreſſes. A narrow plaſter will not helpe a wide wound. The Apoſtles word implyes both elegantly and comfortably, that the compaſſions of Chriſt are of the ſame extent and dimensions with our neceſſities. (*Heb. 5. 2.*) *He can have compaſſion* (or compaſſion in meaſure) *on the ignorant and on them that are out of the way.* If we be in double wants, Chriſt gives double ſupplies, if we be in double ſorrow, he gives us double comforts; and ſo ſhould we

one

*Non affligit de-
us ut ceteri af-
figant, ſed ut
quem ille per-
cuſſit benigne
traſtent; &
qua poterant ra-
tione leniant.*

Pined.

*Quamvis deus
puniat in nobis
humanitatem
vult.* Nicet.

*Obſervandum
eſt illud quia
nam divinum
ſupplicium pro-
ponit pro ratione
commovende
humana miſere-
cordia.* Pined.

*μετριοταειν
δυναμενος.
Qui quantum
ſatis eſt poſſit
dolere.* Bez.

one to another ; to ſee our brethren overwhelmed with floods of ſorrow, and to give them but drops of comfort ; to ſee them in great diſtreſſe, and to give them but little helpe, is below our dutie. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

Fifthly, In that *Job* layes it home upon his friends to pittie him, note ;

There is a ſpeciall obligation upon friends to ſhew pittie to their diſtreſſed friends.

Common humanitie moves for pittie, much more doth professed friendſhip. Many enemies have pittied their conquered enemies. When *Alexander* the Great heard of the death of *Darius*, and *Cæſar* of the death of *Pompey*, they both ſhed teares. When *Titus Veſpatian* (who came up as the ſcourge of God againſt *Jeruſalem*, according to the prediction of *Chriſt*, *Luk.* 19.) ſaw the miſerable maſſacre of the *Jewes*, both by ſword and famine, he expreſſed much compaſſion. Now if ingenuous enemies cannot with-hold their pittie to fallen enemies, how ſhould they who have both received and promiſed love, be moved with pittie to their afflicted friends ?

Sixthly, Though *Job* had received much hard uſage, and many unkindneſſes from his viſiters, yet ſtill he calls them his Friends.

Hence Note ;

A good man doth not preſently caſt thoſe out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, ſo that we cannot diſtinguiſh between the courteſies and diſcourteſies of our friends, but it makes us ſo cleare-ſighted, that we can eaſily diſtinguiſh betweene our friends, and their diſcourteſies. *Job* could ſay, that God acted towards him as an enemy, yet ſtill he revered and loved God as his friend and father. So, in proportion, did *Job*, and ſo may we, take notice of him doing acts of great unkindneſſe to him, and yet retained a good opinion of them that they were his friends.

Laſtly, Forasmuch as *Job* cries out in ſorrow, that the hand of God had touched him. Obſerve ;

It is very dreadfull to fall into the hand of God.

If it made *Job* complaine when he did but fall under the chastising hand of God, how will it make those complaine who shall fall under his revenging hand? *Who knowes the power of thine anger?* (saith the Psalmist;) I may say (and it is the same) who knowes the weight of thy hand? God can strike deepe, he can make his sword enter and passe into the very bones and bowels; as it is in spirituall, so in outward smittings; when the hand of God goes forth with the word, it makes deepe impressions upon the conscience; *It is quicke and powerfull, and sharper then any two-edged sword, peircing even to the dividing asunder of the soule and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart,* (Heb. 4. 12.) So when the hand of God smites the body, or the state, it cuts thorough, and layes all our outward comforts wast. If the Lord doe but touch the Mountaines (that is, the highest and the strongest of worldly powers) they shall smoake (Psal. 144. 5.) then in what flames and combustions shall they be, if he lay the weight of his hand upon them, and suffer his whole displeasure to arise against them. *How fearefull a thing will it be for unbelievers and contemners of the Gospel to fall into the hands of the living God* (Heb. 10. 31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, shall certainly fall under it.

Vers. 22. *Why doe yee persecute me as God, and are not satisfied with my flesh.*

Some expound this Verse as a correction of the former, implying that *Job* had petitioned his friends in vaine; as if he had said; *I desired you to pittie me, yet still you persecute me, why are yee so unmercifull? Can yee give me any reason, why you give me so much of your anger?* Indeed we finde his friends as sharpe upon him as ever, as if they little regarded, or were not at all moved with his cry. But why were they thus inexorable? Why were their bowels shut up, and their hearts still hardned against him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what should the reason of this be?

I answer,

I answer, First, This was from a speciall dispensation of God, who hath the hearts (as of Kings, so) of all inferior persons in his hand; friends are kinde or harsh to us, easie to be intreated, or inflexible at the dispose of God. The sensitive powers are stopt by the power of God, the eye while it sees doth not discern if he forbid; as 'tis said of the two Disciples in whose company Christ walked after his resurrection, *Their eyes were holden that they should not know him* (Luk. 24. 16.) Now as God holds the eyes from discerning, so the affections from loving and pittying when he pleaseth. And because the severitie of Job's friends served the providence of God for his further tryall, therefore he bound up their spirits from any relenting towards him, or shewing him any pittie.

Secondly, His friends being still prejudiced against him, and looking upon him as an hypocrite who had sinned greatly, and obscured the glory of God by standing up to justify himselfe and maintaine his integrity when the hand of God was gone out against him (they (I say) supposing him in this ill temper) thought it unseasonable to pittie him, and might possibly conclude, that to be favourable to him would be both dishonourable to God, and disadvantageous to their designe, which was to humble him and bring him to repentance. So that lest they should seeme to comply with, or flatter him in his sinfull way, they kept onne their old way of severe reproofes and threatnings, together with bitter insinuations of his hypocrisie and ungodlinesse. And it must be granted, that if this supposition or suspicion had been just, their perseverance in reprooving him, and refusall to comfort him, had been justifiable. Though the patient complaine, yet painfull operations must not be forborne, nor corroding playsters taken off till the soare be thoroughly searched and cleansed. To shew pittie to men in their sins, is indeed to be cruell to them. As *withholding more then is meete* (from spending) *tends to povertie*, and proves a scattering of the estate, as *Solomon* speaketh (Prov. 11. 24.) so *withholding more then is meete* from reprooving, tends to flattery, and proves a fixing of the soule in sinne.

Thus we may make out a faire sense of these words, as they referre to his friends hard and severe usage of him after he had made that passionate request for pittie; yet I should rather ex-

pound them as a reprehension of their former severity. As if he had sayd : You need not aske what ayleth me thus to cry, pitie, pitie ; for is there not a cause ? and have not you given me cause ? doe I complaine before I am hurt ? is there not as much reason as passion in my petition ? have not you provoked me to it ? unlesse I were senselesse as a stone, how can I forbear to speake ? and unlesse you are senselesse as stones, you will now at last forbear to strike ; Why doe yee persecute me as God, and are not satisfied with my flesh ?

*Persecutio est
actualis quādā
conspiratio in
aliquem ex zelo
inimico proce-
dens.*

To persecute is more then to afflict, every act of persecution hath many afflictions in it, but many afflictions may have no persecution at all in them; affliction may rise from irrationall, yea from inanimate creatures; any thing may be an affliction to us, but persecution is the act of a rationall creature; reason abused or clouded is the spring of persecution, and he that persecuteth thinks he hath reason to doe so. We may take the picture of a persecutor from that description of Saul (afterwards Paul) Acts 9. 1. And Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, &c. While a persecuter hath in him the breath of his own life, he breaths nothing but death against others; and those others against whom he breathes death, are such as are most worthy to live, the Disciples of the Lord. Nothing will satisfie him but the death and destruction of such. One wicked man may vexe and oppose another even to death, but he persecutes none but Saints. Evill men are punished, but good men onely are persecuted, or if they who are indeed evill are persecuted, 'tis because they make some profession or shew (at least) of goodnesse.

Why doe ye persecute me.

Persecution is the hardest tryall which Saints are put to. There are many promises to such as endure any kinde of affliction from the hand of God, but there are more speciall promises to those that endure persecution from the hand of men; Where we are most comforted, we are most assaulted. (Matth. 5. 10.) Blessed are ye when ye are persecuted for righteousness sake, &c. rejoyce and be exceeding glad; for great is your reward in heaven. See 1 Pet. 4. 12, 13, 14. Rev. 2. 10 &c.

But did Job's friends persecute him ? Persecution may be considered two ways.

First,

First, Strictly, as it is the *actuall* opposition of any man for the cause of God, or for righteousness sake, proceeding from an enemy-like zeale against his person or his peace. Thus Job's friends did not persecute him, they did not at all seeke to ruine him, but to reclaime him, and bring him to repentance.

Secondly, Persecution is taken in a large sense, and so to persecute is no more then to prosecute and put to trouble. Thus Job's friends had persecuted him all along, and thus notwithstanding his many protestations of his owne integritie, and his late cry for pitie, they continued to persecute him.

Why doe ye persecute me as God?

Job speaks as if his friends had exampled themselves by God in this persecution; did God persecute him? I answer by the former distinction, God did not persecute him as persecution is taken strictly, but as persecution is taken in a large sense for a violent prosecution, so it may be sayd (with reverence) that God did persecute him while he followed him with afflictions.

But how is it that he saith; They persecuted him *as God*? as if they had set God for their patterne, and had done as they saw him doe.

Man is not more unlike to God in any thing than in his persecution of man. The Lord is pitifull when he persecuteth, he in judgement remembreth mercy; he is kinde when he is severe. This was the Ground of Davids choice (2 Sam. 24. 14.) *Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hands of men.* When did he looke for mercy? even when the Lord was resolved to afflict him. David did not say, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes salvation for his people, but when he is smiting his people, and consuming them with the dreadfull pestilence. *The woundings of God have more kindnesse in them then the kisses of many men.* Man seldome shews pitie to those who are smitten, but how rarely doth he shew pity while he is smiting, or mingle mercy with his justice; God usually exerciseth sparing mercy towards his enemies, and he alwayes doth it towards his own people, against whom he never suffers his whole displeasure to arise, though he be often provoked by them, and displeased with them.

And as men are unlike God in the manner of their afflicting one another, so in the designe and intendment of it. God afflicts to try and purge us, most men afflict eyther to vex and trouble us, or to please themselves. *The Fathers of our flesh* (saith the Apostle (*Heb. 12. 10.*) *chasten us after their owne pleasure, or as themselves please, yea for their owne pleasure sometimes, or to please themselves, but he (that is, the Lord the father of spirits) for our profit.* He doth it *that the iniquitie of Jacob may be purged, and this is all the fruit, to take away his sin* (*Isa. 27. 9.*) But man doth it that some injury may be revenged, and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the spoyle. It is said of the *Assyrian* (*Isa. 10. 7.*) when God sent him against an hypocritical Nation, against the people of his wrath, to take the spoyle, &c. howbeit he meaneth not so, neither doth his heart thinke so. What did he not meane or thinke? Did he not meane to goe or to take the spoyle when he came thither? yes, he was forward enough to goe, and he was greedy enough after the spoyle when he was come. But he had no thought nor the least meaning to doe this in any compliance, eyther with the will or purpose of God. All that was in his heart was to destroy and cut off Nations not a few, he onely designed to heape up riches, and advance his honour and interest in the kingdomes of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods designe in doing his worke. And though *Job's* friends had somewhat in their hearts sutable to the designe of God upon *Job* in his sufferings, even a further humbling and abasing of him in the sight of his owne unworthines, yet they were so unsutable to God in their handling of him, and of the whole matter, that the wrath of God was kindled against them (*Chap. 42. 7.*) Why then doth he say, that they persecuted him as God.

I answer; First, God afflicted him without cause, as he tells Satan in the second Chapter: That is, without any such cause as Satan suggested against him. *Job* was a perfect man and upright, according to Gods owne testimony. Thus *Job* might say to his friends; *Will yee persecute me as God?* God, indeed, out of his prerogative may doe it, he hath supream power, and

and may doe what he pleaseth, without giving an account of any of his matters; but it is too great a boldnesse in creatures to imitate God in this; Will yee dare to persecute me, when no reason appeares but your owne surmises and suspicions? ye know nothing by me, ye can produce no evidence against me, onely conjectures. While you deale thus with me, doe not you take upon you to persecute me as God in a prerogative way, and because you will. Forbeare any longer to set your selves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-creatures, to deale with me as God doth. Are ye cloathed with his majestie and power? Are ye supream and absolute in your proceedings as he? Are yee Gods? You take too much upon you yee sons of men. Eyther then shew me better reason for what ye doe, or doe so no more. *Why doe ye persecute me as God?*

Secondly, God had counted him as an enemy (as he complained in the 16th Chap. ver. 9. Chap. 19. 11.) Now (saith he) *will you persecute me as God?* What if God shew himselfe an enemy to me, will you my friends, between whom and me there hath been a long profession of love? will you shew your selves enemies also? While the Lord appeares in wrath, you should appeare in love to your afflicted friend.

Thirdly, God afflicted him without intermission; God smote him incessantly with breach upon breach, blow upon blow, giving him no rest, no breathing, as was shewed before. *Will yee afflict me as God, and give me no breathing, no rest? Will ye follow me with rebuke upon rebuke, and threat upon threat?*

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath layd his hand heavily upon me; will you proportion your hand to his? Shall your hand be heavy, because the hand of God is? Will you lay load on me, as God hath done? In prosecution of which sense, some expound the words by an usuall Hebraisme. To doe a thing as God, is to doe it with strength; the phrase importeth the most powerfull and highest acting of strength; *Will yee persecute me As God?* or, as if ye were so many Gods? Thus he might charge them with an unwarrantable imitation of God in the manner of their opposition.

Num idem vobis licet quod deo? An vos dei Majestatem & imperium atq; judiciariam potestatem adepti estis?

Tacite summā ijs arrogantiam obijcit q.d. nam quid vos dij estis? Bold.

Quæ a deo fiunt & dei sunt ea maxima esse dicuntur.

But I conceive we need not ſeeke out theſe Paralels between the manner of Gods afflicting him and theirs, but onely looke to the matter, or the thing it ſelfe in Generall. *Will ye perſecute me as God?* That is, God hath afflicted and perſecuted me, and will you doe ſo too, my friends, will you? What reaſon is there that you ſhould trouble me, becauſe God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflict me, you wound your own ſoules, though, it be ſuppoſed that, you have God himſelfe for your patterne.

Why doe ye perſecute me as God?

Hence obſerve.

We muſt not alwayes imitate God.

There are ſome things of which God ſaith, *As ye ſee me doe, doe likewise*: He ſaith; *Be perfect, even as your Father which is in heaven is perfect* (Matth. 5. 48.) *and be mercifull as I am mercifull*. We ſhould be mercifull as God, and perfect as God; but we muſt not be angry as God, nor ſmite as God. The Lord ſaith (Iſa. 47. 6.) *I was wroth with my people, I have polluted mine inheritance, and given them into thy hand*; yet the Lord reproves them who were extreame againſt them too. *Thou diddeſt ſhew them no mercy, &c.* As if he had ſaid; Thou ſhouldeſt have ſhewed them mercy when I ſhewed them none. We muſt look to the Word of God, and not to his example for theſe things. It may be ſinne in us to doe that which God doth, and to will that which God willeth in many caſes. The revealed will of God is our rule, not his ſecret will; his ſecret will ſhall be done upon us, his revealed will muſt be done by us. A father is ſicke, and it is the ſecret will of God, that his ſickneſſe ſhall be to death, yet it is ſinfull for the childe to will that his father ſhould dye: he ought to pray for his fathers life, becauſe the revealed will of God is, that the childe ſhould pray for the life of his father; he muſt not ſay (poſſibly) it may be the will of God that my father ſhall dye, therefore I will pray that he may dye, or I will not pray that he may live. We are in that to looke to our duty, not to the decree of God; ſo when God afflicteth, or layes his hand upon our brethren, we muſt

*Volebat deus
Jobum affligi,
ſed non manda-
bat, tanquam
rem conſentane-
am imagini dei,
qua eſt in homi-
ne vel hominis
officio, vel tan-
quam rem ſibi
charam & ac-
ceptam. Coc.*

muſt not lay our hands upon them too : God calls us to pittie, not to vexe thoſe that are oppreſſed with affliction : It is not alwayes the will of God, that we ſhould will that which he willeth. It is the will of God, that many of his pretious ſervants ſhould ſuffer, but he doth not will any to put them to ſufferings, as if that were a thing ſuitable to his minde, or to the duty of man. God is juſt and holy in willing ſome things, which if man wills, he is unjuſt and unholy.

It is the genius or diſpoſition of the world, to bleſſe thoſe whom God outwardly bleſſeth ; and to croſſe thoſe upon whom God layeth an outward croſſe. Whereas God often afflicts thoſe outwardly whom he loves, and heapes many outward bleſſings upon thoſe whom he hates. As every man is not good whom God filleth with worldly goods ; ſo neither is every one evill whom God preſſeth with worldly evils ; therefore the outward dealings and diſpenſations of God to man, are no rule for man eyther in his opinion of or actings towards man. Yea in this manner to proſecute that which God willeth is to oppoſe his will ; and to act differently from that which God willeth is to doe his will ; For the contrarie of mans will to Gods will doth not ariſe from his doing contrary to that which it is the will of God to doe, but from his doing contrary to that which it is the will of God he ſhould doe. So, to the poynt in hand, though it be the will of God to afflict any of his people, yet he hath not willed us to afflict them but to comfort and releve them, and therefore though in releiving ſuch we doe contrary to what himſelfe wills to doe, yet we obey what he wills us to doe. Nor doth our will croſſe his, though the object or thing willed be croſſe. Man is not diſpleaſed with what God doth and wills according to the higher cauſe his ſecret will. nor is God diſpleaſed with what man doth according to the inferior cauſe his revealed will. So then our contrariety to and compliance with the will of God cannot be concluded from the difference or identitie of the object willed, but from the difference or identitie of the actings of our wills with reſpect to the will of God. Hence *Job* ſaith, doe not you thinke that you pleaſe God, or comply with his will, while you perſecute me as he doth ; Seing though it be his will to doe it, yet you cannot produce any warrant,

*Nec in ea parte
homo divina
adverſatur vo-
luntati, quia
vult deus ut
homo ſibi con-
gruum expleat
officium, non in
valat quæ dei
eſt, tantum in-
tereſt quid deo,
quid homini
velle congruat.
Auguſt. En-
chir. c. 105.*

that

that it is his will you should, *Why doe ye persecute me as God.*

And are not satisfied with my flesh.

Et carnibus
meis saturami-
ni. Vulg:
q. d. Itane vo-
bis refectio &
voluptas fit mei
corporis crucia-
tum?

Some reade it affirmatively; *And ye are satisfied with my flesh*; That is, my flesh is your feast, you feed upon my sorrow; my flesh, that is, the afflictions which wound my flesh are a refreshing to you, it is a pleasure to you to see me in paine. It is a sin not to pittie those that are afflicted, what is it then to take pleasure in their afflictions? and to make our selves merry with their troubles, and to drinke their teares as sweet wine. But the negative particle in the Originall forbids this translation, nor may we conceive him charging his friends with this remorselesse inhumanitie. Yet

Secondly, Others reade it (without the negative particle) as a prayer; *Why doe ye persecute me as God, be satisfied with my flesh*, or, *Pray be satisfied with my flesh*; then the meaning is this, doe not you force on this my affliction as farre as God, *Be you satisfied with my flesh*; God afflicteth my soule, I confesse he doth, his arrowes stick upon and drinke up my spirit, he hath sent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you persecute me as God, *be satisfied with my flesh*; that is, with the afflictions and troubles of my flesh, doe not vex my spirit, as the Lord is pleased to doe, be you satisfied with this pained bodie, with these putrified soares, proceed I pray, no farther, O doe not vex my soule! Master Broughton gives this glosse upon it; *Be contented, that my flesh is wasted, goe not about like savage beasts to breake my bones also*; as if the opposition were not between flesh and spirit, but between flesh and bones. But the former interpretation carries a fuller sense, and a higher aggravation of his misery. For though to wound and breake the bones, be more then to wound the flesh, and Satan (Chap. 2. 5.) moved for both, *Put forth thy hand now, and touch his bone and his flesh*, yet to wound the spirit is farre more then to wound the bones. Our translation which expresseth the negative particle, *And are not satisfied with my flesh*, may very well agree with, and be reconciled to this; for while according to this rendring he saith, *Pray be satisfied with my flesh*, he supposeth, that they were not satisfied with his flesh.

Now

Now while Job ſpake thus to his friends, *Ye are not ſatisfied with my fleſh*, his ſorrow transported him too farre, and while he was begging compaſſion, he ſhewed himſelfe too paſſionate. Good men doe not alwayes keepe the due bounds, eyther of ſpeaking or of doing. *Job's* friends had dealt harſhly with him, but ſurely they were not thus inſatiably cruell. Yet what he ſaith ſomewhat over-largely of his friends, is not at all over-large for ſome mens diſpoſitions. Some there have been, and poſſibly ſuch there are who are not ſatisfied with the fleſh of thoſe who are in affliction. And therefore we may hence note in generall.

Such is the cruelty of ſome men, that they are unſatisfied with the corporall troubles of others, except they trouble their ſpirits, and vex their ſoules.

Yea ſome have riſen to that height of wickedneſſe, that nothing could ſatiſſie them, unleſſe they could damn their ſoules. Fleſh will not ſatiſſie them; to take away the life of the bodie, is a poore revenge; they muſt deſtroy the ſoule, if they can. Such was that exquisite malice of that *Italian*, who not ſatisfied with the fleſh of his enemy, firſt threatned him into the deniall of God, and then that he might have a perfect revenge ſlew him preſently, leſt he ſhould repent. Such an abomination there is in the heart of ſome man. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloody fact he profeſſed much ſorrow and repentance, ſayd, *It troubles me to ſee the villaine ſo penitent, I am afraid he will goe to heaven.* The Civill Magiſtrate and Officers of the State ſhould be ſatisfied with the outward fleſh of the moſt hainous offenders, as the Church ought to be ſatisfied with the inward fleſh, that is, with the deſtruction of ſin in the greateſt ſinners, and ſhould rejoyce in, yea by all meanes provoke them to repentance, that their ſoules may be ſaved in the day of the Lord Jeſus (1 Cor. 5. 5.) Double revenge belongs onely to him, *Who after he hath killed hath power to caſt into hell* (Luk. 12. 5.) Indeed neither the moſt cruell Magiſtrates nor murderers can doe more (Luke 12. 4.) yet they ſhall be judg'd as having done more, who have either wiſhed or attempted more. That mix-

ture of pride and malice which appeared in *Haman* was monstrous and inhumane, *Who thought scorne to lay hands on Mordecai alone, but sought to destroy all the Jewes who were throughout the whole kingdome of Abasuerus even the people of Mordecai* (Hest. 3. 6.) Personall revenge would not serve his turne, it must be nationall; yet the malice and cruelty of those exceeds that of *Haman*, who thinke scorne to lay hands upon the body of a man alone, they must reach at his soule, and doe their utmost to make him in one moment universally and eternally miserable. Flesh is too grosse a morsel for their revenge, they must feed upon the spirit. Such cannot live like Canibals or savage beasts, upon the carkasses of men, they must like the Devill (that roaring Lyon who goes about seeking whom he may devoure) lay wast their consciences, and prey upon their soules. And some there have alwaies been who though they arrive not at this degree of wickednesse to desire the damnation of the soules of others, yet they are very hungry after and active in the vexation of their soules, thinking they doe not enough, unlesse they doe that, which is a torture to their minds, a grieve unto their spirits. Of such also, we may say, *They are not satisfied with flesh*. The cruelty of *Dauids* enemies extended onely to his flesh (Psal. 27. 2.) *When the wicked even mine enemies and foes came upon me to eat up my flesh, &c.* (That is, to destroy, to make an end of me) *they stumbled and fell*. To eat flesh is a proverbiall speech, noting extreamest crueltie; so (Zach. 11. 9.) *They shall eat every one the flesh of another*; That is, they shall exercise utmost cruelty one against another; yet this cruelty in eating flesh, in spoyling the lives and estates of men, is a kinde of mercy in comparison of theirs who devoure soules. The wickednesse of the Adulteresse is expressed by *Solomon* (Pro. 16. 26.) *That shee hunteth for the pretious life*; the life of the body is a precious commoditie, but the life of the soule is farre more precious. The whorish Woman may be said to hunt for both, and chiefly for the latter; The taking away of that life is sometime the end which the Adulteresse aymes at, and it is alwayes the end and issue of her Adulteries, unlesse the Lord give repentance and pardon. Old *Jacob* saith of his sonnes, *Simeon and Levi, Cursed be their anger, for it was feirce, and their wrath, for it was cruell*; We may say of the Adulteresse, Cursed be her love,

love, for it is feirce, and her embraces, for they are cruell ; She is not satisfied with flesh, she hunts for the precious life, even the precious life of the never-dying soule.

Thirdly, These words are interpreted as expressing both the spirit and the worke of detractors and slanderers, their spirit is full of spight, and their worke is to eate up the honour of others. Thus while *Job's* friends judg'd him an hypocrite, and declared him a wicked one, he might say they were not satisfied with his flesh ; slander devoures a man alive ; and it devoures more then flesh, yea that which some esteeme more then their lives, their credit and reputation. Now as wee may say of all slanderers, *They are not satisfied with the flesh of those they oppose*, so it is very rare that any man opposeth another without some mixture of slander. The Christians in the Primitive times were subjected and willingly gave up themselves to a thousand sorts of death for the death of Christ ; but this did not satisfie their persecuters. They alwayes endeavoured as much to slay and kill their credits, as they did their bodies ; and were as busie to invent and set a face upon horrible lyes against them, as to invent terrible tortures for them. They could no more beare it that their good names should live, then that they should live. And therefore they suggested incest, murder, and what not, as the common practices of their early meetings. That they were Christians, was indeed, their crime, that was capitall by the Lawes of those times, but their persecuters *were not satisfied with their flesh*, which they might (at pleasure) devoure, because they professed Christ, they must fall upon their good names, and charge them with enormities in manners, whom they meant to destroy for the faith. The like methods we have found revived in these latter dayes ; all wayes being used to staine their reputation, and heape reproaches upon their persons, whose way and interest hath been opposed. The Apostle warnes the Church of *Galatia* (and that is our warning) (*Gal. 5. 15.*) *If ye bite and devoure one another, take heed ye be not consumed one of another.*

*Est detractoris
periphrasis.
Obreclatores
vivis pascuntur
carnibus Merc.*

But some may say, if men be once bitten and devoured one of another, what is there remaining of them to be consumed ?

R r 2

I answer ;

I answer; By this biting and devouring the Apostle meanes slandering, backbiting, and evill-speaking one of another. Words which have such a tendency in them, are devouring words, they devour his good name who is concerned by them: Now saith the Apostle, Take heed ye doe not devour one another by sharpe words, lest that provoke you to cruell actions; usually men first devour one another by the tongue, and then by the hand; detracting words stirre up such strife and contention, such distractions and divisions in families, neighbourhoods, and Churches, as prove an utter consumption to them.

Annon satis vobis est, quod corpus meum ulceribus cruciatur, nisi in super me ludibrio habeatis? O savitiam plebis quam ferinam. Merc.

Lastly, We may referre this to the contempt and scorn which they powred upon him; under the weight and sence of which he had complained more then once before; as if upon a fresh remembrance of it he had thus bespoken them. O my friends, is it not enough that my body is worne and corrupted with painefull soares, unlesse you powre in the Vineger of sharpe invectives and bitter scoffes, to perplexe and afflict my troubled spirit? Are these the comforts which you have prepared for your friend? *Why are ye not satisfied with my flesh.*

Thus much of Job's supplication for pittie, and his deprecation of their further persecution; in the next words he calls for audience and attention to what he had yet to offer; *O that my words were written, &c.*

JOB 19. Vers. 23, 24, 25.

23. O that my words were now written, O that they were printed in a Booke.
 24. That they were graven with an iron pen and lead in a rock for ever; for
 25. I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin wormes destroy this body, yet in my flesh shall I see God.

THis sorrowful Patient having cryed to his friends for pitie at the 21th Verse, & for sparing at the 22^d, that they would both condole his former, & forbear to give him further sufferings, he now begs (if he faile in those requests) at least due attention to and serious consideration of what he had yet to say (vers. 23, 24, 25, &c.) In which (as some conceive) he reasumes the prooffe of his integritie, and doth it two wayes.

First, By a vehement wish, that all his words might be brought to a stricter, yea to the strickest tryall; O that my words were written, &c. vers. 23, 24.

Secondly, By a strong profession of his faith in the Redeemer, and of an assured expectation of a happie resurrection to a better life, though he should never see good day more in this (vers. 25.) The former shewes, that he had lived in all good conscience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the first part may be thus framed up;

He who desires that all his words may not onely be heard, but written, and not onely written but printed, yea ingraven in a rocke, that all posteritie may have the skanning of and commenting upon them, this mans conscience doth acquit him, and he stands cleere in the apprehension of his owne integritie.

But it is my desire, that my words were written, that they were printed, that they were ingraven, that all may skanne them, and comment upon them.

Therefore my conscience doth acquit me, and I am cleere in the apprehension of my owne integritie.

This

This assumption is layd downe in the 23 and 24 Verses, in much varietie of high expressions, all concurring in this, that he did not onely not feare nor decline the judgement of the present age, or of any mortall man then living, but also that he did neither feare nor decline the judgement of posteritie, who use to be more severe and criticall in their determinations, being freed from all personall respects and ingagements, which often byas the judgement, and blind the understanding, in reference to those who are present and alive. And though this be onely a probable argument, not conclusive, or demonstrative of the sinceritie of *Job*, (for many are stiffe enough to their errors, and are not afraid to commend them over to the censure of posteritie by writing) yet considering that *Job* looked on himselfe as a dying man, and that he had much more to say for himselfe, then this his bare *say-so*, or verball asseveration, therefore the argument carries weight in it, and a faire ground that he was sincere, in what he spake and did, because he cared not who heard what he had spoken, or examin'd what he had done; *Guiltie consciences love not to examine or try themselves, much lesse to be examined and tryed by others.* Thus we may be led into the generall scope of the 23^d and 24th Verses; I shall now briefly open the parts.

Vers. 23. *O that my words were now written.*

As if he had sayd; *For as much as after all these discourses, I finde that there is little will and lesse care in you to tender my condition, and to doe me good, there remaines onely this last desire which I put up unto you, that what I have both spoken and done, may be faithfully registred and recorded, that some Scribe would now appeare while we are in dispute, and faithfully note and set downe all the passages which have been between us.* Thus he speakes also in the close of this dispute (Chap. 31. 35.) *O that one would beare me, behold my desire is that the Almighty would answer me, and that mine adversarie bad written a Booke: let a Booke be written of these disputes, I care not who writes it, I would trust even an adversarie to write it; O that mine adversarie would write a Booke, I would take it upon my shoulder, and binde it as a Crowne to me; I am sure, mine adversary could say nothing justly concerning me, but what I may glory in, and make my Crowne.*

O that my words.

The Hebrew is, *Who will give me?* As if this were such a ſpeciall favour, that he looking about him could not finde any man ready to beſtow it on him; as if pen, inck, and paper, and the paines of writing, were a greater bounty then he was like to meete with in the world. The Hebrew expreſſion, imports much difficultie, though not an impoſſibilitie; who will doe it? As if he had ſayd, it is hard to finde a man to undertake this taſke; *O that my words, &c.* 'Tis queried here, what words he meaneth, or what he meaneth by theſe words, there are three opinions about it.

Fiſt, Some take words in a generall notion for the hiſtory of all his actions and ſufferings in the whole ſeries of his tryall. *O that, what I have done, O that, what I have endured* were faithfully recorded. Words are put for things by a frequent Hebraiſme.

Secondly, Others reſtraine theſe words to what he had ſayd by way of defence or apologie for himſelfe, in this conteſt with his friends.

Thirdly, We may rather referre theſe words he would have written to what he was about to ſpeake, to which theſe two Verſes ſeeme but a Preface; *O that the words which I ſhall ſpeake next might be writtē*, though all, that I have already ſpoken be ſcattered in the winde. Golden words indeed thoſe were, and worthy to be written in Letters of Gold. Glorious words concerning the Redeemer, concerning the laſt Judgement, concerning the Reſurrection, and his hope of Glory, come next to be opened; *O that theſe words* (ſaith he) *were written, that they were printed in a Booke, that they were graven, &c.* There are three ſteps of this wiſh.

Fiſt, That his words might be *written*.

Secondly, That they might be *printed*.

Thirdly, That they might be *graven*; all three note duration, yet with a graduall difference.

To write a thing, notes the preſervation of it; a word heard quickly periſheth, 'tis gone into ayre, that which is written, is preſerved and continueth; We tranſmit our mindes, our opinions and actions to poſteritie by writing.

מִי יִתֵּן *quis dabit.*

Optandi forma Hebraeis uſitata, valet idem quid utinam.

Pronomen quis in ſcripturis ſanctis non pro impoſſibili ſed pro difficili ſemper accipitur. Hieron: in Eccleſ. 3.

Cunſta qua pertulit. Greg. Verba pro rebus ipſis. Polychr:

Ea qua poſtea de fide & Auctore reſurrectionis ſubjungit, & de adventu domini. Hier: Epist. 61. ad Pammach. Qua dicturus ſum de ſpe, quam in deo firmavi. Aquin.

Vox audita perit, litera ſcripta manet.

But

ppm ad ea
pertinet que
tanquam firma
et rata perſcri-
buntur ad pub-
licam memori-
am, cuiusmodi
ſunt ſtatuta,
iura, leges.

But Job would have his words not onely written, but printed, O that they were printed, printed in a Booke. The word which we translate printed, ſignifies, firſt, ſimply to ſet downe, or deſcribe a thing Hiſtorically, or by way of narration: Secondly; It ſignifies authoritatively to ſet downe a thing as a Law, as a Statute, by way of determination. The word is frequently uſed in the Old Teſtament, to expreſſe thoſe Lawes, Ordinances and Statutes which the Lord preſcribed unto his people; And ſo this word ſpeakes more then the former; Lawes and reſolutions of State are more ſtrongly confirmed and more carefully preſerved, then bare Narrations are.

O that they were printed in a booke.

That is, that my words were written as publique Statutes, Ordinances, and Lawes, with a ſtamp of authoritie upon them, that they may be preſerved as the Monuments of a Commonwealth, and the Records of a Court are. (Iſa. 10. 1.) Woe to them that decree unrighteous decrees. The word that we translate to print, is there rendred to decree. (Iſa. 33. 22.) Thou art our Law-giver, it is this word, or our Statute-maker, as we put in the Margent.

John Ger-
ttenberg firſt
inventor of
Printing in
Europe. An:
1440.

Again, When he ſaith; O that my words were printed; Wee are not to take printing in that ſtrict ſenſe uſed amongſt us, for that new art or invention oppoſed to writing. We have no ground to believe that the art of printing was uſed in thoſe ages. The firſt time that ever it was heard of in Europe (as our Hiſtorians tell us,) was (little more then two hundred yeares paſt) in the yeare one thouſand foure hundred and fourtie. It began to be practiſed (as it is ſaid) at Harlem, and was perfected at Mentz. Here printing is taken in a large ſenſe for the ſetting downe and deſcribing of any thing in the moſt authentick and ſtrongeſt manner, for the perpetuating of it. And therefore alſo he would have it printed in a booke, not in looſe ſhattered papers, but in a booke; for though that uſe alſo of binding bookes be not very ancient, their writing (for the moſt part) being in Roules or Volumes; yet thoſe Roules were under much care and inſpection; ſo that this addition of printing in a booke carries in it a further degree of care to preſerve what was printed. (Gen. 5. 1.) This is the booke of the gene-

Opro (quasi se
corrigens) non
tantum ſcribi
communi ratio-
ne, ſed ut exa-
rentur in libro,
majus quippe
hoc eſt & fir-
mum.

generations of Adam ; (Mat. 1. 1.) The booke of the generation of Jeſus Chriſt ; Theſe booke were written to be preſerved and laid up. That is, of the birth, life, and death of Adam and of Jeſus Chriſt. Job would have a booke of his Generation alſo ; O that my words were printed in a booke ; And which is yet more ;

Verſ. 24. That they were graven with an iron pen and lead in the Rock for ever.

This verſe is the ſame in ſubſtance with the former, and contains onely a further amplification of his deſire ; It would not ſatiſſie him that his words were written with a quill, or printed in an ordinary booke of parchment, or paper, (there were divers materialls, upon which writings were made in ancient times, as alſo at this day) ſuch booke may ſoone be eaten with wormes and moathes, at leaſt, time the eater of all things, will eate them up, but (ſaith he) I would have my words written with a pen of iron and lead in the rock for ever.

A pen of iron.

The Prophet (*Jer. 17. 1.*) uſeth the ſame expreſſion ; *The ſin of Judah is written with a pen of iron, and with the poynt of a Diamond ;* implying that it was written to perpetuities : ſo here, *O that my words were graven with an iron pen ;* That is, ſo graven, that (as he explaineth his intention in the laſt words of the Verſe) it might laſt for ever. Thoſe things which continue very long (though they have an end) looke like Eternitie, and ſo are truly ſayd to be done, or to laſt for ever. Rocks have a kinde of Everlaſtingneſſe in them. And therefore that which is written upon a Rocke cannot but be very laſting. God is called *A rocke of ages* (which we tranſlate, *An everlaſting ſtrength*, *Iſa. 26. 4.*) not onely becauſe his owne ſtrength continueth, and is the ſame in All ages, but becauſe all Rockes are of long continuance, and laſt many, very many, no man knowes how many ages. So that to write upon a Rocke is oppoſed not onely to writing upon the water, or in the ſand, which continue not at all, but to all thoſe uſuall wayes of writing which are of longeſt continuance ; this being once done, may be ſaid to be done for ever. In this all agree ; but there is ſome difference what the meaning ſhould be, of this *iron pen and lead*, with

which he wisheth his words might be graven in a Rocke for ever. The question is whether he meanes a pen of lead, as well as an iron pen; And if so, it may be doubted, why having called for an iron pen, he should call for a leaden pen? What can a pen of lead doe upon a Rock, lead being softer then a Rock, how can it make impression, or draw a letter upon it?

There are three things which may be offered for the removing of this scruple, and the further clearing of this Scripture.

First thus; Some render it, *in lead*, as making the pen to be but one, and that of iron; but that the writing should be upon a twofold matter; first, upon lead; and secondly upon the Rock; as if he had said, *I would not have a skin of parchment, or a sheete of paper, but a sheete of lead to write upon*; with which the ancient custome of writing matters of greatest moment, whether decreed or done in lead agreeth well.

Secondly, Because lead seemes to be spoken of here as the instrument of writing, not as the matter upon which they did write. I conceive it may be an allusion to another custome among ancient Engravers, who when they had cut the letters in stone, or (as he saith) in a Rock (that is, in Marble cut out of the Rock) when (I say) they had formed the letters with graving instruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be said to grave with an iron pen and lead, because when the iron pen had shaped the Characters, they powred lead into the furrowes or cuts of the letters, to render them more cleare and legible.

Thirdly, They who interpret the lead, by a pen of lead, say that there was an art of tempering lead with other metall, which hardned it, and so made it fit for a graving instrument. But it is not much materiall, which of these we determine. This is plaine, that in this with he alludeth to some extraordinary way of writing in those times upon Monuments or publicke Pillars, that the contents or matter so engraven might be transmitted to posteritie, and be made immortal, even to indure for ever.

From these two Verses, which onely expresse the strength of his desire, that, what he had to say, might be safely preserved

Publica instrumenta plumbeis voluminibus reservata. Plin. l. 13. c. 11.

Fortè ferro incidebant, quod postea plumbo colorabant. Drus. Rab. Selom: Plumbo per sulcos infuso. Jun: Forte plumbum temperatura aliqua indurabit: adeo ut stilo ejus in silice aut petra incidi possit. Pined. Oportet Job ut sermones sui immortales sint, & in longum ævum durent, hoc enim est, stilo ferreo insculpi, & exarari plumbo.

ved for the obſervation of after ages ; learne firſt,

*That our honeſt and juſt deſires, though (ſomewhat paſſionate)
are yet graciously accepted and answered by God.*

Job ſpeakes here in ſome heate, yet his heart was honeſt, and his ayme ſincere in what he deſir'd, and the Lord granted his deſire. He wilbeth his words might be written, and his words were written, God provided him a Secretary. Job's tongue was as the pen of a ready Writer, and God made ready a writer to pen downe what he ſpake with his tongue. Few words have had ſuch a writing, or ſuch a Writer, his were written in a booke, and written as with an iron pen and lead in a rock for ever ; they are preſerved to this day, and ſhall to the end of the world, as Monuments of his patience and uprightneſſe, as alſo of the Lords power and faithfulneſſe.

Secondly, From this confidence of *Job* in deſiring to have what he had ſaid, or what he had to ſay, written, we may obſerve;

Truth ſeekes no corners.

Truth loves to be tryed, it cares not before whoſe judgement-ſeat it comes; it would be written, that it might be ſeene and conſidered of all men. Pure gold feares neither the furnace nor the ballance. Error may ſhew faire till 'tis tryed, but truth ſhewes alwayes fayreſt after tryall.

Thirdly, As this writing ſpecially referres to that noble and divine confeſſion of faith, which *Job* made in the next Verſe ; obſerve ;

It is a dutie to profeſſe our faith openly, when we are called to it.

Job had a call to doe this ; for though he were not directly (and in terminis) invited to make a confeſſion of his faith, yet the dealing of God, and of his friends with him, put him upon it, and beſpake it of him. 'Tis high time to declare the ground of our hope, and upon what foundation we are built, when ſtormes eyther of affliction or perſecution aſſault and ſhake us ; and then 'tis beſt to doe it freely and openly, that our faith may be as famous as our afflictions are. Or (as the

Apostle Peter speaks, (1 Epist. 1. 7.) *That the tryall of our faith being much more precious then of Gold that perisbeth, though it be tryed in the fire, might be found to praise, and honour, and glory, not onely (as he there saith) at the appearing of Jesus Christ, but in the day of our suffering. As we must not hide our talents in a napkin by our idlenesse, so we must not hide our faith in a napkin by our silence; we should be so farre from being ashamed of our hope, that we should glory in it while we are in tribulation, and desire as (with Job) that it might be written with a pen of iron in a rock for durableness, so that it might be written as with the beames of the Sunne for light, and clearenesse. The Apostle tells the Corinthians; Ye are our Epistle written and seene of all men (2 Cor. 3. 2.) They held forth the faith, both in their profession and practise; they were a breathing confession of faith, a living Epistle, read and seene of all, and so should we be. As faith must be made visible by our workes, Shew me thy faith by thy workes, saith the Apostle James, so it must be made audible by our words.*

*Euseb. lib. 6.
cap. 38.*

There were a sort of Heretiques spoken of by *Eusebius*, who held this opinion, That there was no need for any man at any time to make open confession of his faith, especially not in times of danger: Then (according to their doctrine) all might conceale and keepe their faith to themselves, that so they might also keepe themselves in a whole skin, and avoyd the danger. This is, indeed, a safe way to avoyde persecution and martyrdome, but it is a sinfull way. We have just cause to suspect that their faith is dead, who thus hide and bury it. Saints are bound to professe their faith (when called to it) to the death, and to contend earnestly for truth what ever afflictions and sufferings come upon them. The Apostle reports his and the Saints troubles in those times for the Gospel; *We are troubled on every side, yet not distressed; we are perplexed, but not in distresse; persecuted, but not forsaken; alwayes bearing about in the body the dying of the Lord Jesus, &c.* But what did *Paul* (and his tellow-Saints) in those boystrous and bloudy times? did he politickly reterve himselfe, or hide his profession? No, he proclaimes it, as he saith the Saints of old did before, who were spirited with the same faith (2 Cor. 4. 13.) We having the same spirit of faith, according as it is written,

I beleeved and therefore have I ſpoken, we alſo beleeve and therefore we ſpeake; What a Chriſtian beleeves, he ſhould be ready to ſpeake; and he that beleeves indeed cannot but ſpeake. The Apoſtles being threatned, answer, Wee cannot but ſpeake the things which wee have heard and ſene. Faith is like the oyntment in the right hand, which bewrayeth it ſelfe; and as it is an evidence, to the ſoule that hath it, of thoſe things which are not ſene corporally or naturally, ſo it will give an evidence to others of thoſe things which it ſelfe hath ſene ſpiritu- ally.

Fourthly, From the ſeaſon in which Job made this confeſſion; Obſerve;

There is nothing doth more ſupport and keepe up the ſpirit in times of ſorrow and danger, then a free confeſſion of our faith, and confidence in the Redeemer.

The way to overcome all the evils and troubles in the world, is to ſay, *I beleeve; Faith is our victorie (1 Job. 5. 4.) Who is he that overcometh the world, but he that beleeveith that Chriſt is the onely begotten Son of God; He that beleeves overcomes. The profeſſion and holding out of our faith, is our actuall conqueſt and victory over the world. Faith is our Shield, whereby we quench all the fiery darts of the wicked, whether men or Devils. Faith leadeth us to a fountaine of living waters, which at once refresheth us, and puts out that fire. If once faith get up, all evils and temptations fall before it. Job that he might get victorie over all the oppoſitions of men and Devils, holds forth his Shield, and makes profeſſion of his faith in God.*

What was that? A compendious yet exact confeſſion of faith it was; as will appear in opening the next Verſe, with the context following.

Verſ. 25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth.*

For the clearing of theſe words, I ſhall preſiſe two generall veines of Interpretation.

Fiſt, The Jewiſh Writers interpret this Context of a metaphoricall reſurrection, in reference to Job's outward condition, or of his reſurrection from a ſtate of affliction. We have this

this sense of a resurrection illustriously held forth (*Ezek. 37.*) where the returne of the people of *Israel* out of *Babylon* is described by the reviving of dry bones. God himselfe makes the Comment (*vers. 11, 12.*) *Then he said unto me, Son of man, these bones are the whole House of Israel: Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them: Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, O my people, and bring you into the Land of Israel.* An estate of extreame miserie and danger is often in Scripture expressed by death. *Paul* saith, that he had been *in deaths* often (*2 Cor. 11. 23.*) and that God had delivered him from a *Great death* (*2 Cor. 1. 10.*) that is, from deadly danger. Such a condition deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in such a condition are spoken of as buried and dissolved into dust. In pursuance of which metaphor, deliverance is called, a quickning, a reviving, a rising againe. *Psal. 71. 20.* *Thou which hast shewed me great and sore troubles, shalt quicken me againe, and shalt bring me againe from the depths of the earth.* So *Psal. 80 18.* *Psal. 85. 6.* *Isa. 26. 19.* *Hos. 6. 2.* *Rom. 11. 15.* In which last place, the calling and restoring of the *Jewes*, is called *Life from the dead.* Now (*I say*) the *Rabbines* generally, as also some of our learned Expositors run upon that straine here; conceiving that *Job* therefore calls God his Redeemer, because he had to that day preserved him alive in the midst of so many deaths and dangers, as also because he had a sure hope that he should through the power of God survive them, and be restored to such an estate of honour and riches, as he had enjoyed in the former part of his life; this they call his resurrection and redemption, and so accordingly they fit an explication to the severall passages of this Context; yet their opinion is strongly opposed by others, with much evidence of reason.

Mercer.
Calvin.

Three speciall reasons may be urged against it.

First, The height and spiritualnes of *Job's* language tells us, that his thoughts moved, and that his hopes were fixed above this worlds felicitie; His faith soared aloft in the meditation of a Redeemer, in the premeditation of the last Judgement, and in the vision of God: all which argue more then a metaphoricall resurrection.

Secondly,

Secondly, Though his expressions in the letter may be fitted to that inferior sense, yet if we remember what hath been touched more then once in the former passages of this Booke, we finde that Job had as it were disclaimed all hope of restoring unto any temporall happinesse in this life, affirming, that *his hope was gone*, and that he was worse then a tree cut downe of which there is hope, that it will grow againe, and put forth tender branches from the roote; as for him, as he had no desire, so no expectation of recovering his former beauty and greatnesse, with promises of which his friends (upon the supposition of his repentance) had often endeavoured to rayse his spirits and fill his sayles. Therefore it seemes altogether improbable, that he should rise to that height of hope about it in this place, contrary to the current of all his former discourses upon that poynt.

Thirdly, He saith, that *he should see God with the same eyes, that he should see him for himselfe and not another*, which argueth that he intended not a resurrection of his outward estate; for what doubt could there be, that if he were rayfed from affliction, but that he should see God with the same eyes, and that he himselfe should see him, and not another, or not for another; but to believe the restoring the same body, or the Identity of the eyes of his body after all had mouldred into dust, this was a high act of beleiving. From these reasons it appeares that Job holds forth his faith in a resurrection, not to a temporall good in this life, but to eternall life. In which second sense I shall open and prosecute the severall passages of this Scripture. Besides many others, one of the Ancients gives his Judgement clearly for it; *What (saith he) can be more manifest then this Prophecy. None since Christ came in the flesh have spoken so plainly of the resurrection, as this man did before the coming of Christ in the flesh.*

Quid hac prophetia manifestum? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur. Heron: Epist. 61. ad Pam-mach:

I know that my Redeemer liveth, &c.

As if he had thus argued; *He that waites by faith in the Redeemer for the resurrection of his body to eternall life, after death hath done its worst, is not a wicked man, or an hypocrite, as you have charged me.*

But such is my faith, I beleve in the Redeemer, and I looke to rise (after

(after this bodie is consumed and eaten of wormes) to an eternall happy life; therefore I am not such as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God, yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore doe not thinke, because I have no hope of this life, that therefore I despaire of life: doe not take upon you, that you only know these mysteries, and that I am ignorant of them, as my friend Bildad concluded in the 18th Chapter (this is the portion of the man that knowes not God,) for even I also know that my Redeemer liveth, and shall stand upon the earth at the latter day.

For I know.

Verbum Originale omnem dubitationem excludit & notat mentis firmam adhesionem & rem satis superque exploratam.

What this knowing is, hath been opened (Chap. 13. 18.) upon those words, I know that I shall be justified. In brieft, 'tis knowing upon the greatest certaintie, knowing without all wavering; As if Job had sayd; My judgement is fixed, and my faith confirmed in this thing, it is as cleere to me, that my Redeemer liveth, as if I had already seene him alive. It is as sure to me that I shall rise againe, as if I had been dead, and were already risen. My faith makes this as evident to me now, as my experience hereafter shall.

I know.

This knowing came not in eyther by sense or any naturall demonstration; Faith is the gift of God, and so is the knowledge of Faith, or that knowledge which is the full assurance of Faith. There is an exceeding greatnes of the power of God put forth to those-ward who beleeve according to the working of his mighty power, which he wrought in Christ when he raysted him from the dead (Eph. 1. 19, 20.) Faith is the evidence of things not seene; who can make things not seene evident to us, but he who is every where evident, yet no where seene. Faith is the substance of things hoped for, as the Apostle gives the definition (Heb. 11. 1.) Who can make things absent from our enjoyment, present to our comfort, but he who is alwayes present? Saints doe not see what they beleeve, yet they know what they beleeve. When Joseph brought his two Sons, Manasses and Ephraim to his father Jacob for his blessing, Jacob put his right hand upon the younger, and his left hand upon the elder, Joseph observing this, humbly corrects his fathers error, Not so my father, this is

the

the first borne, put thy right hand upon his head, but his father refused and said; *I know it my Son, I know it,* (Gen. 48. 19.) I doe not this upon mistake, I know what I doe, though the sight of my eye be dim, yet I see cleerely enough what I doe. Faith sees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (2 Tim. 1. 12.) *I know whom I have beleev- ed.* Faith gives us acquaintance with God, before we see him, and when we see him, faith shall be swallowed up.

I know that my Redeemer.

The word which we translate redeemer, comes from a roote which is applyed three wayes in Scripture.

First, To buying againe of that which was alienated by sale or morgage, and so to reduce it unto the possession of those whose it was before, *Lev. 25. 25.*

Secondly, To the rescuing or bringing backe of those who have been taken prisoners and led into captivitie. There is a double way of redeeming such.

First, By force and power. Thus when Lot was taken prisoner by those foure Kings that came against Sodom, Abraham armed his servants, and by force redeemed or brought him backe, *Gen. 14. 14. 16.*

Secondly, There is a redemption by price or rancome; *To redeeme is to buy againe*; captives are often ransomed and redeemed by price; Christ hath redeemed us both wayes, as will be shewed further in the opening of this Scripture. And because when we are surprized by or engaged in any pressing danger, it costs much or calls for much power to vindicate and restore us, therefore this word *redeeming* is often used in Scripture to signifie deliverance from any eminent or imminent danger. (*Psal. 69. 18.*) *Draw nigh unto my soule, and redeeme it.* And againe; (*Psal. 72. 14.*) *He shall redeeme their soule from deceit and violence*; That is, from all secret plots and open actings tending to destruction. And thus the Lord is sayd to *redeeme his people from the hand of the Enemy*, (*Psal. 106. 10.*) And Jacob speakes of the Angell that redeemed him from all evill (*Gen. 48. 16.*) *Job's redeemer* and this Angel who redeemed Jacob from all evill, is the same, even Jesus Christ. Of whom the Lord speakes to Moses (*Exod. 23. 20, 21.*) *Behold, I send an Angel be-*

Redimere significat
1 rem aut perso-
nam venditam
redimere.
2 captam libe-
rare
3 intere nam
vindicare aut
ulcisci.

*Redimere est
quasi rursus
emere.*

fore thee; to keepe thee in the way, and to bring thee into the place which I have prepared, beware of him and obey his voyce, provoke him not, for he will not pardon your transgressions, for my Name is in him. This Angel can be none but Christ, The creating, not a created Angel. Pardon of sin belongs not to creatures, nor is the name of God in them; Some creatures have the name of God upon them; but he onely hath the name of God in him, who is of the same nature with God.

Thirdly, This word is applyed to the avenging of their death, who have been wrongfully slaine. (Numb. 35. 12.) Goel is the avenger of blood, or the redeemer of blood, because he came to take vengeance on such as had unjustly shed the blood of his kinsman. He may be sayd to redeeme a man from death, who according to justice pursues him who tooke away his life. Christ is not onely our redeemer, by restoring us to life, but our avenger by pursuing and spoiling him (that is, the Devill) who was our murderer, or the contriver of our death.

Againe, To be a redeemer is taken two wayes.

First, More largely for a deliverer, or helper; so 'tis one of the names of God; and to redeeme is both his worke and his honour. (Exod. 6. 6.) *I will redeeme you with a stretched out arme, and with great Judgements.* In which sense also Moses is call'd a deliverer, (Act. 7. 35.) according to the Greeke, which the Syriack translates by a word that signifies a Judge, or one that determines a controversie. God sent Moses to mannage his controversie with Pharoah, and deliver his people from that state of bondage. And thus God was Job's redeemer, because he pleaded his cause, and determin'd for him, delivering him out of his affliction, as is reported in the latter part of this booke; Under this more generall notion (I say) God is often call'd a Redeemer; for as he suffers his people to be carried away by, and fall into the hands of their enemies, and sells them into the enemies hands (that they may know the difference between his service, and the service of the Nations, as he speaks 2 Chron. 12. 8.) yea he sells them for nought (Psal. 44. 12.) As sometimes they are sayd to sell themselves (Isa. 51. 1.) Which of my Creditors is it to whom I have sold you. It was a custome among the Jewes that parents who were poore & unable to pay their debts, sold their children to their creditors, or their cre-

ditors

αὐτοῦ. i.e.
liberatore.

נִשְׁבֵּר
Diremptorem
litium. Syr:

ditors tooke their children for their debts, as appears by the pitifull complaint of the widdow to the Prophet Elifha (2 Kings 4. 1.) In allusion to which the Lord challenges the Jewes to name his creditors (if they could) to whom he had sold them : As if he had sayd, *I am not in debt to any man or Nation of men, that I should need (as you sometimes doe) to sell my children to free my selfe; no, for your iniquities (as it followes) you have sold your selves.* Now when God fetcheth his people backe againe, and delivers them from that captivitie or misery, into which eyther he sels them, or they sell themselves (though indeed he never sels them, till they sell themselves) then he is call'd a Redeemer, (Jer. 35. 21.) *I will redeeme thee out of the hand of the terrible.* And in Psal. 130. 7. *With thee there is plenteous redemption;* That is, with thee there are many redemptions, thou multiplyest deliverances as fast as our troubles multiply.

More strictly to redeeme, and the Title Redeemer, is applyed to Jesus Christ; To whom also, I conceive, we may particularly apply all those workes of redemption, which in the Old Testament are ascribed to God. For he was God the Redeemer from the beginning, long before he was God manifested in the flesh. And all the Redemptions of his Church and people from temporall affliction, as well as from eternall damnation, doe properly belong to him. *It was (saith God) by the blood of thy Covenant, that is, by the blood of Christ, with whom God made the Covenant in our behalfe, that God sent forth the prisoners; that is, the captivated Jewes, out of the pit wherein was no water; that is, their disconsolate state in Babylon, Zech. 9. 11.*

In this strict sense the word Redeemer, suites Christ fully For goel signifies one that is neer to us in consanguinity, one of our blood, bone of our bone and flesh of our flesh. Hence an ancient translator renders here; *I know that my kinsman, or he that is neere to me liveth.* And such were under a speciall obligation to redeeme. As appears Ruth 3. 12. and Ch: 4th 4. 5. where the case is set downe betweene Boas, and the other kinsmen. Boas was a kinsman and had right to redeeme, yet because there was a neerer kinsman, he would not meddle but upon his refusal. As if he had sayd, you have the first right, and may make use of your priviledge if you please; *If thou wilt redeeme it re-*

ἰσχυροῦς μὲν
proximus meus.
Theodotio.
Redimere est
asserere se vin-
dicare aliquid
vel ab iniquo
vel alieno pos-
sessori jure pro-
pinquioris.
Redemptoris et
propinqui idem
nomen in scrip-
tura.

deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it besides thee, and I am after thee. From this proceeding 'tis evident that redemption belonged to those that were neere of kinne, and first to the neereft. Jesus Christ is neere to us, therefore properly and in a strict sense he is (*goel*) our Redeemer, he is flesh of our flesh, and bone of our bone, he is one with us. As we are the children of God by regeneration, so the brethren of Christ by Adoption. For both he that sanctifieth, and they that are sanctified, are all of one: for which cause he is not ashamed to call them brethren (*Heb. 2. 11.*) Christ and we are all of one, that is of one nature; we and Christ as man are not onely of one Father or Efficient cause which is God, but we are of one nature or materiall cause which is flesh and blood. In which respect he is our redeemer upon the strictest tearmes and lawes of redemption. And in that strict sense, besides him there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the signification of this word, Jesus Christ alone is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in our nature, he had full power to redeeme us. We are redeemed by the blood of Christ (*Ephes. 1. 7.*) *In whom we have redemption thorow his blood.*

The blood of Christ may be considered two wayes in the worke of our redemption.

First, As the price of our redemption, *we have redemption thorough his blood*; that is, blood is the price, by which we are redeemed; *We are bought with a price* (*1 Cor. 6. 20.*) What that is, we are taught (*1 Pet. 1. 20.*) *Not with corruptible things, as silver and gold, but with the precious blood of the Sonne of God, as a Lambe undefiled, and without spot.*

Secondly, As the blood of Christ may be considered as it is the price of redemption, so also as it carries the right of redemption: Blood implyes neerenesse in relation. God made of one blood all Nations of men (*Acts 17. 26.*) that is, the blood of Adam the first man hath run in the veines of all his posteritie; And so there is a naturall relation among all mankind, though not a legall or civill. Now as God made all Nations of men of one blood, so he hath made Christ and us of one blood.

*Esti deus pater
in filio per spiri-
tum sanctū ve-
rissimē redemp-
tor noster est,
proprie tamen
hebraea vocis
significatio chri-
sto convenit; qui
quia frater no-
ster, (assumpta
nostra carne)
factus est, ius
redimendi ha-
bet, & certissi-
mam redimendi
potestatem quia
deus est in car-
ne manifestatus.*

bloud. For as much as the children are partakers of flesh and bloud, he also himselfe tooke part of the same, that through death he might destroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c. (Heb. 2. 14.) Thus (I say) The bloud of Christ and ours being one, and so one that he is our brother and kinsman, he had the right, yea (we may say with reverence) it was his dutie to redeeme us. Christ as God had power to redeeme us, but as being (*Immanuel*) God with us, one with us, a kinsman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleere the poynt a little further, there are five things concurring to compleate the office and service of our Redeemer.

First, *The Redeemer must be a kinsman.*

Secondly, He must redeeme upon that ground, or under that notion, as a kinsman.

Thirdly, He must deliver those who were under restraint or captivitie, from the hand of their enemies and oppressors.

Fourthly, He must not pay any price to the oppressor.

Fifthly, He must pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

These five Considerations meet in Christ our Redeemer; For First, He is our kinsman.

Secondly, He redeemed us upon that account, as he was a brother or kinsman.

Thirdly, He hath fetcht us out of the hands of our oppressor the Devill.

Fourthly, He payd nothing to the Devill in lieu of our redemption.

Fifthly, He payd the price into his hand who was our first Lord, even into the hands of his Father.

Mankinde fallen, may be looked upon two wayes.

First, As under the power of sinne and Satan.

Secondly, As under the power and Justice of God: When Christ came to redeeme us, he payd nothing to the Devill but blowes; He *spoyled principalities and powers* (Col. 2. 15.) but he did not make them satisfaction; we owed the Devill nothing, he was onely an executioner to vex and afflict us; but he payd
the

the price to his Father, under whose justice we were fallen ; and so he exactly fulfilled all the duties, and sustained all the parts of a redeemer to the utmost.

To cleare up this Title or Office of Christ yet further, we may take notice that Christ is called in Scripture, *a Mediator* as well as *a Redeemer*, yet these titles are not of equall extent. Christ is a Mediator, yea a head for, and to those, whose redeemer he is not. The good Angels have Christ for their head and Mediator as well as man ; but man onely hath Christ for his Redeemer. The evill or fallen Angels could not be redeemed, therefore *Christ took not upon him the nature of Angels* (Heb. 2. 16.) The good Angels, or those who stand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Christ took care of the Angels, and became their head and Mediator. So that as Christ is Mediator between God and man, to make up the breach that is between them ; so he is Mediator between God and the elect Angels, to maintaine the union that is between them ; but he is a Redeemer to man onely.

Farther, *Job* doth not onely professe faith in a redeemer, but in his redeemer ; *My redeemer liveth* ; every word in this confession is precious and weighty. Here he useth an appropriating word ; yet he doth not engrosse the redeemer to himselfe excluding others, but he takes his part with others. Those Pronounes, *mine, thine, his*, are (*voces amatoria*) words of love, and drop like honey-combes with sweetnesse of affection. *Job's* heart was carried out abundantly to Christ in love as well as in faith. The first worke of faith is to beleieve that Christ is a Redeemer ; the second is to rest and relie upon Christ as a redeemer ; the third is to see an interest in Christ as *my Redeemer*. When the servants of *Benbadad* (1 Kings 20. 32.) came to *Abab* mediating for his life, He no sooner sayd, *He is my brother*, but they tooke hold of it, as of a comfortable word. The Syrians (as some report them) were South-sayers, who superstitiously observed a good Omen from those words which they called *Luckie*. 'Tis probable *Benbadad's* servants were skild in such observations, and took it for a good Omen, when *Abab* sayd, *my Brother*. The text implyes some such thing, while we read (ver. 33.) that, *the men did diligently observe whether any thing*

Erat valde amicum verbum propter utramque vocem, & quasi omen ; omen est Augurium ex verbis captatum Syri erant Augurijs dediti. Dined.

thing would come from him, and did hastily catch it, and they sayd, thy Brother Benbadad; They looked upon it as a love-token when once he sayd, my Brother Benbadad. Thus here, my Redeemer, shewes that Job had much interest in and love to the Redeemer, his faith did not run upon generalls, but was fixed, set downe, and resolved, to live and dye by his living Redeemer.

My Redeemer liveth.

To live, implies not onely the present being, but the eternitie of the Redeemer; As if he had sayd, though I am mortall and dying, as also you my friends are, yet my Redeemer liveth; He saith not, *bath* or *shall live*, but *he liveth*; he speaks of the Redeemers life, without any distinction of time past or to come, *he liveth*; God is for ever, *I am*; Christ as God liveth from Eternitie, Christ as man liveth to Eternitie. And as Christ God-man was the *Lambe slaine* from the foundation of the world in the promise, and from eternitie in the purpose and decree of God, so Christ as God-man lived from eternitie in the purpose of God, and from the foundation of the world in the promise. Christ is compared in the Gospel to many things without life, to water, to bread, to a tree, to a stone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called simply, *water*, but *living water*, nor simply *bread*, but *living bread*, so also a *living stone*, a *living way*, and the *tree of life*.

Secondly, When he saith, *My Redeemer liveth*, we must look on Christ, not onely as having life, but as the Lord and Prince of life (Acts 3. 15.) Christ as the Eternall Word *bath life in himselfe* (Joh. 1. 4.) As he is the Son of man he receiveth life of the Father: For as the Father *bath life in himselfe*, so *bath he given to the Son to have life in himselfe* (Joh. 5. 26.) and that not as every thing which lives hath life in it selfe; but by way of Eminency, as a Prince of life; for, First he hath his owne life in his owne dispose. See how like a Prince he speaks of his owne life (Joh. 10. 18.) *I have power to lay it downe, and I have power to take it againe*. Secondly, He gives life to others; the Sonne quickens whom he will, Joh. 5. 21. As Christ hath life in himselfe, so he hath life to bestow at his pleasure, or upon whom he pleaseth. He came that we might have life (Joh. 10. 10.) He is the life:

Vivit dominus
i. e. *aeternus*
est. Dicitur
Viventem dicitur
i. e. *aeternum*
et incorruptibili
lis vita ac vir-
tutis. Coc:

life (Job. 14. 6.) And he is our life (Col. 3. 4.) We were all dead, & lay under the shadow or power of death, the image of death fate upon us all, yea life it ſelfe fate (as it were) in darkneſſe, till Chriſt brought life and immortalitie to light through the Goſpel (2 Tim. 1. 10.)

Thirdly, When Job ſaith, *My redeemer liveth*, it notes the ſtrength, activitie, and power of Jeſus Chriſt, not a meere being or ſubſiſtence onely, but might and ſtrength. As if he had ſayd, *Though I am weake, poore, and miſerable, though my life be ſo low, and my body ſo diſperited, that I may more fitly be numbred among the dead then among the living; yet my Redeemer liveth, he liveth and is mighty. David ſayd of his enemies, (Pſal. 38. 19.) Mine enemies are lively and ſtrong, or being living are ſtrong. Many men live who are not ſtrong; And ſome live who have no ſtrength. But the life of Chriſt and his might are the ſame, and ſhall never be diſjoyned. The Pſalmiſt indeed prophecyng of the ſufferings of Chriſt, represents him thus complaining, (Pſal. 22. 15.) My ſtrength is dried up like a potſheard. my tongue cleaveth to my Jawes, and thou haſt brought me into the duſt of death. When Chriſt dyed the ſtrength of his body was dried up, yet Chriſt did not dye for want of ſtrength; For he gave up the Ghoſt (ſaith the Evangelift) it was not pul'd or ſnatcht from him whether he would or no. Chriſt did not dye becauſe he could live no longer, but becauſe in obedience to his Fathers will, and in answer to the deſigne of our ſalvation, he was willing to lay downe his life. And ſo ſtrong was he in death, that he conquered dying, and ſpoyled principalities and powers, making a ſhew of them openly, and triumphing over them while he was nayled to the Croſſe (Col. 2. 15.) The death of Chriſt had more life and ſtrength in it, then the lives of all men and Angels. Againe, though Chriſt dyed, as death is the diſunion of the two parts of the humane nature (ſoule and body) yet death did not hurt the union between his two natures, the divine and the humane, this remained untoucht and inviolable. In this union the ſtrength of Chriſt lay, as the ſtrength of Sampſon did in his lockes, which were onely a ſigne or an aſſurance of the neerenes and preſence of God with him, and therefore it is ſaid after his lockes were cut, he (attempting to put forth his ſtrength as he had done before) wiſt not that God was departed from him. Now for as much as God*

Vivere eſt vivere.

never

never departed from our *Sampson* Jesus Christ, no not in death; for then not onely was God his Father with him (though he cryed out, *Why hast thou forsaken me*) but the God-head of the Son the second person continued in firmest union with the manhood which he assumed. And so it may be sayd of the Redeemer, that when he dyed, he lived, as well as now we say, he liveth who was dead. Thus he spake to *John* (*Rev. 1. 18.*) *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.* The keyes signifie power, and to shew that the life of Christ is not a bare subsistence, but cloathed with power, therefore, as he saith, *I live for ever, so, I have the keyes.* And thus while *Job* sayd, *I know my Redeemer liveib*, he ascribed strength and efficiency to him as well as life. From this part of *Job's* confession, *I know that my Redeemer liveth*,

Observe.

First, *Affliction doth not seperate from Christ.*

When *Job* could call nothing in or of the world *his*, he could call Christ *his*, though he could not say, *my health, my strength, my friends, my riches, my beautie*, for he had none of all these, all these being departed from him, yet he could say, *My Redeemer*; For Christ was not departed from him. This was *Pauls* assurance, and the triumph of his faith, (*Rom 8. 35.*) *Who shall seperate us from the love of Christ, shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword, I am perswaded they cannot, nay in all these we are more then conquerers through him that loved us.* Unlesse Saints were conquered, yea unlesse Christ himselfe were conquered, they cannot be separed from Christ. But all these things, the least of which single doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithstanding the united forces of all these, the union between Christ and Saints remains unviolable.

Secondly, Observe.

That a Beleever may arrive at an assurance, at th: full assurance of his interest in Jesus Christ the Redeemer.

Here are two words of assurance, *I know*, there is assurance;

my Redeemer, there is assurance againe. Faith acts upon a sure ground, 'tis bottom'd on the knowledge of a sure word, not upon opinion, and it takes fast hold, 'tis not satisfied untill it can say, the Redeemer is mine, and I am his, All's mine, and he is my all. I will not insist upon this poynt, having in the 13th Cha. spoken to it, upon those words, *I know that I shall be justified.*

Thirdly, Observe.

That Jesus Christ was the Redeemer from the beginning.

The old fathers who lived before that fullnesse of time in which Christ came in the flesh, dyed in this faith, they waited for the Messias, they looked for and relyed upon the promised seed. Christ speaks of the times as high as *Abraham*, *Abraham saw my day, and was glad* (Joh. 8.) And the Apostle *Jude* speaks higher of him, that *Enoch* the seventh from *Adam* prophesied of the comming of Jesus Christ to judge the world, therefore certainly he was acquainted with the promise of Jesus Christ to redeeme the world. This administers a strong confutation of the *Socinian*-heresie; For if Christ who was manifested in our nature in the latter end of the world, was the Redeemer of those who lived in the first ages of the world; then he was not a Saviour onely (as they affirme) by his word and doctrine, or by the example of his life, sufferings, and resurrection; but by his sacrifice and satisfaction. For how could eyther the personall teachings or example of Christ reach to or be conveyed up to them, who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He speaks in the Singular number; One is all, as the Apostle testifies (*Acts* 4. 12.) Neither is there any name under Heaven whereby we can be saved, but onely by the Lord Jesus Christ.

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us, but he lives for ever. Christ being raised from the dead dyeth no more, death hath no more dominion over him (*Rom.* 6. 9.) Death never had any absolute dominion

on over Christ, for he had no seed of death, that is, no sin in him. (The Throne of death is founded upon sin, as the Throne of life is founded upon righteousness) Christ submitted himselfe to death, but *it was not possible he should be holden of it, or subjected by it* (*Acts 2. 24.*) But now not onely hath in no absolute dominion over him, but no dominion over him; and when the Apostle saith, *Death hath no more dominion over him*, his meaning is, death hath nothing at all to doe with him. In this life of Christ our comfort lives. We have a twofold comfort in the life of Christ.

First, *In that he liveth, he liveth to us*; that is, he liveth for our good. So the Apostle concludes (*Heb. 7. 25.*) *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* We are assured of a twofold Salvation by the intercession of Christ. First, of a temporall salvation from troubles and outward evils; Secondly, of an eternall salvation from sin and condemnation. Therefore (saith Paul, *1 Tim. 4. 10.*) *we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those who beleeve.* The living God is the Saviour of all men, yea he saveth man and beast (*Psal. 36. 6.*) by his generall providence; but he saveth beleevers by an act of speciall providence; and therefore they are ready, not onely to doe their utmost for him, but to venture the losse of all for him, *they both labour and suffer reproach, because they trust in the living God, who saveth them above all other men, because Christ ever liveth to make intercession for them, which he doth not for other men.*

Secondly, We have this further comfort in the life of Christ, that we live in him; For as Christ is the life (*Joh. 14. 6.*) so, he is our life (*Col. 3. 4.*) Our life is bound up in him; Christ is indeed the bundle of life, (*1 Sam. 25. 29.*) in whom the lives of all beleevers are bound up. Hence (which is a spring of everlasting assurance and consolation) himselfe inferres (*Joh. 14. 19.*) *Because I live, ye shall live also.* The life of Saints is not in their private hands, but in Christ their publicke head. And seeing the Spirit hath taught us to say, that He is our life, we may say (with holy reverence, and in an humble dependance upon him) *that our life is as safe as His.*

From this double comfort (which indeed includes all comforts) iſſuing out of this Great truth, *that our Redeemer liveth*, I ſhall onely intimate this ſingle duty (which indeed includes all duties) incumbent upon all beleivers, *Live to Chriſt*. Paul had made out this Judgement upon this Ground (2 Cor. 5. 14, 15.) and ſo ſhould we, *That if one dyed for all, then were all dead, and that he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe againe.* If Chriſt had onely dyed for us, that we might live, yet that had been ſo great a benefit, and ſo unſpeakeable a kindneſſe, that it would have obliged us for ever to live to his name and memory; but when, as he dyed, ſo he aroſe or lived againe for us, and is thereby enabled to powre downe benefits upon us, and doe us kindneſſes every day, how much more doth this oblige us to live unto him. Some are apt to forget dead friends, yea though they layd downe or ventured their lives for them, yet they are ſoone forgotten. But ſhall not he live in our memories, and be the ſumme of all our lives who dyed to redeeme us, and yet is our living Redeemer. Though every beleever doth not arrive at this clearenes and full aſſurance of faith, to know that the Redeemer is his, yet he that beleeves cannot but know that he upon whom his Soule reſteth, as a Redeemer, *liveth*. And therefore, though he doth not yet receive the ſweetneſſe of this comfort, *that he ſhall for ever live with Chriſt*, yet he ought with *his All*, and in *his ever* to pay the tribute of his duty in living unto Chriſt. *I know that my Redeemer liveth.*

— And that he ſhall ſtand at the latter day upon the earth, &c.

Theſe words containe the ſecond Article of *Job's* holy confeſſion; As if he had ſayd, *I doe not onely beleieve, That my redeemer liveth, but that he ſhall ſtand at the latter day upon the earth.*

קוּם aradice

קוּם surrexin

ad ſtandum, e-

rectus, elatus,

elevatus fuit.

קוּם omne

quod ſtat, ſub-

ſiſtin vel vivit

in terra.

The word which we translate to ſtand, ſignifies to riſe up to ſtand, or to be erected, or liſted up, and hence *ſecum*, (from the ſame roote) is uſed by *Moses* (Gen. 7. 4.) to ſignifie, every living ſubſtance, ſo we tranſlate, *For yet ſeven dayes, ſaith the Lord, and I will cauſe it to raine upon the earth forty dayes and fortie nights, and every living ſubſtance that I have made, (or every thing that ſtanderh up or ſubſiſteth) I will deſtroy. A living body ſtanderh up;*

up; in opposition to which a dead body is (in all the learned Languages) expressed by a word that signifieth *falling downe*; a dead body is a *falling body*, a body fallen to the earth from whence it first was rayled; or it is *flesh given to the wormes*, as some make the Latine word sound, by a nice distinction of each syllable to a word.

Cadaver, dictū
a cadendo, vel
ut alij, caro da-
ta vermicibus.

Sic צבֿלה

Hebraicè &

πτωμα, Gracè
idem sonant.

Now, saith Job, My redeemer liveth, and shall live, he liveth and he shall stand at the latter day. Jesus Christ was a *falling body*, when he dyed; but he conquered death, and became a *standing body againe*, and shall stand,

At the latter day upon the earth.

The Hebrew is, *last, or latter upon the earth*, our translators adde the word *day*, in a different letter, both to distinguish it from the expresse termes of the originall Text, as also to determine what they apprehended as the proper sense and scope of the place.

אחרון

Posterior, po-
stremus, ulti-
mus vel tandē.
Theodoro ver-
it novissime.

The *latter or last dayes* in Scripture are taken three wayes.

First, More generally for the time following, or for hereafter. That which the Prophet Joel expresseth thus; *It shall come to passe afterward, that I will poure out my Spirit upon all flesh*, (Chap. 2. 28.) is cited by the Apostle (Acts 2. 17.) *It shall come to passe in the last dayes, &c.*

Secondly, The *latter dayes* containe all Gospel time, or all that time elapsed since Christ came & was revealed in the flesh, which, though the Gospel was published presently after the fall (Gen. 3. 15.) is strictly called the Gospel-time, in opposition to the legall administrations. So we may understand the old Patriarke Jacob (Gen. 49. 1.) When he called unto his sonnes and sayd, *Gather your selves together, that I may tell you what shall befall you in the last dayes*; that is, at the coming of the Messias, or when *Shiloe comes*, as he speaketh (Vers. 10.) Though withall Jacob intends there a prophecy to his sonnes of their state in all the times following, or as the Hebrew elegancy expresseth it, *In the posteritie of dayes*, which Scripture phrase notes also any or all time to come, as was toucht before. Thus the Apostle speaks of the *latter times* (1 Tim. 4. 1.) and of the *last dayes* (2 Tim. 3. 1.) These dayes are called *last*; First, becaus all was then consummated, which was prophecied concerning the worke of

Finis dierum
denotat extre-
mos dies, sive
tempus Messia.
Schind:

mans

mans redemption, and so is the perfection of all times, or as the Apostle calls it (*Gal. 4. 4.*) *The fullnes of time*. Secondly, because the whole time of the worlds continuance being distinguished into three Great periods, the Gospel time is the last of the three. The first, was from the Creation to the giving of the Law upon mount *Sinai*. The second, from the giving of the Law till the appearance of Christ in our Nature. The third, from that Appearance in humilitie, till his appearance in Glory. These are, *the latter dayes*.

Thirdly, As the whole Gospel time is called the last time, or the latter dayes, so, there is a latter day, or a last time (*1 Pet. 1. 5.*) which is more speciall and particular, and that is the day of the Resurrection, or the day of Judgement, which we may call the last of the latter dayes. Under both which notions the words may be taken here; first as referring to the comming of Christ in the flesh to redeeme us from death; secondly, to the comming of Christ in Glory to rayse the dead, and to Judge both quicke and dead.

Further, As this word *last* or *latter*, is expounded with reference to a time, so to a person.

And thus it is taken two wayes.

Ego novissimus super terram, &c. i. e. Ego omnium in terra habitantium miserimus surrecturus sum & victor existam in hac vita. Verba super terram jungunt, non cum verbo surget vel stabit, sed cum nomine novissimus. Ego novissimus super terram, i. e. omnium in terra habitantium miserimus erigatur &c. Bold.

First, Some referre it to the person of *Job*, and joyne the words *on the earth*, not with the word *stand*, but with the word *last*, giving the sence thus; *I know that my redeemer liveth, and the last (man) upon the earth shall stand*, that is, he who is last, lowest, or meanest upon the earth, meaning himselfe (*Job* speaks of himselfe in the third person (say they) the more to move compassion) shall stand upon the earth freed from the bondage of these afflictions, under which now he groaneth, and which is more, as a conquerer in the cause which now dependeth. There is a generall truth in this. To call any man *the last upon the earth*, is as much as to say, he is a poore or a miserable man. The *last upon the earth*, is the lowest or meanest upon the earth. Thus *Job* describeth at once the poverty and weaknesse of his condition, and the strength of his faith; *I know that my redeemer liveth, and though I be last upon the earth, yet I shall stand in this cause, and carry it against my friends, because I have such a Redeemer, such a Deliverer, to under-take for me.*

And to make that yet clearer, ſome expound thoſe words *upon the earth* comparatively, *I, the laſt upon the earth*, that is, *I, who am viler then the earth*, or (as the Apoſtle ſpeakes) *the off-ſcouring of all things in the account of all men*. We have ſuch an expreſſion in our Language, concerning a perſon who hath low thoughts of himſelfe, or is vile in his owne eyes. *He is not worth*, or *he doth not judge himſelfe worth the ground he goes upon*; that is, he judges himſelfe, as *Job* is ſuppoſed to doe, according to this interpretation, more vile then the earth. And then the ſenſe of the whole may be thus conceived; As if he had ſaid; *Though I am in my owne opinion, or in the opinion of others, more vile then the earth, as the off-ſcouring of all things, the ſcorne of men, and the out-caſt of the people, yet I know that my Redeemer liveth, and that I ſhall ſtand right before him in judgement when my cauſe comes to tryall. In which ſenſe this word ſtand is uſed (Pſal. 1. 5.) The wicked ſhall not ſtand in judgement*, that is, they ſhall not be juſtified or acquitted, they ſhall fall before the Judge. Wicked men though they judge themſelves more excellent then the heavens, ſhall yet fall in judgement when the righteous ſhall ſtand, who thought themſelves, or were thought more baſe then the earth. But I ſhall not ſtay upon this interpretation, there being ſo much ſtraying of the Text to make it out.

Secondly, It is referred to the perſon of the Redeemer, *I beleeve that my Redeemer liveth, and that he ſhall ſtand the laſt upon the earth*. The *laſt*, is one of the titles of Chriſt; who is called *Alpha and Omega, the firſt and the laſt* (Rev. 1. 7.) It is as great an honour to be called *the laſt*, as *the firſt*, (Iſa. 44. 6.) *Thus ſaith the Lord, the King of Iſrael, and the Redeemer the Lord of Hoſt, I am the firſt, and I am* (acaron, the word of the Text) *the laſt, and beſide me there is no God; firſt and laſt, Alpha and Omega comprehend and carry all. Alpha is the firſt, Omega is the laſt letter of the Greeke Alphabet; theſe are letters of more eminent note then the reſt, becauſe being firſt and laſt, they encloſe all the reſt. How eminent then is Chriſt, who is Himſelfe both theſe letters! How great is he in whom the termes of greateſt diſtance imaginable, firſt and laſt, meete, and are united; ſo that Chriſt calling himſelfe firſt and laſt, takes to himſelfe abſolute perfection, po- ver, ſoveraignty, eternitie, dignitie, and Divinitie. He is the firſt, becauſe before all beginning, he was in the beginning with*

Si verba ſuper terrā vel pulverem, comparative ſumere-mus. i. e. abje-ctus & vilis pluſquam terra Emphaſin habet. Bold.

Vult dicere, poſt omnes qui terram incolunt ipſe manebit: poſtremus omnium erit, ſtabit, i. e. perſtabit manebit, vivet poſtremus & ultimus. Druf.

God,

God, and from him all things received their beginning. He is the laſt, becauſe he ſhall continue for ever without end, and is the end of all things that had a beginning; *All things were created (not onely) by him, but for him* (Col. 1. 16.) He is alſo the laſt, becauſe when we have attained him, we are at the higheſt or laſt of our attainments; we reſt and have no more to ſeek when we have found him, for he brings us to the Father in whom, through himſelfe the Son, we have eternall reſt. Thus we may conceive Job's faith triumphing in his Redeemer, as the ſumme and comprehension of all things, *He liveth as the firſt, and the laſt ſhall ſtand.*

Upon the Earth, or, upon the duſt.

Which is expounded three wayes (as I ſhall ſhew further.)

First, Of his ſtanding upon the earth, when he was made man.

Secondly, Of his riſing up upon the earth (for the word as was toucht before, ſignifies both to riſe up and to ſtand upon) after he had laid downe his life, and abode in the grave three dayes.

Thirdly, Of his ſtanding upon the earth, or over the earth (the Hebrew beares that alſo) when he ſhall judge man.

Againe, Some render, *He ſhall ſtand againſt the duſt*; that is, He ſhall contend with the duſt, and ſhall by his power raiſe me and all men up out of the duſt; he ſhall conquer the duſt; ſo the word (with this prepoſition) is uſed (Gen. 4. 8.) *Caine roſe, or ſtood up againſt his brother Abel*: *Cains* riſing againſt him, was a contending with him to ſlay him. (Judges 9. 12.) *Iee are riſen up againſt the houſe of my father.* (Pſal. 54. 5.) *Mine enemies riſe up againſt me, or upon me.* Thus the Redeemer ſhall riſe, or ſtand up againſt the earth. What earth?

This earth is interpreted two wayes; firſt, for men, who are but duſt and refined earth; or for that earth into which the bodies of men are reſolv'd in the grave. Chriſt ſhall ſtand up againſt that earth, to recover the bodies of his people out of it; ſo a late Expoliter gives the ſenſe. This Verſe (ſaith he) declares the manner how Chriſt ſhall vindicate our dead bodies out of the hand of corruption. He will ſtand upon the earth

מִן הָאֲדָמָה
Super pulverem
vel contra pul-
verem מִן im-
portat Hoſtilia-
tem.

Subit ſupra
pulverem ut
vindex trium-
phans, ſpoliato
mortis carcere,
qui carnem no-
ſtram, deſinebat.
Coc:

earth as upon a conquered enemy. Our bodies are ſowne in the earth, there they are held priſoners; But Chriſt will recover them out of the earth, he will ſtrive with the duſt, and putting forth his Almighty Power, breake the barres and gates of that Priſon wherein the bodies of his people are detained. Death is an enemy, the laſt enemy, as the Apoſtle ſpeakes, (1 Cor. 15. 25, 26.) where he represents Chriſt, contending with it, and conquering it. *He muſt reigne till he hath put all enemies under his feet; The laſt enemy that ſhall be deſtroyed is Death.* Now Death keeps all under its feet, but Chriſt ſhall put Death under his feete, ſtanding triumphantly upon the duſt in the latter day.

For the further underſtanding of theſe words, I ſhall gather the diſtinct interpretations and verſions of them together, that they may lye the ſayrer to the Readers eye and judgement.

He ſhall ſtand at the latter day upon the earth.

Fiſt, The Vulgar tranſlation renders this claufe, as the former, in the fiſt perſon, as *Job's* profeſſion of his faith about his owne reſurrection. *I know that my Redeemer liveth, and that I ſhall riſe in the latter day.* The favourers of that tranſlation ſtrive much to vindicate and maintaine it, as alſo to reconcile it to the Originall, which is in the third perſon (as all agree) beſides other wide differences, very hardly, if at all, to be agreed. Nor is there any need to expoſund *Job* ſpeaking in this Verſe of his perſonall reſurrection, (unleſſe incluſively with the reſurrection of all mankind) that being the buſineſſe of the two Verſes following. For as ſoone as he had ſaid, *He (that is, Chriſt the Redeemer) ſhall ſtand at the latter day upon the earth,* he ſubjoynes his aſſurance in the next words, that himſelfe ſhould then be rayſed up; *Though after my ſkinne wormes deſtroy this body, yet in my fleſh I ſhall ſee God.* How ſtrong and confident an aſſertion of his owne reſurrection is couched and contained in that profeſſion, will appeare when I come to the opening of it.

*In noviffimo die
reſurrecturus
ſum. Vulg.*

Secondly, This claufe is underſtood by ſome metaphorically; *To ſtand*, is to overcome and be victorious; *He ſhall ſtand laſt upon the earth*; that is, Chriſt ſhall conquer all his enemies, all that oppoſe him ſhall fall before him; his enemies ſhall

licke the duſt, but he ſhall ſtand upon the duſt, or continue laſt upon the earth. This holds out a comfortable truth,
That

Chriſt will certainly out-ſtand and vanquiſh all his enemies.

Perpetuall duration triumphs over all. Whatſoever Chriſt hath done, or doth, or is to doe, is wrapt up in this, *That he was, and is, and is to come*, or in this, that he is *Alpha and Omega, Firſt and laſt*. It is a Grand principle among Politicians; *Take time and you may doe any thing*. He that is *firſt and laſt*, may take what time he will, and therefore he may and will doe whatſoever he wills. *The Eternall* will have the laſt word, and the laſt blow. He that ſtands laſt upon the ground, and keepes the feild, carrieth the day againſt all, and is proclaimed Conquerer. What a mercy is it to have a friend who counts all our enemies his, and who is too hard for all his enemies.

Thirdly, Theſe words (as others conceive) at leaſt imply and intimate to us the Incarnation of Chriſt, or his taking fleſh, *I believe that my Redeemer liveth*, or that he is God from everlaſting. There is *Job's* faith in the divine nature of the Redeemer, and that in the latter day he ſhall ſtand on the earth; that is, that he ſhall take fleſh and be incarnate, there is *Job's* faith, that the Redeemer ſhould aſſume our Humane nature, and ſo become *God with us*. He could not have had a true faith in the Redeemer, unleſſe he had beleev'd this; he could not have call'd Chriſt *his Goel*, or kinsman, in the former part of the Verſe, unleſſe he had beleev'd that he ſhould ſtand upon the earth, as he expreſſeth it in the latter. The Redeemer muſt be God, how elſe could he ſatiſſie? The Redeemer muſt be man, how elſe could he ſuffer?

Fourthly, Others conceive theſe words ſpeaking *Job's* faith in the reſurrection of Chriſt from the earth, or ſtanding up upon the earth. *Junius* (If I apprehend him rightly) translates fully to this ſenſe. *And ſhall riſe the laſt upon the duſt*. Not that Chriſt ſhall riſe laſt, for he is the *firſt-borne from the dead*, and the *Firſt-fruits of them that ſleepe*, but he aroſe as the *laſt Adam* in oppoſition to *Adam*, who was the *firſt man*, as the Apoſtle ſpeakes (1 Cor. 15. 45.) Mr. Broughton agrees alſo to this meaning, rendring

*Et poſteriorem
ſuper pulverem
reſurrecturum.*
Jun:

rendring the words, *And at last shall rise upon the dust*; which he thus explaines, *My Redeemer shall rise from death*. See then how rich a store we have here of precious truths about the great mystery of Christ in this one Scripture, which the holy Ghost hath been pleased so to phrase, that it may at once hold forth *Job's* faith in the incarnation of Christ, that he should stand upon the dust in our nature, as also in the resurrection of Christ, that he should rise out of the dust in our nature. These two involve each other; for unlesse Christ had taken flesh, and stood upon the dust, he could not dye, and so lye downe in the dust; and his rising from the dust, necessarily implies, that he had taken flesh, which he layd downe by his free submission unto death.

Yet (as I conceive) these words are more strictly to be understood, not of Christs taking flesh, and standing upon the earth in it, nor of the personall rising of his flesh out of the dust (both which are yet included) but of his comming to rayse all flesh out of the dust, and then to proceed in judgement with them. And thus a late Expositor concludes. *These words (saith he) have various interpretations, all agreeing with the analogy of faith; yet this is a plaine and pertinent sense which we follow, Namely, that Job beleeveth his Redeemer to be eternall, who shall at last stand upon the earth, and by his soveraigne power or command rayse the dead.* Our translation together with our renewed Annotations appeare fayrest this way; and Mr. Mercer (though himselfe followeth the Rabbines in the opening of this Text, yet) confesseth, that it is the Judgement of most Interpreters, both ancient and moderne, that these words are to be understood of the generall resurrection, and of the Judgement which shall follow. For when *Job* professeth his assurance, that his Redeemer shall stand upon the earth in the latter day, we are not to stay our thoughts in a bare posture, but are led forth to consider, what his standing there intends, or what the Scripture tells us he shall doe when he appeares and stands upon the earth in the latter day. Now the worke of that day is plainely reduced to these two heads in Scripture, *Resurrection* and *Judgement*. In reference to both which, I shall specificate these generall words, and draw them out into expresse and particular observations.

*Hac verba in-
varios sensus
trahuntur &
quidem cum a-
nalogia fidei
congruentes;
commodus &
simplex hic
quem sequimur
est Aeternum
sc. esse hunc su-
um redemptio-
rem, qui tandem
pulveri insists
pro imperio
mortuos exci-
tet. Merl:
Et novissim
super pulverem
(vel terram)
staturum.
Mont.*

First, Thus.

Our bodies shall be raised out of the dust in the latter day by the power of Christ.

Man is a creature consisting of visible and invisible, of mortall and immortall, a soule and a body. His mortall and visible part the body fell under the arrest of death, as soone as he was tainted with sin, and by the decree of God it is appoynted unto all men once to dye; yet man shall not alwayes abide in this death, which is the seperation of the soule from the body. These shall meete againe and be reunited; death it selfe is under the dominion of Christ the Lord of life; the keyes of the grave are committed unto him. We read of a twofold resurrection from a twofold death, both effected by his power, (*Job. 5. 25. 28, 29.*) *The houre is comming, and now is, when the dead shall heare the voyce of the Son of God, and they that heare it shall live.* All men are naturally dead in sin, as soone as they live in nature. And as soone as any of these dead heare the voyce of Christ speaking by his Word and Spirit, they live in grace. This is called a *new Birth*, a *new life*, as also a *Resurrection*. The houre or season of this spirituall Resurrection (*saith Christ*) *is comming, and now is,* (*verse 25.*) But at the 28th and 29th Verses, he speakes of a Resurrection which was comming, but then was not. *Marvaile not at this, for the houre is coming, that all that are in the Graves shall heare his voice and come forth, they that have done good to the resurrection of life, and they that have done evill to the resurrection of damnation.* There are but some who attaine the spirituall resurrection, but all shall attaine the corporall: All that are in the graves (whether buried in the Sea, or upon the dry land) shall come forth, even they who shut their eares against his voyce, calling them out of their sinnes, preaching peace, and tendring them eternall Salvation, shall heare his voice calling them out of their graves, and summoning them to the judgement of their eternall condemnation. As *Pharaoh* lifted up the head of both his great Officers; the chiefe Butler and the chiefe Baker, were both brought out of the prison, but the one he restored to his office, and the other he hanged up. Thus in proportion will it be in the day when Christ lifts up the heads of all the prisoners of death out
of

of the grave. Christ is so much in the resurrection, that he calls himselfe *the resurrection*. When he was going to the grave of *Lazarus*, he saith to *Martha*, *Thy brother shall rise againe*, (*Joh. 11. 25.*) Shee answered, *I know he shall rise againe at the resurrection at the latter day*. Her faith was cleare for the resurrection, and shee expresth the time (as *Job* in the Text) *at the latter day*. Christ approved her confession, yet gives her further instruction (*ver. 25.*) *I am the resurrection and the life*; And so he is, not formally, but causally or virtually, that is, he is the Author of the resurrection, and that in reference to both natures; First, his Divine nature is the efficient cause of the resurrection; he shall raise our bodies out of the dust, and the dust shall give up its prisoners, by the power of his God-head; Secondly his humane nature is the exemplary cause or patterne of the resurrection; upon which ground the Apostle calls Christ *the first borne from the dead*, *Col. 1. 18.* For though some were raised from the dead before him, yet seeing his resurrection was the cause of their resurrection, and will be the cause of theirs who have been raised, who shall be raised, therefore he is called *the first-borne from the dead*. Hence the Apostle argues the opposers of the resurrection in the Church of *Corinth* (*1 Cor. 15. 12.*) *If Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?* As it he had said, Doe but grant this that the body of Christ is risen, and you cannot rationally deny a resurrection of our bodies, both because his resurrection is the exemplar of ours, and because Christ and all beleivers are one mysticall body, he is the head and we the members; nor indeed is Christ perfectly risen, till we all rise. For though Christs personall resurrection was perfect when he arose, and though all beleivers arose representatively when Christ arose, yet till all beleivers arise personally, the resurrection of Christ hath not received its utmost perfection. For as though the personall sufferings & afflictions of Christ in the flesh were perfect, yet till all his members have suffered in the flesh, that which God hath appointed as their portion in sufferings, *There is somewhat behind* (as the Apostle speaks, *Col. 1. 24.*) *of the afflictions of Christ*, which Paul for his part rejoyced to fill up; so we may say, that till all beleivers arise in the flesh, or body, there is somewhat behinde of the resurrection of Christ.

We.

We may further take notice from the 16th, 17th, and 18th Verſes of the firſt Epiſt. to the *Corinthians*, Chap. 15. how the Apoſtle turnes this Argument. As before he ſaid, *If Chriſt be riſen, how doe ſome ſay, that there is no reſurreſtion of the dead; ſo here on the other ſide, If the dead riſe not, Chriſt is not riſen, and if Chriſt be not rayſed, your faith is vaine, yee are yet in your ſinnes, and they that are fallen aſleepe in Chriſt are periſhed.* From all he concludes in the 20th Verſ. *But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleepe; For ſince by man came death, by man came alſo the reſurreſtion from the dead; For as in Adam all dyed, ſo by Chriſt ſhall all be made alive.* There are two roots out of which life and death ſpring. Death ſprings from *Adam*, life from *Chriſt*; And ~~so~~ by *Adam* all dye, which are *Adams* ſeed, or his ſons, (as all men naturally are) ſo by *Chriſt* all who are his ſeed and children, and ſo onely the Elect and faithfull are, ſhall be made alive. But then it may be queſtioned, Shall not all men, even all the ſonnes of *Adam* be made alive by the reſurreſtion of their bodies, which is the generall ſubject of that Chapter? I anſwer, they ſhall. Hence *Chriſt* ſpeakes diſtributively, of them that ſhall riſe, as was ſhewed but now, (*Job. 5. 29.*) *They that have done good ſhall come forth to the reſurreſtion of life, and they that have done evill to the reſurreſtion of damnation.* But ſhall not the wicked be rayſed alſo by *Chriſt*? The 28th Verſe anſwers; *All that are in the graves ſhall heare his voyce.* *Chriſt* ſhall rayſe all, yet with a difference; The wicked ſhall be rayſed by vertue of that power or dominion which he hath over all Fleſh (*Job. 17. 2.*) But the Godly are rayſed up by vertue of that union which *Chriſt* hath with their ſpirits, yea with their perſons.

Secondly, Conſider the words as holding out that which followes the reſurreſtion, *Judgement*; *Job* is conceived (in reference to his own preſent condition) as having a ſpeciall eye at that; for he was hardly judged in thoſe dayes, and therefore might comfort himſelfe in this hope, that his caſe ſhould be judged over againe at the latter day. As if he had ſayd; *Though I am ſeverely treated by you, and cannot have right judgement here on earth, yet the time will come when I ſhall ſurely have it; My Redeemer ſhall ſtand at the latter day upon earth, to miniſter Judgement unto all, and to me among the reſt.*

From

From this application of the Text, Firſt, Obſerve;

That there ſhall be a generall Judgement, hath been knowne and beleevd in all Ages.

While Solomon ſeemes to let the young man looſe to his pleaſures, he preſently gives him a checke, or a cooler upon this account (*Eccle. 12. 9.*) *Rejoyce O young man in thy youth, &c. but know for all theſe things God will bring thee to Judgement.* The Preacher concludes his penitentiall Sermon with this poynt; *God ſhall bring every worke to Judgement, and every ſecret thing, whether it be good or evill.* The Apoſtle Jude ſpeaking of the lapſed Angels, aſſures us at the 6th Verſe, that, *The Angels that kept not their firſt eſtate, but left their owne habitation, he hath reſerved in everlaſting chaines under darkneſſe, unto the Judgement of the great day.* In the 14th and 15th Verſes, he ſhewes how early this doctrine of a judgement was in the Church of God; *Enock the ſeventh from Adam, prophesied of this, ſaying; Behold the Lord cometh with ten thouſands of his Saints, to execute Judgement upon all, and to convince all that are ungodly amongſt them, of all their ungodly deedes which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* Enoch lived long before Job, yet in his time this was a famous well known point of faith; And we find that in the Apoſtles time, it grew into the number of ſacred Proverbs, which are all famous, & commonly known. (*1 Cor. 16. 22.*) *If any man love not the Lord Jeſus Chriſt, let him be anathema maranatha, that is, let him be accuſed til the day of Judgement, or till the Lord come to Judgement.* The Apoſtle uſeth two words, to note both the vehemency of his owne ſpirit in ſpeaking, and the certainty of the thing ſpoken; and he gives the curſe in two languages (Greek and Syriack, which latter is a daughter of the Hebrew) both to ſhew that men of all Nations and Languages, who love not Chriſt, are under a curſe, and that they are deſervedly curſed among all Nations. The Greeke word uſed by the Apoſtle, *Anathema*, ſignifies execrable. The Syriack word *Maranatha*, is a compound of, *Maran* Lord, and *Atha* He cometh. This was uſed in the moſt dreadfull ſentence of Excommunication; as if they had cited the perſon to the tribunall of Chriſt at his coming to Judge the world, or left him bound under the curſe of that ſentence

tence untill the comming of Christ. So that *Maranatha*, signifying, *the Lord shall come*, was a proverbiall speech, implying a day of Judgement comming. And as Scripture authorities are full of it, so there are many rationall demonstrations of it: For first, The judgements which have been, shew that there shall be a Judgement; Christ hath often, as it were, stood on the ground already in judgement both against persons and Nations; These lesser dayes of Judgement, are a strong argument of a great day of Judgement. Secondly, As lesser externall Judgement-dayes argue it, so doe internall Judgement-dayes. There is a day of Judgement kept in the Conscience of man, which tells us that God will keepe a day of Judgement at last concerning all men. If we were not to be judged, we should never judge our selves, nor be troubled at what we have done, were we not to answer for what we have done. The Apostle is cleere in it (*Rom. 2. 15.*) speaking of the Gentiles who had not the Law published to their eare, yet (saith he) *which shew the worke of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts in the meane while either excusing, or accusing one another.* This *meane while*, is, till the Judgement come; As if he had thus expresse himselfe; Before the great Judgement comes they judge themselves; or their thoughts betwixt themselves are arraigning & impleading them, or Apologizing for and acquitting them. The reason of this internal antecedent session is, because *as many as have sinned in the Law, shall be judged by the Law*, (Vers. 12.) (the 13th, 14th, and 15th Verses, are but a parenthesis) *In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.* In this *meane while*, or in this interim till the day that God shall judge the thoughts of men by Jesus Christ, mens thoughts fall a judging themselves. Conscience is the correspondence of the spirit of man with the law of God in binding or loosing, in condemning, or absolving. And though some mens consciences are so darke, blinde, and ignorant, that they doe not judge themselves at all, and the consciences of others are so brib'd and bias'd, so ill informed and erroneous, that they give a false judgement, and justifie those whom God and his Law condemne, yet that there is such a worke of conscience (whether it be true or false, right or wrong, alters not the case) all (who know any thing of

its working) doe agree; And this is an evident and convincing demonstration, that there ſhall be a judgement; conſcience is Gods Deputy, and doth but begin what Chriſt in that Great audit-day, or day of reckoning, will compleate and finiſh. The Apoſtle indeed aſſures us, that *if we would judge our ſelves, we ſhould not be judged* (1 Cor. 11. 31.) Yet in this he doth not exempt eyther good or bad who judge themſelves from appearing in the great day of Judgement, but onely directs the Good (for he ſpeakes there to Saints in fellowſhip) how to prevent the Lords adjudging them to preſent chaſtnings and afflictions, as is cleare from the 32^d Verſe; *For when we are judged, we are chaſtised of the Lord, that we ſhould not be condemned with the world.* Holy ſelf-judging and examination may prevent preſent judgement, but every ſelfe-judging is an evidence, yea, an aſſurance of the future judgement.

Thirdly, Judgment hath not been fully executed in any age of the World, excepting one, that of the old World; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accuſed *Cbam* in the Arke ſpared from judgement, while the reſt of mankind was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thouſands of wicked men in red Letters, even in their owne blood, yet there are many whoſe paths ſwim with butter, and the rock powres out rivers of Oyle unto them, many upon whoſe heads the candle of outward proſperity ſhines, while their heads and hearts and hands are full of wickedneſſe; judgement is ſo farre from being fully executed in this world, that many are hardned in ſinne, and ſome ſo ſtumbled or offended in the wayes of holineſſe, that they are ready to ſay, *Where is the God of judgement?* And hence it is that the Apoſtle (Rom. 2. 5.) calls the laſt Judgement, *the day of the declaration of the righteous judgement of God*; the judgement of God is righteous now, but it is not revealed, it is not manifeſted, therefore a time ſhall come, when there ſhall be a revelation of his righteous judgement fully; The ſame Apoſtle gives a fourth reaſon (which comes neer the caſe of *Job*) why there muſt be a day of judgement. *Job's* good name was under a cloud, his credit was exceedingly eclipsed, and he was miſ-judged by his friends (as many ſincere ones have ſince been)

been) an hypocrite ; now as the Lord will have a time to acquit himselfe, and to declare the righteousness of his judgement, so he will have a time to quit the integrity of his people, and to set them right in the eye of all the world. In that day as he will destroy the vayles of mis-report which have been cast upon his wayes, and the vayles of error which have been cast upon his Word, so also he will destroy all the vayles of reproach and slander which have been cast upon the persons, speeches, or endeavours of his people. He will have a day in which there shall be a fresh Edition of the workes of all his Saints, with the comment of their owne upright and honest meaning upon them, not rackt and wier-drawne with the malice & mis-conceptions, cyther of enemies, or mistaken friends. This is the ground of that serious and but needfull Caution given by the Apostle (1 Cor. 4. 5.) *Judge nothing before the time, till the Lord come, who both shall bring to light the hidden things of darknesse, and make manifest the counsell of the heart, and then every man shall have praise of God.* What, every man? will God praise those who are praise-lesse? will he praise the proud and covetous, the drunkards, and unclean? Shall every man have praise of God? Will he flatter men in their sin, and sow pillowes of commendation under every elbow? No, the Apostles meaning is, every man that is praise-worthy, shall have praise of God; every good and faithfull man, every true beleever; all sincere and honest hearts, though they have been called hypocrite, and disgraced, though they have had the dirt of a thousand scandalls cast in their faces, yet there is a day coming, when as all teares, so all reproaches shall be wiped away, and every man, that is, every godly man shall have praise of God. Job who was called hypocrite, and wicked, shall then againe have praise of God; his old certificate or Letters of commendation shall be renewed; *A man perfect and upright, fearing God and eschewing evill.*

Seeing This Day of Judgement hath been so long agoe spoken of, and beleevd; seeing there are such undeniable proofes and demonstrations of it; we have cause to be ashamed that we have not more quick thoughts, more lively and working apprehensions of it, that we are not more acquainted with it. One of the Ancients saith of himselfe, that wheresoever he
went,

went, whether he did eate or drinke, or travell, or studie, or whatsoever he was about, he thought he heard the voyce sounding in his eares, *Arise ye dead, and come to Judgement*; it is good for us to carry this day in our thoughts all our dayes. If we doe so, we shall finde these two profitable effects of it.

First, It will awaken us; Secondly, It will meeken us.

First, It will awaken us, and keepe us awake; The sound of this Judgement made *Felix* tremble; He that trembles is awakened; and it will keepe us awake while we remember that it shall come unexpectedly, suddainly; it hath been long in comming, but when ever it comes, it shall come suddainly. So the Apostle describes the comming of that day (*1 Thes. 5. 2.*) *It shall come as a theefe*; a theefe comes suddainly. Christ describes it by that which is more suddaine (*Luk. 21. 35.*) *It shall come as a snare*; how suddainly doth a snare take the bird? That the Judgement shall be so terrible and dreadfull should awaken us, that it shall be so suddaine and unavoydable, should keepe us awake.

Secondly, It should meeken us, Why should wee judge others, seeing we must all be judged? See how the Apostle takes them up, or rather takes them downe, who erected tribunalls, and stood on the earth as Judges over their brethren, (*Rom. 14. 4.*) *Who art thou that judgest another mans servant?* Proud censuring persons know not themselves, nor doth any man know what they judge themselves to be, who are over-busie in judging others. When we in common speech say to a man, *Who art thou?* We argue our owne ignorance or nescience of his person. But in speeches of this stile, when we say, *Who art thou?* We eyther argue the pride of that person whom we already know, or that he doth not know his place and duty, but overweenes himselfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans servant, excepting him onely who takes upon him to judge the servants of God. And while the Apostle saith, *Why doest thou judge another mans servant,* he doth but more convince (by that common rule) such as presume to judge the speciall servants of God. As thus he reproves all peremptory judging of others, because they are servants to another, so he proceeds to a further reproofe of it, because they are our brethren (*Vers.*

10.) *Why do'st thou judge thy brother? Why do'st thou set at naught thy brother? wee shall all stand before the Judgement-seate of Christ.* But may we not at all judge one another; must all judgement be deferred till Christ comes to judge us all? This the Apostle seemes to give in charge, (1 Cor. 4. 5.) *Judge nothing before the time; What's the time? We have an answer in the next words; Untill the Lord come, who both will bring to light the hidden things of darknesse, &c.* What comming is this? none other surely, but his comming, or his glorious Appearance, when we must appear before his Judgement-seate, to receive according to what we have done in the flesh, whether it be good, or whether it be evill. Yet this is not a totall prohibition of Judgement, as some pervert that place, urging it against all Magistracie, as if it were unlawfull for a man to be a Judge. The Scripture forbids onely incompetent Judges, or the unjust Judgement of such as are competent. It forbids onely rash judgement about things or persons without prooffe, or a Judgement upon persons about such things, of which there can be no prooffe; *The hidden things of darknesse, and the counsels of the heart,* which Christ alone can bring to light and make manifest, as that Text expounds it selfe; Or the Scripture forbids rigid and finall judgement concerning the eternall state of any person. For though we may say of many men, considering their actions and outward course, as also the appearing frame and disposition of their spirits, that they are in a damnable and perishing condition; yet we cannot pronounce a finall sentence upon any man, that he shall be damned, because every mans judgement is of God, and they who are now abominable and disobedient, and unto every good worke reprobate, may yet (through free grace) be converted and healed, made cleane and justified.

Lastly, The Scripture forbids us to judge one another, as having no grace for the doing or not doing of those things, which may consist with a present state of grace. So the Apostle argues (Rom. 14. 3.) in his dispute about the ceremoniall observation of meates and dayes, concerning whose abolition by Christ, many beleivers were then unsatisfied; *Let not him that eateth not, judge him that eateth, for God hath received him; that is, he hath accepted, and numbred him among his owne; therefore doe not thou severely reject and cast him out.* And as
thus

thus in many caſes we ought not to judge our brethren at all, ſo in all caſes we ought to judge them with tenderneſſe and meekneſſe, with a kinde of trembling and unwillingneſſe, becauſe there is a Judgement to which we alſo muſt come to give an account, as of all our wayes, ſo of the Judgement which we at any time paſſe upon our brethren.

Secondly, Obſerve;

The Redeemer ſhall be the Judge.

Though the three Perſons in the Glorious God-head, Father, Sonne, and Holy Spirit, concur in every worke upon the Creature; yet ſome workes are ſpecially appropriated to each perſon. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatoriall office. (*Job. 5. 22. 27.*) *The Father judgeth no man, but hath committed all judgement to the Sonne; That is; the Father alone (as they imagined) without the Son, judgeth no man, For as he created all, ſo he judgeth all by the Son: And hath given him authoritie to execute judgement alſo, becauſe he is the Son of man; For being the Son of man he will be viſible to all (Rev. 1. 7.) and ſo moſt fit to be the Judge. Peter ſpeakes this as a ſpeciall doctrine which he was called to preach (Acts 10. 42.) Him hath God rayſed up, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, and hath commanded us to preach to the people, and to teſtifie that it is he that is ordained of God to judge the quick and dead. As the ſaving of man by Chriſt is founded in the will and ordination of God, ſo alſo is the judging of man by Chriſt. The Apoſtle Paul (Acts 17. 31.) ſtirres up and awakens all to the duties of holineſſe and repentance, becauſe God hath appointed a day in which he will judge the world in righteouſneſſe by that man whom he hath ordeined, whereof he hath given aſſurance to all men, in that he hath rayſed him from the dead.*

Some may object that of Chriſt himſelfe (*Job. 8. 15.*) as a disclaimer of this office; *I judge no man.* The answer is at hand; *Ye judge after the fleſh, I judge no man;* that is, as ye doe, after the fleſh, or by outward appearances (as he ſpeakes *Job. 7. 24.*) *I judge the Spirit, and after the Spirit, mine is righteous judgement.* Againe, *I judge no man;* that is, my preſent worke is to ſave, and to preach ſalvation, my worke is to tender condi-

ons of peace, and to call sinners to repentance, that's my present worke; My second comming is for Judgement. But though Christ be Judge, yet it seemes he is not the onely Judge, himselfe saith that he had associated his Disciples (*Luk. 22. 29, 30.*) *I appoynt unto you a Kingdome, as my Father appoynted unto me, that ye may eate and drinke at my Table in my Kingdome, and sit on thrones judging the twelve Tribes of Israel.* I answer; They shall judge not authoritatively, but doctrinally. As the word which Christ spake, so the word which the Disciples of Christ spake (or which any of his faithfull Ministers speake according to the truth of Christ) *Shall judge him* (that hath heard it) *in the last day* (*Joh. 12. 48.*) The word is the rule of judgement, as Christ is the person judging. Yet, I conceive, that Text in *Luke* imports some speciall personall honour and priviledge, which the twelve Apostles shall have in the Judgement of the great day, beyond the rest of Saints. Of whom the Apostles speakes, (*1 Cor. 6. 2.*) *Know yee not that the Saints shall judge the world.* All the Saints shall judge the world as approvers, they shall Vote as it were with Christ, and say, This is a just and righteous Sentence; but the Apostles shall judge (if I may so expresse it) as Assessors with Christ, to whom alone the Commission as Judge is given. *The Queene of the South* (saith Christ) *and the Ninivites shall rise up in the Judgement with the men of this generation, and condemne them,* (*Luk. 11. 31.*) That is, the example of the *Queene of the South*, who took so long a journey to heare the wisdom of *Solomon*, and the example of the *Ninivites*, who repented at the preaching of *Jonah*, shall be produced as evidence for their conviction and condemnation, who have heard and refused the wisdom of a Greater then *Solomon*, and the preaching of a Greater then *Jonah*. The Great Judgement shall be carried on by many, as Assessors, as Approvers, and as Witnesses, but The Redeemer onely shall be the visible and determining Judge.

This day of Judgement will be very terrible; Christ who at his first comming was revealed in flaming love, shall be then revealed in flaming fire (*2 Thes. 1. 7.*) This Judgement will be very glorious; The first appearing of Christ was so obscure, that it was an appearance but to very few; Many who saw the man, did not see the Saviour; but his second appearing will be
so

ſo full of luſtre & glory, that as all ſhall ſee the man, ſo all ſhall ſee the Judge. Thus the Apoſtle deſcribes it (Tit. 2. 14.) *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* It is ſaid of Agrippa (Acts 25. 23.) that he came to the Judgement-ſeate and Bernice with great pompe; we may render the Text, thus, *He came with great phantaſtickneſs or affected vanitie.* When the Lord Jeſus Chriſt ſhall come to his judgement-ſeate, it will be with great pompe indeed, but it ſhall be ſerious as well as glorious pompe; *For he ſhall come in the glory of his Father, with all his holy Angels* (Mark. 8. 38.) Chriſt ſhall have a traine of Angels; as the Arch-angel ſhall give the ſummons, or cite the world to appeare at the barre (1 Cor. 15. 52. 2 Theſ. 1. 6 & 5.) ſo there ſhall be thouſand thouſands of Angels attending the Judge. *He ſhall come in the glory of his Father, with all his holy Angels.* The firſt coming of Chriſt, was in the forme of a ſervant (Phil. 2.) Yea the Prophet ſaith (Iſa. 53. 2.) *He had no forme nor comelineſſe.* In his firſt coming, he was followed by Fiſhermen, or men of inferiour qualitie; but his ſecond coming will be in the glory of the Father; his Glory, will be ſuch, as the Fathers glory is; and his followers ſhall be greater then the greateſt of men, and theſe not a few but many, even all his holy Angels.

And 'tis but equal that Judgement ſhould be put into the hand of the Redeemer, and that he ſhould come in all this glory, when he comes to ſit in Judgement, becauſe he hath been judged, and condemned, becauſe he hath borne ſhame, and diſhonour, while himſelfe ſtood in Judgement. Chriſt did not onely dye for us, but he was condemned to death as an evill-doer, there was not onely paine in his death, but ſhame; He in this humbled himſelfe indeed, and which is more, He became obedient, and (which is the loweſt obedience) he became obedient unto death, and which is the loweſt and moſt ignominious death, the death of the Croſſe. The Apoſtle makes this threefold humiliation, the ground of his threefold exaltation (Phil. 2. 9, 10.) *Wherefore God alſo hath highly exalted him, &c.* He exalted him above the grave in his reſurrection, above the earth in his aſcenſion, above the heavens in his ſeſſion at the right hand of him the Father, *That at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth, and things under*

under the earth, and that every tongue should confesse, that *Jesus Christ* is Lord, to the glory of God the Father. Indeed if God be so carefull to redeeme the honour of his Saints and Servants, who have suffered reproach, if he will get them fame in every Land where they have been put to shame, and make the Sons of those that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternall excellency, surely then, much more will God be carefull of the honour of his Sonne; he that will not let his servants honour lie in the dust, but will repaire their credit, and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son, or not reinvest him in that Glory of which he stript and un-cloathed himselfe, that he might perfect the worke of our Redemption.

This honour of Christ the Redeemer, to be Judge of the world, together with the glory in which he shall appeare when he comes to judge the world, carries a twofold effect in it, according to that twofold distribution of those who are the objects of this Judgement, Good and bad, the Godly and the wicked.

First, It carries terror to the wicked, who know not God, and who have not obeyed the Gospel. What more terrible to unbelievers, then to be judged by him, whom they have not beleevd? What more terrible then to be judged by him whom they have neglected, to be judged by him whose grace and mercy they have refused? What more terrible then to be judged by him whom they have despised, and sayd (at least in their hearts) *This man shall not reigne over us?* How terrible will it be to those wicked men, to stand before Christ as their Judge, whom they have trampled underfoote, and counted his bloud (the bloud of the Covenant) as an unholy thing, and have done despiht unto the Spirit of Grace?

There is nothing in condemnation more dreadfull, then to be condemned by a redeemer; They who are without Christ, are without hope, how hopelesse then and helplesse are they who are cast out by Christ? By whom shall they be saved, who are condemned by a Saviour? As the love of Christ is most desirabile, so his wrath is most insupportable. Who can stand before

before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come.

There are five things in this Judge, which make his wrath most dreadfull.

First, He is such a Judge as the power of the most powerfull cannot dant.

Secondly, He is such a Judge as the wealth of the wealthiest cannot bribe.

Thirdly, He is such a Judge, as the wit and subtlety of the wisest and most subtle cannot delude.

Fourthly, He is such a Judge, as there is no appealing from his sentence.

Fifthly, He is such a Judge, as there is no repealing of his sentence. What he sets downe shall stand for ever. All which *Job* applyes to his friends in the last words of the Chapter; *Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a Judgement.*

Secondly, This carries Comfort, and speakes joy to Saints. How sweet is it to remember, that their Redeemer is their Judge. For as the Apostle argueth, *Who shall condemne, it is God that justifies*; so may they, *Who shall condemne? it is Christ that judgeth us.* The time of the Judges comming, is the time of their refreshing. So the Apostle Peter calls it in his Sermon, (*Acts 3. 19, 20.*) *Repent ye therefore and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.* What these times are is expressed (*Vers. 20.*) *And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, untill the times of the restitution of all things.* When Christ shall restore and set all right, which sin hath disordered (which will be a time of Judgement questionlesse, if not the time of the last Judgement) then it will be a time of refreshing to all the people of God; even of such refreshing (and infinitely more) as the weary labourer or tired traveller takes in his repose under the coolest shades (as the word there used implyes) which fetcheth up his fainting spirits, and renews his strength. When God came at once to judge, and restore *Adam* after his fall, he came in the coole of the day (*Gen. 3. 8.*) And when *Jesus Christ* shall come to judge and perfect the restauration of man, though it will be the heate

of the day, or a day of heate to all his enemies, yet it ſhall be the coole of the day, or as the refreshing ſhadow after heate to all his Saints. That Chriſt is Judge, cannot but be a rejoycing to the Saints. For

Fiſt, He being Judge, the Judge is their friend.

Secondly, The Judge is their kinsman, their brother; For though (as we ought not now 2 Cor. 5. 16. ſo) Chriſt in that day will not know any man after the fleſh, yet all Beleevers who are as his fleſh, ſhall then be knowne, that is, accepted with him.

Thirdly, The Judge is alſo their Priſt and Propitiation; He ſhall judge them, who hath ſatiſfied for them, and knowes how all reckonings and accounts ſtand between God and their ſoules; for he it is that hath by his owne bloud ballanced and made them up.

Fourthly, The Judge is their Advocate and Interceſſor; he ſhall judge them, who hath often moved for them, who hath powred out his ſoule in prayer for them, as well as he once powred out his ſoule an offering for them. Surely he who hath ſpoken ſo much for them, will not (though he hath cauſe to blame them for many things) ſpeake or pronounce any thing againſt them.

Laſtly, The Judge is he who was judged in their behalfe; and ſeeing he was condemned bearing their ſinnes, he will not lay thoſe ſinnes againe upon them who have laid hold on him, and ſo condemne them.

All theſe conſiderations layd together, ſhew how ſweet it is for Saints to remember that the Redeemer ſhall ſtand upon the earth to judge them. And hence the Saints are deſcribed.

Fiſt, Not fearing but hoping for his appearing, (Tit. 2. 14. where it is called not onely the hope, but the *blessed hope*;) *Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt*; it is the *blessed hope*, becauſe the thing hoped for being once attained, we ſhall be for ever bleſſed.

Secondly, They are deſcribed (not fearing but) loving the appearing of this Judge (2 Tim. 4. 8.) Henceforth (ſaith Paul) *there is layd up for me a crowne of righteousneſſe, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but to all them*

them also that love his appearing. To be a lover of the Appearing of Christ in Judgement, is the character and almost the definition of all true beleevers. None can love it but they, and they cannot but love it.

Thirdly, They are described (not fearing but) praying for it, and that not coldly but earnestly and importunately (*Rev. 22. 17.*) *The Spirit and the Bride* (that is, the Spirit in the Bride saith, or the Spirit presseth and provoketh the Bride to) say come, and let him that heareth say, come. Who is thus invited to come, and for what to come? The person invited to come, is Christ, and he is invited to come to fulfill all the Prophecies of that Book revealed to *John*, and therefore to come to judgement, which as it is there Prophecied, so it will be the utmost fulfilling of all the Prophecies. And to shew that Christ approved and accepted this earnest prayer of the Bride for his comming; he answers (at the 20th Verse) *He which testifieth these things* (and that is none but Christ, *The Amen, the faithful and true Witnesse* (*Rev. 3. 14.*) he (I say) answers, and) saith, *Surely I come quickly*, and this is the third time that he saith it in this Chapter; for he had sayd, *vers. 7th*, and againe, *v. 12th*, *Behold, I come quickly*. Which threefold promise of his comming quickly, is sealed up with, *Amen*, and the prayer of *John*, seconding the Churches prayer, *Even so, come Lord Jesus*. What longing is there for his comming, who having been prayed to come, promiseth to come quickly, and is yet againe prayed to come. The preparations and prognostickes of the comming of Christ, are dreadfully set downe, to the amazement of the world, (*Luk. 21. 25, 26.*) *There shall be signes in the Sunne, and in the Moone, and in the Starres, and upon the earth, distresse of Nations, &c. mens hearts* (that is, the hearts of the men of the earth, or of earthly-minded men) *failing them for feare, and for looking after those things which are comming on the earth, &c.* And then shall they see the Son of man comming in a Cloud with power and great Glory. This Glory and terror of the coming of Christ, which shall dazzle the eyes and astonish the hearts of all that know not God, shall be delight to the eyes, and rejoyce the hearts of all that obey him. These Christ bespeakes in the 28th Verse, *When these things begin to come to passe, then looke up and lift up your heads* (looking up and lifting up the head, is a posture of confidence

and of joy) for your Redemption draweth nigh ; That is, you shall soone receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Christ came first into the world, but we reape not all the benefits of our redemption, till Christ comes the second time into the world. Then they who are dead shall be redeemed from the power of the grave, and they who shall be found alive, shall be redeemed from all the troubles and sorrowes of this life. Then Christ will wipe all teares from the eyes of every afflicted Job ; then he will heale all the sores of his Job's ; then he will supply all the wants, and restore the broken estates of his Job's ; then he will repaire the credit and honour of his Job's ; then he will rightly interpret the actions and speeches , the workes and words of his Job's ; then he will give his Job's a full estate, a double estate, a seaven-fold estate to all that they had before ; then he will make his Job's like himselfe ; they that lay on the dunghill, scraping their sores with a Potsherd, when Christ appeares, shall appear with him in glory (Col. 3. 4.) The diseased and leprous bodies of his Job's shall be fashioned like the glorious body of Jesus Christ, by that mighty power by which he is able to subdue all things to himselfe ; Yea, when the Redeemer shall stand upon the earth in the latter day, he will marry all his Job's to himselfe, he will take them from the dust, and lay them in his bosome for ever. Therefore well might Job, and well may any Saint in his, or in a worse condition then his (if worse may be) rejoyce and triumph in this faith ; *I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.*

JOB 19. Verſ. 26, 27.

26. *And though after my ſkin, wormes deſtroy this body, yet in my fleſh ſhall I ſee God.*

27. *Whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*

IN the former Verſe we have conſidered and improved the confeſſion of Job's faith in the Redeemer.

Fiſt, As living or eternall.

Secondly, As riſing from the dead, or rayſing the dead to life.

Thirdly, As judging both the quick and dead. He in theſe two Verſes enlargeth the confeſſion of his faith concerning his own perſonall reſurrection. Which

Fiſt, He aſſerts in the cloſe of the 26th Verſe; *In my fleſh ſhall I ſee God.*

Secondly, In the ſtrong actings of his faith he aſſureth himſelfe of it, notwithſtanding all the difficulties that might obſtruct and hinder it, in the former part of the 26th Verſ. and in the cloſe of the 27th; *Though after my ſkin wormes deſtroy this body; though my reins be conſumed within me, yet I believe I ſhall ſee God; Theſe impediments doe not weaken my faith.*

Thirdly, He declares the benefit or happines which ſhall accrew to him after the reſurrection of his body, which he doth

Fiſt, In thoſe words, *I ſhall ſee God.*

Secondly, In thoſe, *I ſhall ſee him for my ſelfe.* In both which expreſſions, he ſets forth the happineſſe of the Saints after the rayſing of their bodies out of the grave, and the reunion of ſoule and body.

Fourthly, He maintaines the identitie of his fleſh or body in the reſurrection, or that the ſame body which falls ſhall riſe. And this in a twofold notion.

Fiſt, An identitie ſpecificall, it ſhall be the ſame body in kind.

Secondly, An identitie numericall, or individuall, it ſhall be the ſame particular body which he had on earth, and layd downe

downe in the earth. Both which are evidenced and evinced from those passages in the Text: *I shall see him in my flesh; Mine eye shall behold, and not another; I, my, mine, and not another, imply nothing, if not himselfe, or no other thing but himselfe.*

From all we may collect, how excellent a confession of faith Job made about that great mystery of the resurrection, and how firmly his soule was established in it.

Vers. 26. *And though after my skin wormes destroy this body.*

I will not stay eyther upon the opening or disproving of the translation of the vulgar latine; which as it varieth extreamly wide from the Originall in the close of the former Verse, so at the beginning of this. There instead of, *He shall stand upon the earth in the latter day* (as we translate) 'tis rendred, *I shall rise againe in the latter day.* And whereas here we say, *Though after my skin wormes destroy this body; that reading is, and I shall be againe encompassed about, (or cloathed) with my skin.* This vast difference in the translations ariseth from hence, because the word which we render *to destroy*, may be derived from a double root; eyther from a root that signifies *to compasse, or circle a thing round,* or as we and most Grammarians derive it from a roote that signifies *to break, or to destroy, to diminish, or crumble a thing (as it were) into the smallest pieces or atomes.*

Et rursum circumdabor pelle mea. Vulg.

בִּקְפֵּי vel a radice יָקַפְּ circumdedit, vel a בָּקַע contrivit fregit.

A second reading we give in the margine of our Bibles; after *I shall awake, though this bodie be destroyed, yet, &c.* whereas we say in the Text, *Though after my skin, wormes destroy this bodie.* We put in the margine, *After I shall awake, &c.* The reason is, because the same word in the Hebrew which signifies *the skin,* signifies in the Verbe, *to awake or arise from sleepe.* Master Broughton gives light to this, in the exposition of his own translation, *And after this my skin is spent.* Which he glosseth thus, in the person of Job; *And after wormes spend this my skin and flesh, I meane after my resurrection, and I use a doubtfull word to comaine both.* As if a word were intentionally used by Job, which signifies both *his skin, and his awaking or resurrection,* that so we might take it both wayes, and neyther of them both against, eyther the scope of the Text, or against the truth ('tis usuall in Scripture to compare death to sleepe, and the resurrection to awaking) *When (saith he) I awake, though this be destroyed, I shall see*

God.

God. Or though this skin be destroyed, yet I shall see God. To this sense another translates; After wormes have digged through this, (that is, this skin or body) I awaking shall see God in my flesh. The Interlineall varies little; And after they (that is, the wormes) have consumed this my skin, I shall see God in my flesh. The strict letter of the Hebrew is very concise; And after my skin destroy this. So that we supply three words in this one clause, to make up that which we conceive the sense; First, the word *though*; Secondly, the word *wormes*; Thirdly, the word *body*; neyther of which are expressly in the Originall. Therefore our translators have put them in a different character, implying that those words are added to explaine the meaning of the place, which is somewhat darke, by reason of that conciseness of expression.

Some Interpreters take notice of the elegancy of Job's speech, who therefore doth not name his body, or say, *this body*, eyther because with the demonstrative particle, *This*, he used a gesture putting his hand upon his breast, After wormes have destroyed this, which I now laying hand upon, that is, this my body, I shall yet see God in my flesh. Or as some others conceive he sayth onely *This*, not *this body*, because his body was so worne and disfigured with his sores and sickness, that it could scarce be called a body; After wormes have destroyed *this*, call it what you will, I can hardly finde a fitting word to call it by. As if he had more largely sayd; After I am dead, and layd in the grave, where wormes doe not onely eate my skin, and consume this upper garment, but my whole body also; yea, and not onely the outward limbs and members of my body, but my very bowells and entralls. Though my reins be consumed within me; though wormes devoure, and rottenness invade whatsoever I am, or have of a body, though I am spent from head to toe, from skin to reins, without and within, yet notwithstanding all this, I believe that I shall rise againe, and see God in my flesh. Hence observe, first,

Death may, yea shall prevaile over the whole outward man.

Death spends both skin, and reins; it devoures all. Death swallowes up flesh and bones. We may well say of death, It makes no bones of ann may. It takes in one part after another, till all be taken in; skin, and flesh, and bones, and reins; death

Et postquam
vermes conso-
derint istud e;
vigilante me.
Jun:

Et postquam
pellem meam
contriverint
hanc. Mont.

Credo carnis
resurrectionem
et video inte-
rim consumi re-
nes meos in me-
dio corporis mei.
Brent:

Consumor totus
ab una parte ad
alteram. Jun:

death unmakeſ us. Hence the ſame word in the Greeke that ſignifies to unmake, ſignifies alſo to dye; becauſe death is the unmaking of every creature that lives. Man is unmade man by the firſt aſt of death; That ſeperates ſoule and bodie, and this makes him no man: The ſoule alone is not man, the body without the ſoule is not man; Therefore the diſunion of theſe unmakeſ man. And when death hath unmade man, by diſjoyning ſoule and body, it proceeds to unmake the body. Though death can doe no more to the ſoule then ſeparate it from the body, yet it can doe much more to the body then ſeparate it from the ſoule. Death conſumes the body when 'tis alone, it pulls one member from another, till it prevaileth over all; as an old building is pulled downe peice after peice, till all be layd in duſt and rubbiſh: not onely doth it fade the beauty, and deface the ſkin, but it enters into the bones, and ſucks the marrow. The Apoſtle Peter uſeth a word of this ſenſe, while he ſpeakes of our death to ſin, (1 Pet. 2. 24.) *Who his owne ſelfe, bare our finnes in his owne bodie on the tree, that we being dead to ſin, &c.* (ſo we tranſlate:) the word is, that *we being unmade, or off-made to ſin*: every converted ſoule is united to, or made up in Chriſt, and unmade to ſin, that is, dead to ſin. Now as ſpiritual death to ſin, is the unmaking of a man, the pulling him in peices in regard of what he was, the unmaking of his ſinfull nature, that he may be made up againe by grace: ſo natural death is the unmaking of the body.

There was never any body made, but death (according to the common appointment of God) had or hath a power to unmake it, one excepted, which one was the body of Jeſus Chriſt. Some indeed, as *Enoch* and *Elias* were tranſlated and did not ſee death; and others though they dyed, yet were rayſed to life by the power of God before death did actually unmake or conſume their bodyes; But there was never any body which being dead, death had not a power to conſume, but onely the body of Jeſus Chriſt. And therefore the Apoſtle (*Acts 2. 24.*) puts it as a ſpeciall excepted caſe: Chriſt dyed, but death could not doe with his bodie, as *Job* ſuppoſed it might with his, deſtroy his ſkin and reins; For (ſaith he) *God rayſed him up, having looſed the paines of death.* The originall which we render *paines*, commeth from a roote; which ſignifieth *bands* or *coards*: for death

death when it seizeth upon man, binds him (as it were) hand and foot, with bands, and coards, and keepes him fast, that he cannot stirre till it hath totally devoured him. Death bound the hands and feete of Jesus Christ, and layd him in the grave: But God raysed him up, and loosed the bands and coards of death: And Jesus Christ, who as Mediator, or God-man, layd downe his life, had power also to take it up againe (Job. 10. 18.) As Sampson, whom when the Philistims had bound with new coards, he snapped them asunder, like a threed at the Candle: So Jesus Christ when he was layd in the grave, broke the bands of death, or was raysed up by God loosing those bands; and why? not onely because he had power to doe it, for so he hath power to loose the bands of death from any man as soone as they are tyed on, if it were his will and purpose to doe it; But the Apostle assignes a reason beyond this, shewing that Christ was raysed before death could consume his body, not onely because it was possible, or in the power, as also agreeable to the will of God, speedily to loose those bands, but *because it was not possible that he should be holden of them.* It was possible that death should seize on Jesus Christ, and so it did, he freely yeelding himselfe up to it, because a death was owing and to be payd to the Justice of God for sin. But (saith the Apostle) death could not hold him, and keep possession, That was impossible. And that upon a twofold account.

First, In reference unto himselfe.

Secondly, In reference to us.

First, It was not possible in reference to himselfe, because *he is life, and life essentially; I am the resurrection, and the life,* (saith Christ to Martha, Job. 11.) Christ is the resurrection, because he rayseth us. He is not formally the resurrection, (as was shewed before) but effectively. But Christ is life formally and essentially; now it is not possible for death to hold life it selfe longer under its power, then he who is life pleaseth. Therefore Christ being essentially life, could not but prevaile over and conquer death. Or as the Apostle speakes, *Swallow up death in victory,* (1 Cor. 15. 54.)

Secondly, It was not possible in reference to us: for he having undertaken the work of restoring us to life, if his life had been subdued by death, if he had been held downe by the power

of death, alwayes in the grave, wee had been lost for ever. As the Apostle argueth, 1 Cor. 15. *If Christ be not risen, your faith is vaine, yee are yet in your sinnes.* Wee had been still under the power of spirituall death, if Christ had been held by that corporall death. Therefore it was impossible (because Christ was to carry the worke of our redemption through) that he should be held downe by the coards of death, though he submitted to dye. So then here is the difference. The body of Jesus Christ was not destroyed and totally unmade by death, death could not send in its Armies of wormes to eate up his flesh and consume his reines, no nor so much as in the least to corrupt his body, as the same Apostle expresth it (*vers. 27. out of the Psalme*) *Thou wilt not leave my soule in bell, nor wilt suffer thy holy One to see corruption.* He suffred his holy one to dye; but he did not suffer him to see corruption, that is, to feele corruption, or be under the power of corruption. Therefore Jesus Christ rose the third day; and he rose upon the first account, that it could be called the third day; he lay as little time in the grave, as could truly be reckoned three dayes: and so (I conceive) he did that he might not give the least advantage to death; or that death might have him no longer prisoner then needs must. And upon this consideration too, he saw no corruption. For three dayes (as Naturalists observe) a body may continue without corruption; especially as it was with Christ, who dying & being buried the evening of the sixth day, lay the seventh in the grave, & rose early in the morning of the first day of the weeke. Martha said to Christ when he came to the Sepulcher of Lazarus, Lord; *he hath been dead foure dayes, by this time he stinketh* (Joh. 11. 37.) When a body hath been dead foure dayes, we may say, surely it is corrupted; but in three dayes there is no necessitie of corruption; So that, God (as it was prophecied in the *Psalme*) *did not suffer his holy One to see corruption*; no not the least corruption; this was peculiar to Jesus Christ. And the Apostle is very carefull to keepe this close to Christ; for though it were spoken by David, yet he shewes that David did not speake this of himselfe, as if he expected any such privilege (*vers. 29.*) *Men and brethren, let me speake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day with us.* David who spake this is dead, and buried, and lyes
in

in the dust still among us : therefore he spake this of another, and that other is Christ, whose body was so exempted from corruption, as none, besides his, ever was. For though Christ (as was toucht before) raysed some dead bodies before they were corrupted, yet every body that dyes is naturally subject to corruption, and continuing under the power of death, must needs corrupt and be destroyed by wormes.

Secondly, Observe ;

The totall consumption of the body of man, is no impediment, no barre in the way of faith to stop us from believing the resurrection.

Job speaks in such language as might represent the greatest difficultie to faith, and yet conquers it. And wee to reach his sense, supply such words as expressely shew it, *Though and though ; Though after my skin, wormes destroy this bodie ; Though my reins be consumed within me.* Though it be thus, and thus, yet I believe. As death shall triumph over my body, so my faith triumphs over death. Christ himselfe puts in a *Though* to this poynt of faith about the resurrection, speaking to *Martha*, (*Job. 11. 25.*) *He that believeth in me, yea though he were dead, yet shall he live againe.* But it may be sayd, *Lazarus* was dead at that time, why then doth Christ suppose that which was no more then actually was ? And how can any man be sayd to live againe who was not dead ? Why then doth Christ say, *He that believeth in me, though he were dead, yet shall he live.* I apprehend, that by *dead* in that assertion or promise, somewhat more is intended by Christ, then barely to be dead, as *Lazarus* was ; *He that believes in me, though he were dead,* seemes to speak not onely the separation of the soule from the body, yea, not onely (as *Martha* suspected it was with *Lazarus*) the body beginning to corrupt, but even a totall corruption and consumption of it ; when (answerably to the expression of the Text) skin and bones, and reins, and all are eaten up. Now *though he were thus dead* (saith Christ) *yet shall he live againe.* Faith saith to death, Doe thy worst ; and to the grave, put forth the utmost of thy power, digest me fully (the grave is a great eater, it hath a strong stomach) assimilate me to thy selfe (as by the last act of concoction meate received into the stomach are) turne me into thine

own substance ; make my bodie looke like the grave, make it so like thy selfe, the earth, that no man can distinguish me from the earth, yet this doth not at all weaken my faith in believing that I shall rise from the dead. Put all these disadvantages upon it, yet the power of God answers, or rather tramples upon them all. The faith of *Abraham* (*Rom. 4. 18, 19, 20.*) moved much after this rate, or in such a spheare of holy hight and strength, in reference to the promise of a son ; That a son should be borne to *Abraham*, was like the raising of one from the dead. So the Author to the *Hebrewes* speaks expressly (*Heb. 11. 17. 19.*) By faith *Abraham* when he was tryed offered up *Isaac* : and he that had received the promise offered up his onely begotten Son, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure. See how *Abrahams* faith acted about the receiving of *Isaac* in his old age, (when his body was (in reason) more fit to goe to the grave, then to beget a son) like *Job's* for the receiving of his dead body out of the grave. He (saith the Apostle, *Rom. 4. 18.*) against hope, believed in hope. Every thing stood in the way of this hope, that he should have a son, yet he believed that he should become the father of many Nations, according to that which was written, so shall thy seed be. And being not weak in faith, he considered not his owne bodie, now dead, (that is, decayed with age) when he was an hundred yeares old, nor the deadnesse of *Sara's* womb. This probably was the figure of which the Author to the *Hebrewes* writes, when he affirms, that *Abraham* was willing at the command of God to offer his son to death, from whence (by the promise of God) he had received him in a figure. There were two deaths, a double death to hinder *Abraham* from having a son, and yet his faith lived and prevailed over both. He staggered not at the promise of God through unbelieve, but was strong in faith, giving glory to God. And being fully perswaded, that what he had promised, he was able also to performe. Faith looking to the power of God, triumphs over our owne weaknesse. Now as *Abrahams* faith triumphed over those two deaths, or decays and declensions of his owne and his wives bodie, believing strongly that thorough these two figurative deaths, God would raise him a son. So faith triumphs over, and breakes all those bands, by which death may seeme to hold the body in the grave beyond all hope of rising.

We

We finde Faith putting many hard cases to it selfe; David did so (*Psal. 23. 4.*) *Though I walke in the valley of the shadow of death, I will feare no ill.* Againe (*Psal. 46. 2.*) *Therefore we will not feare, though the earth remove, and the mountaines be carried into the middest of the Sea.* You see what thoughts faith proposeth to it selfe, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world, and all worldly objections. As the grace of God towards man triumphs over all the unworthinesse of man, and will doe man good, though many stops lie in the way. (*Psal. 106. 8.*) *They understood not his works, they remembered not the multitude of his mercies, they rebelled at the Sea, even at the red Sea.* Every one of these were as a stop in the way of mercy to doe that people good, yet mercy got over them all, *Neverthelesse he saved them.* Now (I say) as the grace of God triumphs over the unworthinesse of man; so faith triumphs over all the improbabilities and impossibilities that seeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promise. And as to that speciall word, or promise of God for the resurrection of the body, faith seems to speake, yea to glory and boast thus; *He that gave me a being when I had none, can easily reduce me to the being I am in, when I seeme not to be what I was before, or no such thing as now I am; though wilde beasts of the earth, and birds of the ayre; though Canibals, or men eating men devoure this bodie; though fire consume it; though the ashes be scattered in the ayre, (as the Church Story speakes in the reigne of persecuting Dioclesian) or throwne into the river, as lost for ever, and never to be gathered up againe in the opinion of man; though all these difficulties, and encumbrances grow upon my faith, yet I believe I shall be repaired, and see God in my flesh.* Which is the next poynnt of Job's faith.

Yet in my flesh shall I see God.

The Hebrew is, *from my flesh*, it is usuall in that language to put the Preposition *De* for *In*. Mr. Broughton keeps to the letter, and saith, *Yet from my flesh shall I see God.* His meaning is, I being rayfed and cloathed with flesh, shall see God, or from my flesh, *When I am in the flesh I shall see God.* There are two things further in those words, *In my flesh.*

Non dicit, per carnem meam, sed in carne mea, q. d. in carne mea ero cum videbo deum.

First,

First, He saith, *My flesh*, that is, my owne flesh. In opposition to another flesh, whether specificall or personall, as was intimated before.

Secondly, *My flesh*, as poynting to his present estate, *My flesh*, this flesh of mine which is now so miserably worne, and will shortly be worm-eaten, this my flesh, which is now unmeet for the presence of any man, much more for the presence of the great God; even this flesh of mine, this diseased and despised flesh shall be fitted for the presence of God, the great and glorious God; I, in my flesh, in this my flesh shall see God.

Shall see God.

To see, is often used in Scripture to note a divine and supernaturall act; hence propheticall revelations are called *visions*, and the Prophets *Seers*. There is a twofold seeing; First, seeing with the eye of the body; Secondly, seeing with the eye of the minde: a corporall and an intellectuall sight: both which may here be understood, according to the twofold acceptation of the word, *God. I shall see God.* The word *God*, may be taken, eyther, first, *essentially* for the divine nature, and then we must expound the word *see* in the latter sense, I shall see him with the eye of my minde, or intellectually. Secondly, the word *God*, may be taken *personally* for Jesus Christ the Mediator, who having two natures, the divine, and humane, united in his person, or having assumed the humane nature into the divine, which is the person, himselfe is often called *God*: So that, I shall see God is this also, I shall see Jesus Christ, God-man, who being glorified in the body, shall be seene with bodily eyes. And so *Job* assures himselfe that he shall see God in the first sense, with the eye of the body; As if he had sayd; *I shall have a glorified eye to see a glorified Saviour with.* From or in my flesh, I shall see God. Thus one of the Ancients gives the interpretation of this Text. *Whereas (saith he) Job sayth, in my flesh I shall see God, he, without doubt prophecied the resurrection of his flesh: yet he did not say, By my flesh, while if he had sayd, the Text notwithstanding might be expounded of God, who being in the flesh, shall be seene by the flesh; yet we may understand it onely thus, I shall be in the flesh, when I see God.*

Illud quod ait Job, in carne mea videbo deum, resurrectionem quidem carnis procul dubio prophetavit; non tamen dixit per carnem meam quod quidem si dixisset posset deus intelligi, qui per carnem in carne videbitur; nunc vero potest & sic accipi, in carne mea ero, cum videbo deum. Aug: l. 22. de Civ: D. c. 24.

Hence*

Hence Observe;

First, *The body after the resurrection shall be true flesh, or shall have true flesh.*

That opinion hath been condemned as heresie, which some held long since, That when the body riseth againe it shall be a spirit, subtile, and thin, like the ayre or winde, not subject to the touch of the hand, or sight of the eye. To which one of the Ancients answereth well from (*Luk. 24. 39, 40.*) where Christ when the Disciples were affrighted at his appearance, after his resurrection, thinking they had seene a spirit, *vers. 37.* (for so absurdly they spake, as if a spirit could be seene, Christ, I say) to free them at once from that absurditie, and teare, calls to them; *Why are ye troubled, and why doe thoughts* (that is, such vaine thoughts as these) *arise in your hearts. Behold my hands and my feet, that it is I my selfe* (much in the language of *Job, whom I shall see for my selfe*) *handle me and see; for a spirit hath not flesh and bones as ye see me have.* Mine is a true body, composed of flesh and bones, it hath the dimensions and properties of a true bodie, it may be seene and handled: Christ admitteth the testimony of their owne senses, to assure them it was no delusion or phansie which was presented to them, but his reall body.

But, saith not the Apostle (*1 Cor. 15. 37, 38.*) treating of the resurrection; *That which thou sowest, thou sowest not that body that shall be, but bare graine, as perchance of wheat, or some other graine: but God giveth it a body as it pleaseth him, to every seed its owne body.* From this similitude some argue, if *that which thou sowest is not that body that shall be when thou reapest.* Then the body that dies, and is laid in the Grave, is not that body that shall be in the resurrection; and if it be not the same, but some other body, then it may be an ayereall body.

I answer; It is true, corne, or graine which is sowed, doth not rise againe in that manner, or after that likenesse in which it was cast into the ground. We sow bare seed, but when it comes up againe, it comes with a stalk and an eare, and shoots up in much beautie, glory, and verdure. There is a great difference between a graine of wheat in the bushell, and a flourishing stem, or eare of Corne in the field. God gives it another body in the growing up, but yet it is still a body, and there is

the

Corpus nostrum in illa resurrectionis gloria erit impalpabile ventis aereq; subtilius. Eutich: Constant: Epic:

Non dicit grana seminis deesse quod erat, sed adesse quod non erat; qui autem verum corpus resurgere denegat, nequaquam dicit adesse quod deerat sed abesse quod erat.

Greg: in disput: contra Eutiche

*Caro nostra post
resurrectionem
eadem est &
diversa, eadem
per naturam, di-
versa per poten-
tiam.*

the same nature in it still, the graine remaines still. Onely, there is an addition of beautie and greenesse when it growes up. So the body that is cast into the ground is like bare graine, (the Apostle useth that word) it is a bare body, a naked body: but when it shall be raised againe, the body shall have many great additions, it shall have a cloathing, and an excellency of glory put upon it. (2 Cor. 5. 4.) *We shall be clothed upon*, yet still it is a true body and the same body. The Apostle Paul doth not say, that the body shall be utterly cast away or lost in Glory, but the body that dyes is unclothed, and those bodies of Saints which live at that Great day, shall be *clothed upon with a house which is from heaven*. So that in the resurrection there will be an adding somewhat to that which was before, not a taking away of that that was before; the flesh shall be refined and purified, it shall not be layd aside, or annihilated. The corne growes up, with somewhat that it had not, but it doth not lose any thing that it had; 'tis still a graine of wheat and better. So the bodie layd downe in the grave is rayfed, not the same in all things, but better in many things; it will not lose any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Secondly, It is objected, How can it rise flesh, when the Apostle (1 Cor. 15. 50.) sayth, *Flesh and blood cannot inherite the Kingdome of God, neither doth corruption inherite incorruption?* If no flesh shall inherite that state, how can it be affirmed, that the true flesh shall be rayfed to enter upon that inheritance.

I answer, by way of grant, that by *flesh and blood* in that Scripture, we are to understand naturall flesh and blood, not flesh and blood as it notes a sinfull, or corrupt condition. In which sense it is also true, that *flesh and blood shall not inherite the Kingdome of God*. But the Apostle speaking there of the resurrection of the bodie, he meanes the flesh and blood of which the bodie is composed and made up; and of that he sayth, *It shall not enter into the Kingdome of heaven*. 'Tis true, it shall not, in the state wherein it is, flesh and blood as it is corruptible shall not enter into heaven. Himselfe seemes to expound that we are thus to conceive flesh and blood in the latter clause of the same Verse; *Neyther shall corruption inherite incorruption*; that is, corruptible flesh

flesh and blood, or flesh and blood that hath the seeds and principles of corruption in it, shall never enter into the Kingdome of heaven; such flesh and blood is unfit to weare the garland of glory. As our soules must be changed before they can be fit for glory, so also must our bodyes. Meere naturall flesh and blood are too weake to beare the weight of Glory. Which the Apostle intimated (*Vers. 44.*) *It is sown a naturall body, it is rayfed a spirituall body.* As if he had sayd; Such a body as man layd downe in the grave will not serve his turne, when he riseth againe. Man layes downe onely a *naturall body*, or as the Greeke strictly speakes, an *Animal body*, or a *Soule body*; that is, a body quickened and maintained onely by a living soule, such as *Adams* was in the Creation, whose body being formed out of the dust of the earth, and the Lord breathing into him the breath of life, He became a *living Soule* (*Gen. 2. 7.*) yet such was his soule that it could not maintaine his bodily life without helpes from without. And so his (as also ours who are descended from him) was but a meere naturall body; but when man is rayfed from the dust, he shall be provided and fitted with a *spirituall body*. The Apostle sayth not that the body shall be changed into a spirit, but it shall be rayfed a spirituall body, which yet some urge strongly to prove that the body shall be attenuated into a spirit; But for the removing of that objection and the clearing of the Scripture; I answer, that the body raised to glory is called spirituall these three wayes.

First, Because the body shall ever be subject and serviceable to the spirit; for as the spirit of a man while it is subject to and serveth sinful flesh, is called *carnall* in the language of Scripture; so the flesh of man when it is purely subject to the spirit, may, by the same proportion, be called spirituall.

Secondly, It may be called a spirituall body in regard of the great strength and activity, with which it shall be endowed: Spirits are strong, and so is every thing which is spirituall. Spirit is often in Scripture opposed to flesh, to denote strength. When the Prophet would have the Jewes know that the Egyptian Horses were too weake to be trusted too, he sayth, *Their horses are flesh and not spirit*, (*Isa. 31. 1.*) The Devill is called a *spirituall wickednesse*, to shew that he is a strong and a powerfull wickednesse (*Eph. 6. 12.*) In this reference also our bodyes af-

ter the resurrection are entitled spirituall. It must be a body of mightie strength which is able to beare a weight of glory, or as the Apostle amplifies it, *An exceeding weight of glorie*. There is such a weight in Glory that our frayle bodyes would be crushed under it, unlesse being made spirituall, they were also made strong to beare it.

Thirdly, 'Tis called a spirituall body, because then the body shall have no need of naturall helpes. This the Apostle teacheth us in that opposition; *It is sown a naturall body, it is ray-sed a spirituall body*. A naturall body stands in need of naturall supports; but a spirituall body needs them not. When they in the Gospel put that tempting Question to Christ, whose wife the Woman should be at the resurrection, who had been successively married to seven husbands; Christ gives an answer, implying that such Questions shall then be out of doores, (Mat. 22. 13.) *After the resurrection, they neyther marry, nor are given in marriage, but are as the Angels in heaven*. Marriage will be out in heaven: yea the body shall be so spirituall in heaven, that we shall need, neyther sleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the spirituallnesse of the body in foure words, according to the Schoolemen in their disputes about the state of a glorified body.

*Pro immundis
ulceribus resper-
sum erit Jobi
corpus atq; illu-
minatum, qui-
busdam quasi
punctis luminis
& guttis lucis
& stellulis cla-
rissimis distinc-
tum & circum-
datum. Pin:*

First, Clearnesse and beauty: the face of Steven did shine as the face of an Angel (Acts 6. 15.) Not that an Angel hath a face or shines viibly, but so 'tis phrased to note excellent beautie; as excellent bread is expressed, by *Angels bread*: there was an amazing beautie stampt upon the face of Steven, because he began to border upon heaven, & had received some beams of glory approaching, then instead of those filthy ulcers, with which the body of Job was spotted, his body, as also the bodyes of all the Saints with him, shall appear (as it were) with starres and studs of light, and resplendent beauty; and which is the beauty of this bodily beauty in heaven, it will be such as whereof none shall be proud themselves, nor yet by it be a snare to others.

Secondly, Agilitie, nimblenesse, and activitie; whereas now our bodyes move heavily, they shall then ascend and descend like Angels.

Thirdly, Impassibilitie, we shall not suffer hunger or cold, sorrow, or paine in the body.

Fourthly,

Fourthly, Spiritualitie, which, I coniecture, may rather be the comprehension of the other three. Then that of the Apoſtle will be fulfilled, *Chriſt will change our vile body, that it may be faſhioned like unto his glorious body* (Phil. 3. 21.) Not that a glorious body ſhall be of another faſhion then now it is, in regard of the ſymmetrie and diſpoſition of parts and members (the ſame fabricke and frame ſhall continue) but it ſhall be of another faſhion in regard of qualifications and endowments; Such as thoſe fore-mentioned, and in all thoſe our bodies ſhall be faſhioned like the glorious body of Jeſus Chriſt (which is the higheſt aſcent of honour which the body is capable of) and excepting theſe changes the body ſhall be the ſame it was; the ſame in nature, inveſted and ſublimated with thoſe noble additions of claritie, agilitie, impaſſibilitie, and ſpiritualitie. Thus it ſhall be ſowen a naturall body, but rayſed a ſpiritual body, yet ſtill a body, a true body ſtill. That's the firſt poynt, the body after the reſurreſtion ſhall be true fleſh.

Secondly, Obſerve;

Saints rayſed to life ſhall ſee God.

It will be our whole work, and our whole wages, our whole buſineſſe, and our whole bleſſedneſſe to ſee God. *Job* ſpeakes as if there were nothing to be done in the next life but onely to ſee God, nothing to be had or enjoyed then, but onely a ſight of God; and indeed there ſhall be nothing elſe; *I ſhall ſee God* (ſaith he) that's enough for me, yea that's all to me. (Pſal. 16. 11.) *In thy preſence is fulneſſe of joy*; That is, when I ſhall ſee and enjoy thee preſent. (Mat. 5. 8.) *The pure in heart ſhall ſee God.* (2 Cor. 13. 12.) *Now we ſee through a glaſſe darkly, then face to face*; that is, intently and directly, not reflectively or by effects; we ſhall ſee as we are ſcene, and know as we are knowne; according to the utmoſt comprehension which a creature is capable of, our veſſels ſhall be as full as they can hold, and what would we have more? yea our happineſſe ſhall be that we would have no more. Our hearts ſhall be ſo full of joy, and our heads ſo full of knowledge, that we ſhall deſire no more. We ſee the world, and are not filled; *The eye, ſaith Solomon, is not ſatisfied with ſeeing.* But the ſight of God is ſatisfying and filling, that, will not leave one empty ſpace or corner in the

soule. God is enough for us, and we shall certainly have enough when we see him (as then we shall) as he is. That priviledge is assured to the sons of God (1 Job. 3. 2.) *We shall see him as he is.* In this life the Saints see God; the life of grace is the vision of God, as well as the life of Glory; and though it be true that here the Saints doe rather see what God is not, then what he is; yet 'tis true also that here the Saints see God *as he is*, as those words may note a reall seeing of him, though not (as they intend) a full seeing of him. Here we see God by faith; *We* (saith the Apostle, 2 Cor. 5. 7.) *walke by faith, not by sight.* We neyther walke by sight, as carnall men doe, who have no faith, nor doe we walke by sight, as glorified Saints, who are above faith. But we walke by faith, which though it be opposed both to the sight of nature here below, and to that sight of glory, which we shall have above; yet that also is a sight, and by that we see God.

First, In his *Promises*; *Abraham saw my day* (saith Christ) (Job. 8. 56.) He saw it in the promise; and there God is seene.

Secondly, In his *Ordinances*; *David* desired to dwell in the house of the Lord, all the dayes of his life, to behold his beauty, (Psal. 27. 4.)

Thirdly, We see God in his *Providences*; in them God is so eminently to be seene, that he is *as* angry, when his people see him not in Providences, as when they see him not in Promises, or Ordinances. In all these we have a sight of God by faith in this life, and we see him truly as he is; yea God hath been pleased to make himselfe visible to some of his people in this life, even to their sense as well as to their faith, (Isa. 6. 1.) *I saw the Lord*, saith *Isaiab* the Prophet; he speaks not of an intellectuall, but of an ocular sight; and *Job*, *I have heard of him by the hearing of the eare, but now mine eyes have seene him* (Job 42. 6.) And so *Jacob*, (Gen. 32. 30.) *I have seene God face to face*; and he calls the place *Penuel*, *the face of God*. Not that he (or they) saw God himselfe with the eyes of his body, so *no man hath seene God at any time* (1 Joh. 4. 12.) and so *no man can see God and live*, (Exod. 33. 30.) But these saw God in some representation of himselfe, in some such breakings forth, and evident demonstrations of his Glory to the eye, as gave them an undoubted argument of the presence of God with them; yea sometimes God bath

hath condescended to appeare in the forme of a man. So that besides that sight of faith which all Saints have of God in this life in his workes and word, some have had a kinde of sight by sense in those illustrious and familiar manifestations of his presence with them; yet all this is but a glimpse, to that sight which we shall have of God in heavenly glory, when *we shall see him as he is*. Which words of the Apostle *John*, as they are applyable to the person of Christ, whom we shall then *see as he is*, as that is opposed to *what he was*, while he was here in the forme of a servant; so they are also applyable to the Nature of God, or to God essentially taken, whom we shall see in that Glorified state, *as he is*, though not with the bodily eye, nor with any full comprehension of our understandings (for how can finite comprehend infinite) yet our understandings shall have such a full apprehension of God, that comparatively to any sight of God which we have had here, we may be sayd to *see him as he is*. This intellectuall sight, being unexpressibly farre more excellent and evident then eyther that sight which every Saint hath by faith, or which any have had by the eye, in those appearances which he sometimes hath vouchsafed to dust and ashes here. And therefore that sight of God is called by way (not onely of distinction, but) of eminency, *The beatificall vision*.

Thirdly, As this Text is expounded peculiarly of Christ the Mediator, then we may observe yet further for our comfort, that

Saints glorified shall see, and ever behold the glorious bodie of Jesus Christ.

We shall see Christ in our nature glorified. Therefore some render the Text, Not, *In my flesh I shall see God*; But *I shall see God in my flesh*; that is, I shall see Christ sitting in glory, cloathed with flesh, or in the likenesse of man. *God sent his Son in the likenesse of sinfull flesh, to condemne sin in the flesh* (Rom. 8. 3.) *And he shall appeare the second time without sin unto salvation* (Heb. 9. 28.) That is, there shall be no likenesse of sin upon him at his second appearance, as there was no sin in him at the first. But though he shall then have no likenesse of sinfull flesh upon him, yet he shall have the likenesse of flesh, and that, not as likenesse is sometimes

videbo deum in carne mea, i. e. Christum in carne resuscitatum.

times taken, for the resemblance of that which it is not, but as likeness imports the truth of that which is. Christ shall be seene in true humane flesh, and this seeing or beholding of Jesus Christ in the flesh, will be (if we may conceive a second there) the second great joy in heaven, To see the Saints will be great joy. The Disciples saw *Moses* and *Elias* in the transfiguration of Christ (which was a shew of heaven, *Matth. 17.*) What joy then will it be to see the Glorious person of Jesus Christ. Christ is indeed *the Desire of our eyes*. It was the wish of *Austin*, that he might have seene three things. First, *Rome in her flower*. Secondly, *Paul in the Pulpit*. Thirdly, *Christ in the flesh*. To have a view of Christ in the dayes of his humiliation and debasement, was to them, who knew him by faith, matter of great rejoycing. Old *Simeon* desired to see no more of this world, when once he had seene Christ; he wishes to depart and have his eyes closed, when his eyes had seene the salvation of God, that is Christ, whom God sent out to be a Saviour, (*Luk. 2. 30.*) What then will it be to the Saints, when they shall see God their Saviour, Jesus Christ sitting cloathed in that flesh that they themselves weare, though in a more excellent cloathing of glory, then a meere creature is able to beare. The Apostle *Peter* foretewes this joy of Saints (*1 Pet. 1. 7, 8. 13.*) *That the tryall of your faith may be found to praise, and honour, and glory at the appearing of Jesus Christ, whom having not seene yee love.* As if he had said; If ye love Jesus Christ, now you have not seene him, but have onely heard him spoken of, and seene him by faith; If ye having not seene doe love him, O how will ye love him when you shall see him! for that is the strength of the Apostles argument, *Whom having not seene ye love, in whom though now ye see him not, yet beleiving, ye rejoyce with joy unspeakable and full of glory.* As if he had sayd; if ye now rejoyce with joy unspeakable and full of glory, believing in Jesus Christ whom you never saw, what rivers of joy will flow in upon you when you see Jesus Christ. And therefore at the 13th Verse, the Apostle *Peter* gathers up his own spirit & the spirits of all the Saints to the serious expectation of this thing; *Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace to be brought to you at the revelation of Jesus Christ.* There is a twofold interpretation of that Scripture, according to the twofold signifi-

nification of the word *grace*. Some reade it thus, *Rejoyce for that grace that is brought to you by the revelation of Jesus Christ.* It is matter of highest and purest joy. to remember that *grace* (whether we take it for the favour of God to sinners, that they may be justified, or for that heavenly principle which the Spirit workes in the hearts of sinners, that they may be sanctified) at the revelation of Jesus Christ to the soule in conversion. When this *grace* is brought to (and through the effectuall working of the Spirit) received by sinners, there's joy in heaven, and therefore the thought of it should cause joy on earth. Yet

Our translation refers rather to the time future; *Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jesus Christ.* Jesus Christ hath been revealed already, but he shall be revealed yet more plainly. But is that the time of *grace*? We received *grace* at the first revealing of Christ, shall we receive more *grace* then?

I answer, *Grace* may be put for glory, or for that unspeakable favour and wonderfull love which shall be given out to the Saints when their bodies shall be raysted, and Christ appears to them in Glory. So the word *grace* is used (1 Pet. 3. 7.) where the Apostle exhorts husbands and wives to walke according to knowledge, as heires of the same *grace* of life. We are possessors and not heires onely of *grace* in this life, but in this life we are onely heires of the *grace* of life, that is, of eternall life, or glory. Such is the *grace* that is given at the revelation of Jesus Christ, that is, when Jesus Christ shall be set forth to the view of our bodily eyes, at the rising againe of our bodies. Then fullnesse of joy is promised, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that vision of himselfe: he hath provided joy for the eye of the bodie by the vision of Jesus Christ. And some have piously conceived it one part of the designe why Jesus Christ tooke flesh, that we might have compleat joy in him, both by seeing the divine nature in him intellectuallly, and by seeing him glorious in the humane nature, for so at once both minde and bodie shall have fullnesse of consolation by him.

Fourthly, Forasmuch as Job to comfort himselfe in his present sorrowes, hath recourse to this hope, *I shall see God in my*

my fleſh ; As if he had ſaid ; I ſee nothing but viſions of horreur and amazement now, I ſee nothing but friendleſſe friends, and miſerable comforters now ; I ſee nothing but povertie and want compaſſing me now, but I ſhall ſee God, there's my hope, and there's my happineſſe.

Hence Obſerve ;

Our compleat happineſſe conſiſts in the viſion of God.

Chriſt placeth the future happineſſe of the Saints in the viſion of his Mediatoriall glory ; *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory that thou haſt given me* (Joh. 17. 24.) Glorified Saints ſhall for ever feed their eyes with unutterable delights in beholding the Glory of Jeſus Chriſt.

The ſight of the eye gives much contentment ; *It is a pleaſant thing to behold the Sunne* (Eccleſ. 11.) How pleaſant will it be then with the eye of the ſoule to behold God, and with the eye of the body to behold Jeſus Chriſt ? *Mine eye affects my heart,* ſayth *Jeremiah* in the Lamentations ; That's true of joy as well as of ſorrow. Sights reſreſh ; how doe people flock to ſee great ſhews ? Now, the cleare light that comes into the underſtanding, brings infinitely more reſreſhing and gladneſſe to the ſoule, then that which comes in onely by the bodie. It is the joy and happineſſe to Saints to ſee God now, as was ſhewed before in his word and workes, in his ordinances and adminiſtrations. Good *Hezekiah* lamented his feared loſſe of that priviledge (*Iſa. 38. 11.*) *I ſayd I ſhall not ſee the Lord, even the Lord in the land of the living* ; That is, I thought I ſhould never have gone to Church more (as we uſe to ſpeake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what *Elihu* promiſes in a like caſe (*Job 33. 26.*) was performed to *Hezekiah* ; *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy.* When ſhall he have this joyfull ſight ? even in this life ; as 'tis explained at the 28th Verſe ; *He will deliver his ſoule from going into the pit, and his life ſhall ſee the light* ; That is, he ſhall be rayſed from his ſicke bed to ſee the light of the Sunne, and then alſo he ſhall ſee the light of Gods countenance. This will be a joyfull ſight to him here, much more will the ſight of Gods face fill him with joy hereafter.

And

And the reason why this vision is our joy and happineſſe, ariſeth foure wayes.

Fiſt, Becauſe our ſeeing of God makes us like him, like him two wayes, or in a double conſormitie. Fiſt, in holineſſe; and therefore, ſecondly, in bleſſedneſſe. Theſe two cannot be ſeparated. They that are (according to their capacitie) holy as God is holy, ſhall alſo (according to their capacitie) be happy as God is happie; Now that our ſeeing of God impreſſeth upon us a ſimilitude of his holineſſe, is affirmed by the Apoſtle *John* (1 *Epist.* 3. 2.) *We ſhall be like him, (Why?) for we ſhall ſee him.* For if the viſion we have of God here, (in proportion to it) draw a likeneſſe upon our ſoules (looke how much any ſoule ſees of God by faith, by ſo much is that ſoule made like to God in holineſſe) *We all as in a Glaſſe behold the glory of the Lord, and are changed into the ſame Image* (2 *Cor.* 3. 18.) Now if here in grace, while we in promiſes, and providences, and ordinances, behold God, we are made like to him, much more ſhall we be ſo, when we ſee him face to face. The true reason why we are not more like God in this life, is becauſe we ſee and truly know ſo little of him.

Secondly, Bleſſedneſſe is nothing but ſatisfaction, and content. The Devill is moſt miſerable, becauſe he is nothing but diſſatisfaction, and diſcontent. And hence the Devill labours to put all into a diſcontented moode, that they may be miſerable, as he is. Now as our likeneſſe to God riſeth from viſion, ſo our ſatisfaction, content, and reſt, riſe from both. (*Pſal.* 17. 15.) *As for me, I will behold thy face in righteousneſſe.* The *Pſalmiſt* ſpake in the former Verſe of the utmoſt happineſſe of worldly men, who have their portion in this life; and in this Verſe he ſpeakes by way of oppoſition to that, of his own happineſſe, together with the happineſſe of all the people of God; *As for me I will behold thy face, &c.* As if he had ſayd, Let others place their happineſſe in what they will, as for me or for my part here is my happineſſe, To behold the face of God in righteousneſſe, (without holineſſe no man can ſee the Lord.) But what's the benefit of beholding the face of God? The next words expreſſe it; *I ſhall be ſatisfied when I awake with thy likeneſſe.* If we underſtand the *Pſalmiſt* (as ſome doe) of beholding God here in his favours and mercies, that confirms the poynt more; for if the

soule receive satisfaction in beholding God here as he is pleased in part to reveale himselfe, then we shall much more be satisfied when he reveales himselfe fully to us. God is satisfied in and with himselfe, and therefore he can quickly satisfie us. The very gleanings of God being infinitely more then all the vintage and harvest of the creature.

Thirdly, Our seeing God, is the enjoying of God. How then can we be but happy in seeing him? We see many good things now that advantage us little, because they are none of ours; vve do not enjoy them by seeing them, it is but a transient sight: but this sight is enjoyment, and the appropriation of God to our selves. Faith appropriats God here, vision shall much more hereafter.

Lastly, This sight will make us happie, because when once we enjoy God by sight, we shall be filled with assurance of enjoying him for ever. There is nothing but assurance in heaven, and that not onely that our estate is sure and shall continue, but that we shall have a continuall sight or manifestation of it. Glory shall never be hidden from our eyes, *it shall be revealed in us*, (Rom. 8. 18.) This evidence of Glory compleats our happines in glory. And seeing this vision of God, and the revelation of Glory in us, are the compleature of our happines, no marvaile if *Job* comforts himselfe in this expectation; *After wormes have destroyed this bodie, I shall see God in my flesh.* This sight will recompence all our sorrows and sufferings, yea when once we have attained this sight, we shall not onely never see, but forget our sorrows, and remember our sufferings no more.

Vers. 27. *Whom I shall see for my selfe, and mine eye shall behold, and not another, though my reines be consumed within me.*

Job concluded the former verse with an assurance, that, *In his flesh he should see God.* This verse begins upon the same poynt, *whom I shall see for my selfe*; but though it be the same in the matter, yet it comes cloathed with new considerations and additions. He doth not say barely, *whom I shall see*; but, *whom I shall see for my selfe*: there is the first addition. Secondly, *mine eyes shall behold, and not another*: there is a second addition; and this,

this, (saith Job) I beleve though my reins be consumed within me, that's a third.

Whom I shall see for my selfe.

It is one thing to see, and another thing to see for our selves. In some cases to doe or see for our selves is sinfull. As, *No man should live to himselfe*; so in that sence, *No man should see to himselfe, or for himselfe*. Job promiseth himselfe a time, wherein he should see, and doe for himselfe without sin. And there is a doing for our selves, or a living to our selves in this life (much more may it be so in the life to come) which is not sinfull, nor at all contrary to those Gospel rules of denying our selves, and living unto God. The originall which we render *for my selfe*, is in the Dative case (as Grammarians speake) which imports favour, I shall see to, or for my selfe, that is, for my own good, advantage, and comfort; The Prophet speakes in this construction (Isa. 9. 6.) *To us a son is given, to us a Childe is borne*. He is given to us, or for us; that is, for our benefit, and salvation: there was never such a birth to us as Christ was, and it were better for us never to have been borne, then not to have an Interest in the birth of Christ. The promise of Christ is the foundation of our comfort; *I shall see him to my selfe*, (saith Job) as having my share, my part in him.

Est Dativus benevolentiae, favoris, commodi & utilitatis.

Or, *I shall see him for my selfe*, that is, as a friend to me, as he that will take my part, and give sentence on my side. Some expound the latter clause of the verse suitably to this; *whom I shall see for my selfe: and mine eyes shall behold him, and not another*; that is, not an *adversarie*: For the word in the Hebrew signifies not onely *aliud*, but *alienum*, not onely *another*, but an *adversarie*. A learned Interpreter puts the word in the Accusative, not in the Nominative case; thus, *whom I shall see for my selfe, and not as my adversarie (but friend)*. So it refers to God himselfe, I shall not see God as a stranger to me, much lesse as an enemy; but shall finde his heart opened to me, and him ready to receive me into his everlasting embraces.

Videbo deum mihi, non adversum me sed pro me sententiam pronunciatum. Pined. Videre, hoc loco, mihi sapit forum. Bold. Existimo vocem xar esse accusativi casus non nominativi, nec debere referri ad aliud, vel alios, quam ad deum ipsum. Bold.

It hath been shewed from the former words, that the happiness of Saints after the resurrection consists in vision; Here Job riseth up to a fuller assurance of that priviledge, which glorified Saints shall have in heaven; *Whom I shall see for my selfe*.

Hence note.

In heaven Saints shall have their interest in God cleare, undoubtedly cleare to them for ever.

It is the business of faith now to believe in God for our selves; to take Christ for our selves. But though this be the worke of faith, yet faith cannot alwayes reach it, or read its owne evidences by it. There may be true faith, and yet no sight of Christ for our selves; we may see him, and yet feare we have no interest in him. Come to Saints under temptation, or in times of disquiet, and tell them of mercie, and free grace brought in by Christ the Redeemer; they answer, yes, they believe that it is so, Christ is the Saviour, grace is free, mercie endureth for ever; but what's all this to them? They see this by faith in the generall promise made to sinners, but they see not this for themselves, nor can they make out their share in it; yea possibly they see God angry; they see him indeed, but not for themselves, but as an adversary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it againe towards them. This is the state of many Saints here, and there are very few who see God alwayes for themselves in this life, or whose hearts are cleared from all scruples and feares about their interest in Christ. This is reserved for Glory when love shall be perfected: *Perfect love will cast out feare* (1 Joh. 4. 18.) and when feare shall be totally and finally cast out, we shall never have so much as one suspicious doubtfull thought, crossing our spirits, or shaking our assurances. Heavenly enjoyments shall not know the least interruptions. Saints in this life are in a happy condition above all people in the world: but they meete with many rubs in the making out, and evidencing of their happines: but in heaven the favour of God shall ever be in sight, we shall see him continually for our selves. *Job* said in this booke; *Thou holdest me for thineemie*. He found God against him, and dealing with him as if he hated him: but his faith recovered to the highest pitch; *I shall see God*, and he will never act as an adversary any more. God will not so much as personate an enemy in heaven, though here he smites and wounds his beloved ones, even with the wounds of an enemy; but there's nothing but smiles and embraces in glory; *Whom I shall see for my selfe*.

Againe,

Againe, This addition to the vision may refer (by way of opposition) to that sight which wicked men shall have of Christ in the resurrection: *I shall see him for my selfe.* There are others that shall see Christ as well as I, but I shall see him so as they shall not see him, they shall not see him for themselves, (*Matth. 24. 30.*) There will be an universall vision of Christ in that great day; *Then shall appeare the signe of the Son of Man in heaven, and then all the Tribes of the earth shall mourne, and they shall see the Son of Man comming in the clouds of heaven with power and great glory.* All the Tribes of the earth; he speakes of all Nations in allusion to the Nation of the Jewes, who were distinguished into twelve Tribes, *All the Tribes*, that is, all the families and kindreds of the earth *shall see him*: but shall all the Tribes of the earth rejoyce in seeing him? No; all the Tribes of the earth shall mourne. Not that every particular person of every Tribe shall mourne, but many of every Tribe shall mourne. And this Scripture may give us light in the explication of those universall termes about redemption; for as it is said, Christ dyed for all; so here he saith, *all the Tribes of the earth shall mourne* at the appearance of Christ: yet then many shall rejoyce. *Lift up your heads* (saith Christ to the Saints) *for the time of your redemption is at hand.* But all the Tribes, that is, a number of the Tribes, or the greatest number of the Tribes shall mourne. All shall see him, but with a difference: the Saints shall see Christ coming, and it will be a welcome day to them. The wicked shall see him, but it will be a black and a sad day to them. (*Revel. 1. 7.*) *Behold he cometh with clouds, and every eye shall see him, good, and bad.* Which he addeth by way of specification; *Every eye shall see him, and they also which pierced him.* If every eye shall see him, then they that pierced him must needs see him, and if so why are they particularly named? It is usuall in other Scriptures, when an universall is first laid downe, yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th Psalm, *A Song of David in the day that the Lord delivered him from the hand of all his enemies*: there is the universall, and yet it follows, *and from the hand of Saul.* Saul was among his enemies, and so was included in the generall stile of all his enemies, but he puts in Saul by name for speciall reason, because he was his most

moſt mortall enemie. Samuel commands *Iſrael* to put away all their falſe Gods, and *Aſhtaroth* (1 Sam. 7. 3.) If they put away all, they muſt needs put away *Aſhtaroth*; but he names *Aſhtaroth*, becauſe that was a principall Idol. So here; *Every eye ſhall ſee him, and they alſo which pierced him.* Under the generall they that pierced him are included; yet he ſpecifies his piercers, who were of two ſorts, and ſo according to the Text and poynt in hand, muſt have a twofold ſight of him. Among thoſe who pierced Chriſt, there were ſome that repented, and returned, (as we read) at that Sermon of *Peter*, Acts 2^d. *Peter* told them they were the betrayers and murderers of Chriſt; this pricked them to the heart, and many repented, embracing and beleeving on that Chriſt, whom they had betrayed and murdered. Theſe ſhall ſee Chriſt with joy, though they pierced and put him to ſorrow: The death of Chriſt hath procured mercy for thoſe, whoſe cruelty procured his death. They who judged Chriſt worthy to dye, judging themſelves ſo, were through faith, delivered from death.

There were another ſort that pierced him, who never repented, and they ſhall ſee him too, but they ſhall ſee him to their ſorrow. They would withdraw from this ſight, they would not behold him whom they pierced, if they could helpe it, they would faine be excuſed, but they ſhall not. *Every eye ſhall ſee him, even they that pierced him.* What a dreadfull thing will it be when they who willfully and maliciously pierced the Lord Jeſus Chriſt to death, and dyed impenitently in that ſin, ſhall be brought into his preſence? This ſight of a pierced Chriſt will pierce their ſouls with ſorrow; yet they ſhall ſee him not with ſorrow only, but with vexation of heart, and anguiſh of ſpirit. They who have not ſeene a pierced Chriſt in the ſorrows of repentance, can never ſee him whom they have pierced, but in the ſorrows of deſpayre. To behold Chriſt with the eye of ſence will be moſt grievous to all thoſe, who have not beheld him with an eye of faith. See him! No, they had rather be covered with the mountains, & that the hills ſhould fall upon them. But they ſhall ſee him and be afraid, terror ſhall take hold of them. 'Tis a promiſe to ſome, that they ſhall ſee him whom they have pierced and mourne, (*Zach. 12. 10.*) 'Tis a threat to others, that they ſhall ſee him whom they have pierced and mourne;

every

every eye shall see him, even they that have pierced him. To see the Saints in happines, shall be a part of the punishment of the damned (*Luk. 13, 28.*) *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdome of God, and your selves shut out.* You shall be vexed with anger and envie as well as with paine and losse. Now as there shall be a different view and sight at that day in reference to the Saints, Saints shall looke upon one another rejoycing, but wicked men shall looke on the Saints mourning. It will be a blessed meeting when wee shall see *Abraham, Isaac, and Jacob*, and our selves let into the Kingdome with them. But the wicked shall see *Abraham, Isaac, and Jacob* let into the Kingdome, and mourne that themselves are thrust out. Thus also there shall be a different sight of *Jesus Christ*; believers shall see him for themselves, and rejoyce; The wicked shall see him against themselves, they shall see him as their enemy, and mourne. *I shall see him* (saith *Job*,) *for my selfe.* That's the first addition.

And mine eyes shall behold, and not another.

We have in this Text, *see*, and *see*, and *behold*. The word in the originall is different from what we had before, *I shall behold him*. It signifies more then the bare seeing, or the gathering in the species of any object into the eye. It signifies a very vehement beholding; a criticall discerning, view, and sight of a thing. *Whom I shall behold*. That is, with deepe intention, both of eye, and minde, to finde out and rejoyce in all the excellency, beauty, glory, and worth that is in him. A man may come into a roome adorned with goodly pictures, he sees them in passage, he hath a transient view of them, and he takes some pleasure in this view. Another beholds them, to see the workmanship, how the lines are drawn, and features shadowed to the life, he views with skill, and art, this pleaseth much and gives the accurate beholder high contentment. So here, *Mine eye shall behold him*; That is, I shall even set my selfe to take a view of him, to gather up (as it were) into my selfe the idea's of his divine perfections, and so to receive all those delights and contents which rise from such an excellent object. *Moses* (*Exod. 3. 3.*) had a vision of the burning bulh; *The Angel of*
the

ראה verbum
conspiciendi hoc
loco, aliud, est a
superiori & sig-
nificat proprie
intendere in rem
aliquam oculis
& animo, cum
peculiari quo-
dam sensu &
experientia rei
conspicere.

the Lord appeared in a flame of fire in the midst of the bush. I will now turne aside (said Moses) and see this great sight. He saw it before; for it is said, the Angel of God appeared to him. But that did not satisfie; I (saith he) will turne aside and see it; He useth the word of the Text; that is, I will turne aside to view it yet more exactly, to consider it more fully. I will see it with diligence and intendment, as well as I have seene it with wonder and astonishment. I will get neare to observe this miraculous flame, that the bush should burne and not consume. So, the word is used (Eccles. 1. 16.) *I communed with mine owne heart, saying, loe I am come to a great estate, and have gotten more wisdom then all that were before me in Jerusalem. Yea, my heart had great experience of wisdom, and knowledge. The Hebrew is, my heart had seene much of wisdom, and knowledge, that is, I had not onely taken a light view, and consideration of those things that concerne wisdom, and knowledge, but my heart was studying, and beating upon them, I experimented them from time to time, till I was greatly seene in wisdom, and knowledge. So here, mine eye shall not onely take a glance, or a sight in passage, but I shall feed and satiate mine eye with a fixed observation. But Saints in glory shall come nearer and nearer to God, they shall as Moses sayth, turne aside, to see this great thing the glory of God, who is an everlasting burning. Saints in glory shall ever contemplate the ravishing excellencies of God, and have a very intimate sight, and apprehension of him; they shall see, and behold him: they shall have as cleare a knowledge of, and as free a communion with God as the state of a creature can beare. This the Apostle distinguisheth from our present sight and knowledge of God, which is through a glasse and darkly, whereas he calleth this a sight, face to face, and a knowing even as also we are knowne. Mine eyes shall behold,*

And not another.

The word which we render, *another*, signifieth first one differing in heart, condition, and affection, as was touched before; It signifies also any one differing onely in name and number: Another person, another man, how much soever he be a friend, or affected to us. This sence of the word our translators seeme to intend; And then the meaning plainly is this; *Mine eye shall behold*

Post primum illum & jucundissimū sui redemptoris conspectum, ait deinde se attentius, observantius, diligentius prospecturum, intenturumque oculis & animo in tantam gloriam. Pined.

behold and not another, that is, the sight which I shall have of God in my glorified state, shall not be at the second hand, but such as I shall have my selfe: The joy which I shall then receive shall not be from any report or narrative that others shall give me of the glory of God, but it shall be from mine owne personall vision, or sight of God. I shall see with mine owne eyes, not anothers, or not by another.

*¶ alienus, vel
alius, non vide-
bit pro me ali-
um, nam apertū
et clarum vi-
debo ipse.*

Now wee know God by the reports made to us of him; as those of *Samaria* knew Christ by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as those *Samaritans* came to the Woman and said; *Now wee believe, not because of thy sayings: for wee have heard him our selves, &c.* So we shall say at last to all whether things or persons which have been as meanes reporting and conveying to us the knowledge of God, now we know, not because you have sayd it or shewed it, for we our selves have seene him. Wee shall behold God our selves. and not by another. Such shall be the difference between all the knowledge we have of God here, and that which we shall have in glory. The knowledge we have here, is but like that which the *Samaritans* had of Christ by the Womans report, but that which we shall have in heaven shall be like that which they had of Christ when himselfe came personally among them, and spake immediatly. Or we may illustrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey; there shee heard a report of *Solomons* person, of his government, of his riches, and dignitie, and such a report as did not onely affect and astonish her, but provoke her to undertake that great journey, that shee might see for her selfe, and her eyes behold and not another; and when shee came to the Court at *Jerusalem*, and there beheld *Solomon* in his person, and attendance, when shee observed the service of his Table, and heard his wisdom, there was no more spirit in her, (*1 Kings 10. 5.*) that is, she was as one astonished, whose spirits are conquered and over-matched, or as one in a swoone, whose spirits are sunke and dissipated. Where the naturall Spirit doth not act, it is said not to be. When we come to the

Court of heaven, as the Queen of the South to Solomons Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Countrey, we shall be rapt up into admiration, and there shall be indeed no more of this low and narrow spirit in us for ever.

Alienus a fide dissimilitudinem quandam morum & vite indicare potest, significat etiam id quod amico & familiari opponitur, & quod propter insuetudinem est horrore & nausea.

Further, The word is taken, not onely for another person, or for one differing personally, but for one differing in condition, and in qualitie, or bearing any dissimilitude in manners; and so it was applyed to him who was an alien from the faith, a stranger to the Covenant, and Common-wealth of Israel. As if he had sayd; I shall behold him, and not another, that is, not an alien from the Common-wealth of Israel, not a stranger from the Covenant; not a man of another frame of spirit then I now am of, such shall not behold him. Which suggests this note;

All that behold God in Glory, shall be of one condition, of one faith and frame of Spirit.

No stranger shall behold him, all shall be brethren, they all shall be as one man, or as if there were not another among them all. Heaven hath no mixture. All things and persons shall be as in one state, so of one peice. No tares in that feild, nor goates in that flocke. Saints enjoy unmixt communion here sometimes, and live together as if there were not another among them; This Spirit of holines and of unitie was eminently powred out upon the first Gospel-Church, (*Act. 2.1.*) *They were all together with one accord in one place*, as if they had all but one soule; and they continued as in the Apostles doctrine, so in fellowship, v. 42. Thus it is in the truth and height of spirituall communion below; Saints have not a stranger among them. And it is promised as the great priviledge of Sion, the Canaanite shall be no more in the land, that is, there shall be no alien among them, (*Nabum 1. 15.*) *Behold upon the mountains the feete of him that bringeth good tydings, that publisheth peace: O Judah keepe thy solemne feasts, performe thy vomes: for the wicked shall no more passe through thee, he is utterly cut off. The wicked, or Belial, (in the originall) he that will not beare the yoke of God, shall no more passe through thee, much lesse stay and lodge in thee: no man shall be yoked with you, but he that beares the yoke of Christ: O rejoyce, and keepe thy feasts. That will be the day of Sions glorious*

ous liberty, when all (within her liberties) beare the yoke of Christ, and none shall be unequally yoked. This is the glory of Saints below, and this shall be perfect in the state above. There shall be no stranger, no *Canaanite* in heaven, none that are uncircumised, or uncleane: this is the harmonie of heaven, none but Saints shall be admitted there, and all the Saints shall be of one minde, and minde the same things there. *Mine eye (sayth holy Job) shall behold him and not another.*

Thirdly, Mr Calvin carries the sence of these words to an Identie of the object to be seene, not to an Identy or consimilitude of the subject seing. *I shall behold him and not another*; that is, I shall behold him, and none other; I shall behold God alone: as he is the adequate, so he shall be the sole object of mine eye. He shall fill me with himselfe, I shall see God, and not look after, or take notice of any thing besides him. Mine eye shall not wander upon other objects. From that reading wee are taught.

That, as in heaven we shall see God; so we shall eye nothing but God.

We shall then indeed love God with all our heart, with all our soule, with all our might, yea then we shall see him with all our eye, or contemplate him with all our understanding. Our whole man shall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by beleeving, but there are a thousand objects that draw us away from God, and mingle with our sight of him. We behold God, and other things too: we behold God, but we behold men, and many times, *we have mens persons in admiration.* And whereas we should have God onely in admiration, we have the wisdome and knowledge, the holines and graces of some men, the power and greatnesse of other men in admiration. But then nothing besides the wisdome and knowledge, the holines and grace, the power and greatnes of God shall be admired and exalted. *I shall behold him, and not another. Then God shall be all in all, (1 Cor. 15. 28.)* All shall behold the face of God, and that shall be an eternall satisfying feast. Glorified Saints shall not goe for one morsell to any creature, they shall have all in the vision of God. It is the duty of faith to doe so here, faith is taught to live upon God alone, to behold God, and none other,

Christ, and none other; to behold Christ for justification, and none other, that *we may be found in him, not having any righteousness of our owne.* This is the lesson that faith is taught here, to looke to Christ, and to none other; and so to God, and to none other (*Psal. 73. 25.*) David (or Asaph) professeth that such was his faith: he speaks as high of his faith here, as he could of his vision in heaven; *Whom have I in heaven but thee? and whom have I in earth that I desire besides thee?* Davids faith beheld God, and none other, in heaven, and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither Abraham, Isaac, nor Jacob, to rejoyce in; and upon earth I have none, neither wife nor childe, neither friend nor servant, that I look to, or rejoyce in, in any the least degree with God; *Whom have I upon earth that I desire besides thee?* David was a man deservedly desired by many, and he had doubtlesse duely bounded desires to many on earth, yet his desire of God had such a holy excessiveness in it, that he might say, *I desire none but him.* This is the businesse of faith to draw the soule purely to God. Saints are invited (*Psal. 48. 12, 13, 14.*) to walke about Zion, as if we were to make it our happinesse to behold her strength and beauty; *Walke about Zion, goe round about her, tell her Towers, mark her Bulwarks, consider her pallaces, that you may tell it to the Generations following.* We are to busie our selves, to imploy both sence and understanding upon Zion, upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints should be taken up meerly in the admiration of the beautie, and glory of Zions ordinances and priviledges. The last verse tells us, we must not stay in Zions Bulwarks and Pallaces, while it concludes thus: *For this God is our God for ever and ever, he shalbe our guide even unto death.* He saith not, It is this Zion, these strong walls and bulwarks, these goodly pallaces, which I call you to look on as your joy & happines: No, this God, the God of Zion you are chiefly to look on, and he is your chiefest happinesse: unlesse you see God in Zions Bulwarks, and walls, and pallaces, it is not worth your sight. *This God is our God.* He quite slips the mention of walls, Bulwarks, and pallaces, and rests in the mention of God. Thus we should live upon God, not onely in the great mysterie of Redemption and justification: in reference to which Christ by the Prophet bespeakes the whole attention

tention of our soules (*Isa. 45. 22.*) *Looke to me, and be ye saved,* that is, to me alone; but also in all our enjoyments. This I say, will be perfect in vision above, we shall have, we shall enquire after nothing there but God, to be filled with, to all eternitie.

As God hath none upon the earth that he desires to look on, but onely his Saints; he cares not for all the rest of the world, he scarce gives them a looke: *To this man will I looke* (sayth the Lord) *even to him that is poore and of a contrite spirit, and trembleth at my word* (*Isa. 66. 2.*) As the Prophet sayd when there were two great Kings before him, whereof one was very wicked; *Were it not that I regard the presence of Jehoshaphat the King of Judah, I would not looke towards thee nor see thee* (*2 King. 3. 14.*) so the Lord beholds all the children of men from heaven, yet he is sayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in spirit, and to them he looks, how poore soever they are in the flesh. *To him will I looke that is poore, &c.* As if he had sayd; Mine eye passeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoyce in such a sight. There is not one humble soule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, so the Saints are and shall for ever be taken up in beholding God. God sees through all the perfections that are in us in a moment; God needs not look long on us, as if he were unsatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long soever we stay beholding him, some new glory will break forth to us, or rather the whole Glory of God (so farre as the most perfect creature is able to take it in) will be everlastingly new to us.

All these conceptions about and interpretations of the Text, are pious and profitable, but that which I rather take to be the proper meaning of these words (*Mine eye shall behold, and not another*) is this; *Job* (as was touched in giving the analysis of these two Verses) speaks here of the Identitie of his flesh in the resurrection: *I shall see him, I shall see him for my selfe, mine eyes shall behold him, and not another.* That is, *I, the man who now stand here before you, this same Job who now speaketh;*

*Idem qui sum,
& non alienus.
Jun:
Hicce oculis ego
ipse, hac ipsa
carne, &c.
Resuscitatus &
gloriosus non e-
rit alius a seipso
mortali & non-
dum glorioso,
I Bold.*

*Ego mei non in
aliud quidpiam
commutatus.
Ber.*

*Quorumcumque
substantia est
corruptibilis, re-
iteratur eadem
specie non ea-
dem numero.
Arist. lib. 2do
de Gener:*

I the very same numerical person shal see God in this very flesh, and with these eyes; they shall be indeed new dressed and dyed, trimmed, and made fit to come into the presence of the great and glorious God: yet it shall be even this flesh, and these eyes, in which I shall come into the presence of God, and behold my Redeemer. I shall be altered from what I was, but I shall not be another then I was, I shall be changed into a better condition, but I shall not be changed into another person. My qualities shall have a perfective alteration, but I shall retain the same matter, and be the same man. A man raised glorious and immortall, is what he was except his mortalitie, and hath no more then he had except his glory. The Philosopher acknowledgeth there may be a specificall, but not a numericall restoration of that which is corrupted. But *Jobs* faith was clearer then *Aristotle's* reason, He beleev'd a personall resurrection, *Mine eye shall behold, and not another, I shall not be changed into another person, what ever changes I undergoe, I shall be Job still, the same Job.*

Hence observe;

Every man at the resurrection shall receive the same bodie that now he hath, and be the same man which now he is.

*Resurget cutis
mea, qua perpe-
ravit hac. Sept.*

The Septuagint are full in this; And therefore they translate by way of explication, *my skin that hath suffred these things shall rise againe.* We shall be in the resurrection what we are now except our infirmities, and imperfections, our lameness, and blindness, our sores, and sicknesses; All these shall be done away, but we shall remaine, we shall loose nothing but that which is not worth the keeping: we shall loose nothing but that which to loose will be a gaine to us. Every man in the resurrection shall be though not in every consideration *The WHAT he was*, yet he shall be *The WHO he was*, both name and person. Christ will not loose those particular parts & members of the body in the dust of the grave, which himselfe hath redeemed from the fire of Hell. There are two Pronounes, the one possessive, the other demonstrative, in these words, which speake much to this poynt. *Mine eyes*, and *This*, *Job* did as it were lay his hand upon his breast, and say, *this flesh, this bodie*; as Christ (*Job. 2. 19.*) *Destroy this Temple, and in three dayes I*

will

will raise it againe. This very Temple though destroyed, shall be built up againe. The Apostle useth such Identically expressions, (1 Cor. 15. 53.) *This corruptible, must put on incorruption, and this mortall must put on immortalitye. This corruptible, and this mortall.* He doth not onely say corruptible shall put on incorruption, and mortall shall put on immortalitye, but *this*, and *this*, to shew the samenesse of it. It was a custome in the primitive times (as some have observed,) when they repeated that article of the faith, *I believe the resurrection of the flesh*, to point to their owne bodie and say, *even of this flesh*, I believe the resurrection of this flesh, of this bodie.

*Etiam hujus
carnis.*

One of the Ancients hath a large discourse upon this subject, wherein he discovers some who though they granted the soule immortall, yet denied the resurrection of the same bodie : such were the *Marcionites*, *Basilidians*, and *Valentinians*. These, sayth he, went halves with the *Sadduces* in their opinion. The *Sadduces* denied Spirits. Hence (*Acts 23. 6.*) Paul perceiving that the assembly was mixed of *Sadduces* and *Pharisees* (and wisely considering that if he did but minde them of their differences between themselves, they would not so strongly agree and combine against him) he made his advantage of it by professing openly that he was a *Pharisee*. And the sacred Historian tells us what the peculiar tenets of the *Sadduces* were (*v. 8.*) *The Sadduces say there is no resurrection, neither Angel nor Spirit, (they denied both) but the Pharisees confesse both.* They held, that there were immortall spirits or soules united to the bodies of men, that those bodies should arise and be reunited to the soule. They also confessed that there were Angels, who are Spirits subsisting properly without bodies. Now, as the *Sadduces* denied the resurrection of the bodie, so others denied the resurrection of the same body : These he calleth sharers or halvers in the *Sadduces* opinion : Though not so grossely as they, yet too too grossely departing from the faith. And indeed they who deny the resurrection of the same body, doe (by implication) altogether deny the resurrection of the body. For if the same numerically bodie should not rise, it could not be called a resurrection : resurrection is the rising of that which fell, and the taking up of that which was before laid downe. So that it would be the creation of a new bodie, not the resurrection of the old,

*Tertullianus eos
qui reditū ani-
mae non ejusdem
corporis in re-
surrectione ad-
mittebant
(Marcionitas,
Basilidianos et
Valentinianos)
elegantē vocat
partiaris sen-
tentia Sadduca-
orum, ut qui di-
midiam tantum
agnoscerent re-
surrectionem.
Tertul. de re-
sur. car. l. 2.*

*Si in alio cor-
pore resurrexe-
ro, jam ego non
ero, qui resurgo,
non enim resur-
rectio dici po-
terit, ubi non re-
surgit, quod ce-
dit. Greg.*

*Judicium inter-
grum non erit,
niſi ſicut fuit
inter animum
et carnem ope-
ratum ſocietas,
ita etiam ſit
mercedis aut
ſupplicij
Tertull: perſe-
quitur hoc Ar-
gumentum l. 2.
de reſur: car:
c. 14, 15, 16, 17*

if it were not the ſame body. And it conduceth much to the comfort of Saints, & may be the terrour of wicked men, to keep cloſe to the faith of this Article. The Apoſtle ſeemes to touch it (2 Cor. 5. 10.) *We ſhall all appeare before the judgement ſeat of Chriſt, that every one may receive the things he hath done in his bodie,* according to what he hath done, whether it be good or bad. That hand which hath been doing for Chriſt, that very tongue which hath been ſpeaking for Chriſt, that whole body, which hath been moved, and acted for Jeſus Chriſt, as an inſtrument of his glory, that ſhall receive the reward: As alſo that hand, that eye, that tongue, that foote which hath moved, and ſtirred againſt Chriſt, that alſo ſhall be puniſhed, and receive according to the evill committed in the body. Judgement would not be exact, unleſſe as there hath been a co-partnership between ſoule and body in their workes, ſo alſo they ſhould be co-partners both in reward and puniſhment.

If it be objected, how can the ſame numericall bodie riſe againe, eſpecially in ſuch caſes, when thouſands of carcaſſes are mingled, and their duſt promiſcuouſly heaped together, or ſcattered abroad? when the bodies of men are devoured by wild beaſts, and digeſted into the ſubſtance of fowles and fiſhes, eſpecially when the bodies of men are eaten and concocted into the bodies of other men? how can theſe numericall bodies riſe? I anſwer, Firſt, if we will not reſt in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a ſtand. I anſwer, ſecondly, that as it is eaſie to make objections againſt faith; ſo faith hath one anſwer as eaſie as theſe objections. The Apoſtle gives it, and into that all ſuch doubts muſt be reſolved (Phil. 3. 20.) For having ſhewed the preſent condition or diſpoſition of the ſpirit of Saints in the former verſe; *Our converſation is in heaven, from whence alſo wee looke for the Saviour, the Lord Jeſus Chriſt.* He preſently ſhewes what the future condition of the Saints bodies ſhall be. *Who ſhall change our vile bodies, that they may be faſhioned like unto his glorious body* (How is this, who puts this vile bodie into ſuch a glorious faſhion? Trouble not your ſelves for that, there is power enough to doe it, It is done,) *according to the working whereby he is able to ſubdue all things to himſelfe.* This is an anſwer to the hardeſt objections, Chriſt can ſubdue all things, therefore thoſe which are hardeſt.

Ther

There is no difficulty to omnipotency.

You aſke how the ſame bodie can be reſtored? I aſke how the firſt body was created? Tell me how God created heaven and earth out of nothing? So that as the Apoſtle ſpeakes (*Heb. 11. 3.*) *Things which are ſeene, were not made of things which doe appeare*: How were theſe things done? If you argue by reaſon, you will be poſſ'd and graveld in theſe as well as in that other; yea, you will be at a wall, and not able to answer above that which is ordinary, and every day done, and ſhall continue to be done in all the Generations of men (*Solomon puts the queſtion Eccleſ. 11. 5.*) *Tell me how the bones grow in the womb of her that is with childe*: can you tell how the childe is framed? thou canſt not give an account of thy owne production, nor finde out the worke of God in forming the body? how then canſt thou tell me? or how can I tell thee the worke of God in rayſing the body? or how the bones of the dead grow againe in the wombe of the earth? or how that ſcatter'd mingled duſt is ſe- vered and recollected to each proper body? I muſt ſay as *David*, (*Pſal. 139. 6.*) *Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it*; or as he at the 14th verſe of the ſame *Pſalme* concerning his making; *We are fearefully and wondrously made, marvellous are thy workes, O God.* And muſt conclude about this poynt of the reſurrection as the Apoſtle begins about the creation (*Heb. 11. 3.*) *As through faith we underſtand that the worlds were framed*, ſo that the body of man ſhall be rayſed by the word of God. Therefore as to the manner how ſuch things are done, we muſt have recourſe only to the Almighty power of God, to the Allpowerfull God, who is able to ſubdue all things to himſelfe. Mine eye ſhall behold and not another.

Though my reins be conſumed within me.

I toucht upon the interpretation of this claufe before, as it ſuites with that paſſage, verſ. 26. *Though after my ſkin, wormes deſtroy this bodie, and though my reins be conſumed within mee.* Though I be totally conſumed, ſkin without, and reins with- in, yet notwithstanding I believe that I ſhall riſe and ſee God. Thus it was joyned with the firſt words of the 26th verſe, to ſhew the triumph of faith over all difficulties that lie in the way of the reſurrection. In this ſence I have done with it al-

readie; and I take that to be the meaning of our Translators;
Though my reins be consumed within me.

*Reposita est hac
 spes in sinu meo.
 Vulg.*

Yet a little further to open these words, and to give you two or three things from them. The Vulgar translation is extreame wide from our reading, though the abettors of it labour to make it out from the Originall; *This hope is layd up in my bosome.* Job having given a confession of his faith in the Redeemer of the resurrection, He (according to this translation) concludes; *This hope, or the hope of these things is layd up in my bosome.* The word rendred *within me* in the Hebrew, signifies the *bosome* or *chest* (as we call it) of the body: and so, by a metaphor, that wherein we lay up our secrets, our desires, and our hopes; these are all layd up in our bosomes. Jesus Christ is sayd to come out of the *bosome of his Father*, where his secrets, his hid treasures are stored up.

כלה signifi-
 cat consummari
 vel deficere, ut
 alim modis sic
 peculiariter de-
 siderio alicujus
 rei. Unde etiam
 usurpatur pro
 desiderare &
 diligere. Hinc
 dicuntur renes
כליות quasi
 concupiscentes
 aut consumman-
 tes, quia in illis
 videntur con-
 summari desi-
 deria. Hinc
 vulgatus vertit,
 spes, quæ cum
 desiderio rei
 sperata con-
 sumpta est.

We say, *Though my reins be consumed within me*; they say, *This hope is layd up in my bosome.* But how come they by the word *hope*, and the word, *layd up*? The answer is thus given: The same root which signifies the *reins*, signifies also to *consume*, or to *finish*. And because our desires consume us, (a man by strong desires is as it were wasted and spent). Or because a man endeavours by all meanes, to perfect, and consummate his desires, by attaining and enjoying the thing desired; therefore the word doth also signifie to *consume*, or to *consummate* as well as to *desire*. And because the reins are the seat of desire, as Naturalists speake, they are therefore in the Hebrew exprest by desire it selfe. The same word is rendred both *reins* and *desire*, because the reins provoke desire, or to the fulfilling of desire (Psalm. 26. 2.) *Try my heart and my reins*, that is, Lord try my desires what the things are which I would have. So (Psalm. 7. 9.) *The Lord tryeth the heart, and the reins*, that is, he finds out or discovers the most secret desires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence because what we hope for, we desire and waite for, therefore the Text is thus read; *This hope is layd up in my bosome.* It's true, Saints treasure up in their breasts the hope of the resurrection, the hope of the glorie of the life to come: This they keepe among their chiefest treasures; This is the riches, the

the gold and silver which they lay up in their bosomes; whatsoever they lose in the world, when they are stripped of all, yet they have a cheft full of this treasure. *This hope is layd up in my bosome.* Saints have their bosomes full of this hope, when stript of all. But because this reading, though the sence be pious, strains too hard upon the Text, therefore I will not insist upon it.

Further, Whereas we say, *Though my reins be consumed within me.* The word, *Though*, is not in the Hebrew; There 'tis onely *my reins are consumed.* Now because ordinarily in Scripture *reins* are taken for *desires*, therefore this sence is very clearly made out from it, that *Job* having spoken of the sight he should have of God, and the assurance of his owne resurrection, concludes with this expression; *My reins, or my desires are spent*, that is, I have nothing more to desire, nothing more to wish and seeke after then this, A blessed resurrection, and the enjoyment of God for ever. Hence we may note;

All the desires of Saints are consummate, yea (I may say) consumed in the hope of a happie resurrection, and of the vision, and enjoyment of God.

These are the consummation, and the very utmost of their desires: The seventy second *Psalme* concludes thus; *The prayers of David the sonne of Jesse are ended:* Which some render, the desires of David are consumed and finished; David had no more to desire. Why doth he put such a conclusion to that *Psalme*, *The prayers or desires of David are ended.* That *Psalme* is a Prophecie of Christ; David was setting faith on worke upon the Kingdome of Christ, and when he had done this, he shuts up all, *I have no more to desire*, here I make an end; here is the utmost of my joyes and comforts; not an end of consumption, but an end of perfection, I can goe no further; being come to Jesus Christ, I have no more to aske.

So also David (2 Sam. 23.) having elegantly described the blessings which follow a righteous Government, shuts up thus (v. 5.) *Though my house be not so with God; that is, though I have not such a glorious posteritie, and such an illustrious succession upon my throne; or, as the former verse speaks it; Though my house be not as the light of the morning when the Sun riseth, even a*

כלו כליותי

Desideria, vota intima anima cogitationes & affectiones consummata, ad finem & perfectionem deducta sunt.

Nihil habeo quod desiderem.

Cum hic psalmus sit de petendo & expectando Messia non solum co psalmo suum psalterium clausit David, sed etiam videatur fuisse summa sui spei desideriorum & precum.

morning without clouds : as the tender grasse springing out of the earth by cleare shining after raine : though my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure, this is all my salvation, and all my desire ; here is the end of my reins ; What though my house doe not flourish, nor shine in that outward brightnes that now it doth ? Are these my chiefe hopes ? doe these carry my strongest desires ? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my desire : doubtlesse David desired that his children should prosper, and that the throne of Israel might continue in his line, but comparatively with the spirituall benefits of the Covenant of God in Christ, and the enjoyment of him, those were no desires, and therefore referring to them he saith, this is all my desire, or I have no more to desire, my reins are consumed within me.

Againe, Some render thus ; *My reins are consumed by reason of my desire* : As if he had said, I have spoken of death, I have spoken of glory, of the vision of God, and now my reins are consumed, my very desiring part is consumed with desire after these things : I desire these things, so that I am consumed with the desire of them, and my desiring facultie is spent with desiring. Not onely were all his desires terminated in this, but his desiring power was swallowed up in the pursuite of this desire ; he had such strong affections to God, that he was even ready to fall into a swoone, and faint away.

Hence note ;

Saints upon the discovery of the glorie of God, and the happinesse of the next life, are filled with longing desires after God, and those enjoyments.

Lord, I have waited for thy salvation, sayth Jacob (Gen. 49. 19.) Jacob speaks this upon his death-bed, as that which he had been looking for all his life ; as if that were the account of all his actions in the world, and the storie of his whole life ; Lord, I have been waiting for thy salvation. (Psal. 119. 81.) My soule fainteth for thy salvation ; that is, it fainteth with desire after thy salvation ; and (vers. 127.) I have longed for thy salvation. All desires are summed up in longing. There is a strong desire in Saints here to see God, and such as makes them faint, even to see and enjoy.

enjoy him in his Ordinances. (*Pſal. 27. 4.*) *One thing have I deſired of the Lord, and that I will ſeek after* (that is, never give over ſeeking after till I reach and attaine it) *to behold the beautie of the Lord, and enquire in his Temple.* Again, (*Pſal. 42. 1, 2.*) *As the Hart panteth after the water-brookes, ſo my heart panteth after God; when ſhall I come and appeare before God?* That is, when ſhall I behold and enjoy him in theſe lower heavens, his ſpiritual diſpenſations and ordinances. Now if there be ſo great and ſo longing a deſire to ſee the Lord through theſe *mediums*, or in theſe glaſſes, how much more to ſee him immediatly and face to face? And if that be *The one thing*, the onely thing which *David* deſired, if all his deſires were ſummed up in that here, how much more in heaven, how will that deſire ſwallow all our deſires in glory. And indeed we could not abide in Glory with any other deſire but that. The Saints are deſcribed in their preſent ſtate by this Periphras; *Such as love the appearing of Chriſt*; as if they loved nothing elſe. What then will Chriſt be to them when he ſhall appeare? They who love Chriſt, whom they have not ſeene, how ſhall they love Chriſt when they ſee him!

We may ſpeake of the precious things of the Goſpel, and of the glorious enjoyments of Chriſt to carnall hearts, and they never deſire them; they are ſo farre from having their reins conſumed in the hot love of them, that their ſpleene is onely ſtirred againſt them.

From the whole context, conſider upon what ſubject *Job* falls when himſelfe was fallen into that ſad condition; he was fallen into the depth, and gulfe of worldly miſery, and outward affliction, the hand of God was heavie upon him; what was his reſolve, whether doth he betake himſelfe? He meditates the reſurreſtion, he meditates the eſtate of Saints after this life, and this beares up his ſpirit in the middeſt of all the afflictions with which he was burdened in this life.

Hence obſerve;

Faith in the reſurreſtion to life encourageth us in or againſt all the troubles and afflictions of this life.

As Saints finde preſent ſupport and ſtrength in affliction, by what Chriſt every day adminiſters and gives forth unto them,
fo

so by what they hope and are assured he will give and be unto them in that great day. The hope of future good is a present comfort. (2 Cor. 4. 17.) For this cause we faint not; what cause was that? because we have this hope, this faith (vers. 14.) That he which rayed up the Lord Jesus, shall rayse us up also by Jesus, and shall present us with you. Expectations from Christ are as the cordials which keepe us from fainting under our burthens, and revive us in the sorrowes of death it selfe. The faith of Christ in the resurrection of his owne body to life is spoken of prophetically, as that which bare up his spirit in the houre of death (Psal. 16. 9, 10.) Thou wilt not leave my soule in hell, nor suffer thy Holy One to see corruption. Now as that was Christs support in his sorrows, and sufferings, that he should not be left in the grave, that he should not see corruption: so it is the support of Saints, that though they see, yet they shall not for ever lie under the power of corruption. (Psal. 17. 15. Psal. 49. 15.) Thou wilt redeeme me from the power of the grave. The Apostle makes his Doctrin the Canon of Consolation (1 Thef. 4. 18.) Comfort one another with these words: what words were these? All those words beginning at the 13th verse to the end of the Chapter. I would not have you to be ignorant brethren, concerning them which are asleepe (he means dead) that ye sorrow not even as others that have no hope, for if we believe that Jesus dyed and rose againe, even so them also which sleepe in Jesus, will God bring with him, &c. The Author to the Hebrewes is abundant in testifying how the Jewish Martyrs comforted themselves with this thing in the midst of those various deaths with which they were encompassed. (Heb. 11. 35.) They did not accept of deliverance, that they might receive a better resurrection. Why it is called a better resurrection was shewed in opening the 14th verse of the 14th Chapter of this Booke. The hope of the resurrection was a ground of such strong consolation to the Saints of former times, that it was called expressely, *The Consolation*. We may collect this from the discourse which Christ was pleased to maintaine with Martha concerning the death of her brother Lazarus, whom Jesus loved. For whereas Christ tels her (Job. 11. v. 23.) Thy brother shall rise againe. Martha sayth, I know he shall rise in the resurrection at the last day; What the Greeke calleth *The Resurrection*, the Syriack Paraphrase calls *The consolation*,

on, reading it thus; *I know that he shall rise againe in the consolation.* What strong consolation did the believers of those ages draw from their assurance of a Resurrection, seeing Resurrection & consolation were termes equivalent? When this was but named, the other was understood; we have now the first fruits of consolation, but our harvest will not be, till our dead bodies which the Apostle compares to seed sown spring out of the earth againe.

I might further shew, that the resurrection is not onely the consolation of Saints, but the consolation of the whole creation: the Apostle speaks of it under that notion (*Rom. 8. 19. 22.*) *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* And againe, *The whole creation* (not onely living, but senselesse creatures, these must be taken in to make up the whole creation) *groaneth, and travelleth in paine untill now.* But what would the creature have? it waiteth for the manifestation of the sons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God. *We are now the sons of God* (saith the Apostle *John 1 Ep. 3. 2.*) and it doth not yet appeare what we shall be. But we know, that when he shall appeare, we shall be like him: at the appearance of Christ, the Son of God by nature, his Adopted sons shall appeare what they are, there will be a glorious manifestation of them when Christ shall appeare in glory. This glory (which will be compleat at the resurrection) the whole creation now groaning waiteth for, being subjected under hope to participate (each creature according to its capacitie) in the glory of it. Now if all creatures are sustained by this hope, much more man, who is chiefly concerned in it. *Job* is a great example of it, who upon his sorrowfull and sicke bed raysed his soule into consolation, by thoughts of the resurrection. His friends pressed him with hopes and promises of a temporall resurrection, if he did repent: but he disclaimed the hope of such a resurrection, or was not much affected with it, he little minded a resurrection to temporall glory: but he had an assurance of that which served his turne a thousand times better, making him even then, if not joyfull, yet patient under all his tribulations. *I shall see God for my selfe, and not another, though my reines be consumed within me.*

Job having thus declared his faith, makes an application of all particularly to his friends in the two last verses; But ye should say, why persecute we him, &c.

J O B 19. Vers. 28, 29.

But ye should say, why persecute we him, seeing the root of the matter is found in me?

Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

THUS *Job* concludes, and his conclusion consists of two parts.

Whereof the first is a direction.

The second a commination.

He gives direction (*vers. 28.*) where he tells his friends their duty, or what resolutions became them concerning him: *Ye should say, why persecute we him;* He subjoynes a reason, or the ground of that direction, *Seeing the roote of the matter is found in me?*

The commination or threat is layd downe (*vers. 29.*) *Be ye afraid of the sword.* While he bids them be afraid of the sword, he fore-warnes them that the sword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable censures of him.

Here also he subjoynes a reason or ground of this commination; *for wrath bringeth the punishment of the sword.* I warne you of the sword, and I see reason why; wrath seemes to awaken, and who knows what worke it may make among you ere long; This I know from many Authorities and experiences, That, *Wrath bringeth the punishment of the sword, that ye may know that there is a Judgement.*

First, Consider the direction.

Vers. 28. *But ye should say, why persecute we him?*

Ye should say] The Hebrew is rendred three wayes.

First

First thus: for, *you will say*, as implying a future ground, or occasion, yea an urgent necessity which they should see, and be convinced of at last to say, *why persecute we him?*

Secondly, thus; *Wherefore doe ye say?* intimating their present action or assertion.

Thirdly, We render it, *Ye should say*, at once shewing their duty, and convincing their neglect of it. As if he had sayd; *O my friends, ye ought to say, or it is best for you to say thus; look to your selves, this is your dutie to say, why persecute we him.* So the Prophet (Mal. 1. 6.) *A son honoureth his father; the meaning is, a son ought to honour his father; There are many sons who dishonour their fathers, but it becomes every son to honour and obey, or by obeying to honour his father.* Thus here, *For you say*, that is, *you should say, or you ought to say,*

Why [persecute] we him?

We had this word (vers. 22.) *Why doe ye persecute me as God, and are not satisfied with my flesh?* Here he puts it to them againe, *Ye should say, why persecute we him?*

The word which we translate to *persecute*, is a metaphor taken from wilde beasts, or ravenous birds, whose hunger or cruelty makes them swift and fierce to overtake, and so to satiate themselves with their prey. The Greek translators of the old Testament usually render it by that word which is used in the Greek of the New Testament, to expresse the vexation of the Saints or Gospel-professors by the world, for the faith of Christ and the testimonie of a good conscience. And because this word beares in it the sence of a most earnest and vehement pursuite, therefore when the Spirit of God would put Saints upon the strongest, and most vehement pursuite of any grace, or dutie, he useth this word, and exhorts them even to persecute it (1 Cor. 14. 1.) *Follow after charitie. Persecute charitie*; that is, be as eager after charitie as a cruell man is eager to persecute him that is innocent, and godly. (Heb. 12. 14.) *Follow peace with all men, and holinesse*: it is this word; As it is the strongest evidence of the sinfulness of any man to persecute those persons who have received grace; so it is an evidence of purest holines to persecute or earnestly to pursue the highest attainments of grace. There is nothing of freer gift then grace, and

כִּי הָאֲמָר
Potentiale est
dicere debuera-
tis, vel vestrum
erat dicere.
Merc:

פָּרַק insecu-
tus, persecutus
persecutus;
פָּרַק.

the kingdome of heaven, yet the kingdome of God delights to suffer violence, and then 'tis best when the violent take it by force. The grace of God to man is free, yet man should be seirce in following the grace of God. The love of good hath made as hot persecutions as ever wrath hath made against it. But to the Text.

Why persecute we him?

This word may be considered two wayes. There is a persecution in a strict sence; and a persecution in a large sence. I conceive that we are not here to take persecution in a strict sence, as if Job did imagine his friends were (as we may say) bloudie Benners, or Nero's, or Dioceffans, that they did oppose and vex him directly (or *eo nomine*) for truth and righteoufnesse sake, or that in opposing him, they opposed or suppressed their owne light: But here persecution is taken in a large sence, for unfriendly dealing, or for such unkinde carriages as are very wide from and unsutable to those who professe love. There is a threefold persecution. First, A mentall persecuti-on, when the spirit of a man riseth up, and opposeth another. Secondly, There is a verball persecution, when men give hard words, and uncharitable censures. Thirdly, There is a reall persecution (there is reall persecution in both the former, as reall is opposed to imaginary) or a persecution by the hand; such as is the dragging of innocent persons before the tribunall of the Magistrates; As Christ foretells his Disciples; *Ye shall be brought before Governours and Kings for my Names sake* (Matth. 10. 18.) Here we are to take persecution in the second signification. Jobs friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocrisie, but I cannot conceive that they were leavened with malice against him, nor was theirs persecution in the third sence; they did not hale him before the Magistrate, nor bring him to judgement and tryall. But it was persecution of the midle ranke, hard language, and unfriendly censures. Job was under the persecution of the tongue, he complained of that (Chap. 12. 4.) *I am as one mocked of his neighbour.* And againe (Chap. 17. 2.) *Are there not mockers with mee?* Mocking is called persecution,

(Gal. 4.)

(Gall. 4. 29.) He that was borne after the fleſh, persecuted him that was borne after the ſpirit. Iſhmael persecuted Isaac with ſcornfull language, he mocked him, (Gen 21. 9.) Such was Jobs persecution, and he bids his friends give him any reaſon if they could, why they persecuted him thus. But ye ſhould ſay, why persecute we him ? There are three or foure readings of the words as joynd together.

First, Some thus, *Because you will ſay, who persecutes him ?* As if he had ſayd, You put it off from your ſelves, you thinke you doe not persecute me at all, ye ſay it is the hand of God on me, not yours, we doe not touch you ; God bath, and Satan bath by his permiſſion. You will ſay, *who persecutes him ?* is it we that have done it ? is not the hand of God on you, doth not that lead us to ſpeake thus concerning you, and to judge thus of you ? Why doe you ſay that we persecute you ? it is God who knows very well what you deſerve, and now renders to you according to your deſervings, it is he (not we) that persecuteth you.

Quia dicitis, quis perſecutus eſt eum ? i. e. quis perſecutus eſt eum niſi Deus qui omnia merita novit. Cajet.

Secondly, Thus : *For I truſt you will ſay, why persecute we him.* As if he had ſaid, I have therefore made this profeſſion ; becauſe I hope that when you have once heard it, you will deale more gently, favourably, and friendly with me, then hitherto you have done ; you will ſay, why persecute we this man ? you will begin to queſtion your ſelves for what you have done, and take up better counſels and reſolves for the future. This is a proper ſence of the words, and comes neare that intended in our tranſlation.

Nam confido dicitis, quid perſequamur illum ? Coc.

Thirdly, The vulgar Latine renders ; *Wherefore doe ye now ſay, let us persecute him ?* This tranſlation makes it a reproofe of their purpoſe to oppoſe him, or a deſcription of his friends, ſtill conſpiring to persecute him. As if Job had heard them combining together, and encouraging one another againſt him ; as ſome are expreſſed, againſt whom David prayeth (Pſal. 64.) *Hide me from the ſecret counſell of the wicked (v. 2.) Who whet their tongue like a ſword, &c. (v. 3.) They encourage themſelves in an evil matter : they commune of laying ſnares privily. (v. 5.) They ſearch out iniquities, they accompliſh a diligent ſearch, both the inward thought of every one of them, and the heart is deepe (v. 6.) Solomon warnes his ſon not to hearken when ſuch ſollicite (Prov. 1. 10.) If ſinners entice thee, conſent thou not, if they*

Quare ergo nunc dicitis, perſequamur eum, Vulg:

say, come, let us lay waite for bloud. Job according to this translation is here conceived reproving and chiding his friends for such a combination; *Wherefore doe ye say, let us persecute him?*

*Æquum jam
esset ut in cor-
dibus vestris
compungeremi-
ni, dicentes,
quare persequi-
mur virum pro-
bum, & recte
de deo, deq;
divinis sentien-
tem? Rab: Lev:*

Fourthly, Our translation gives the words the sence of an Exhortation, either to consider why they had already opposed him, or to repent of that opposition; *Ye should say, that is, it is your dutie, I exhort or advise you to say, Why doe we persecute him?* It is but time that you should now recollect your selves, and be in a better minde, that your hearts should smite you for what you have done, and that you should put this question home to your owne soules, why have we thus farre troubled him? or why should we trouble him any further?

Some joine this verse with the former, thus; *My griefe and sorrow are so great, my paine is so painfull, that my very reins are consumed within me; so that unlesse you had put off all humanitie, unlesse your compassions were totally consumed in you, you would have said before this time, Why doe we persecute a dry leafe? Why doe we persecute a carcasse, a dead man, a man whose reins are consumed within him.* From the third of those readings, which reproveth their persevering, or resolvednes to persevere in the way they were in, Observe;

To advise and resolve upon any sinfull way, is a high aggravation of sinne.

It is bad enough to sin for want of advice, but to sin advisedly is farre worse. To faile or sin is common to men, yea even to the best of men, but to resolve to sin, or to be resolute in sinning, is proper to the Devill, and the character of the worst of men. I have elsewhere in this Booke had occasion to rayse observations of neere affinitie with this, and therefore I onely touch it here.

From our reading, *But you should say, why persecute we him?* Job seems to tax his friends with rashnes and inconsideratenes; *You should say;* but you have not, you have not yet examined your own hearts, nor my condition as you ought.

Hence observe;

That as some speake they know not what, so others doe they know not why; their actions outrun their reason, and they are more busie then wise.

Christ was persecuted to the highest, he was persecuted to death;

death; But had his enemies ſaid, *Why doe we perſecute him?* had they looked to their ground? Chriſt (*Luk. 23. 34.*) makes their inadvertency the ground of his prayer for them; *Father, forgive them, for they know not what they doe.* They have not ſaid, *why perſecute we him?* They were reſolved, but not adviſed, *Crucifie him, crucifie him,* downe with him, downe with him: It muſt be ſo; but no true cauſe was ſhewed why it ſhould be ſo. Many may ſay of their ſinfull wayes according to the letter of the Apoſtle (*Rom. 7. 15.*) *What we doe we know not.* Paul ſpeaks of himſelfe as overpowerd by corruption; *What I doe I know not,* we tranſlate, *that which I doe I allow not.* Paul ſpeaketh not of his ſins of ignorance, or that he had done what was indeed ſinfull, not knowing or not being convinced that it was a ſin; and therefore we doe not tranſlate, *I know not,* as if Paul had been in the darke about his own doings; but, *that I doe I allow not,* though I cannot but know that I have done ſinfully, yet I doe not favour or take part with any ſinne that I have done. When a godly man ſins, he alwayes doth the evill which he allows not: but when ignorant men ſin, they doe the evill which they know not, and wicked men doe the evill which they have no minde to know, they cannot endure to conſider (as to ſinfulneſſe) either what they are doing, or what they have done. The fooles offers a ſacrifice, and Solomon would not have true worſhippers like him; *Keep thy foote when thou goeſt into the houſe of God, and be more readie to beare then to offer the ſacrifice of fooles, for they conſider not that they doe evill,* (*Eccleſ. 5. 1.*) Some by the ſupplement of an adverſative particle, render the Text thus; *They know not but to doe evill.* They do evill while they doe good, even while they worſhip God, and they cannot doe otherwiſe. Our rendring is clearer, when they do evil they conſider it not, they care not to be acquainted with the evill which they have done, or they act at a venture, whether good or whether evill, fall back or fall edge, never troubles them. Ignorant perſons are ſuch fooles that they know not when they do evill, wicked men are ſuch fooles that they never conſider or regard it when they have done evill. Secondly, Obſerve;

Before we doe any thing we ſhould take account of our ſelves why we doe it.

There are two things we ſhould take account of our ſelves about

about before we ſet upon any action. Firſt, For what end we doe it. Secondly, by what rule we doe it. Theſe two queſtions we ſhould put before all our actions: What is my deſigne? What is my warrant? for according to the deſigne, the heart and hand too are ordered in every undertaking. Singleneſſe of eye, makes all our wayes ſingle. Yet we muſt looke as well to our warrant, as to our deſigne; to our rule as well as to our end. The Apoſtle bids us *walke circumspectly* (Ephes. 5. 15.) No man can walke circumspectly, unleſſe he take notice of his ground, and ſee where he treads. To walke circumspectly, is to walke looking round about us. And unleſſe we doe ſo, we ſhall ſoone looſe our way, and miſſe our end. We have a proverbiall ſpeech; *Look before you leap*, that is, conſider before you act; *a fooles bolt is ſoone ſhot*; he ſhoots before he ſees his mark, and before he takes his ayme; he neither obſerves the art of ſhooting, nor the mark at which he ſhoots. And becauſe his bolt is ſo ſoone ſhot, therefore his mark is never hit. To queſtion our ſelves about what we doe, is a great means to preſerve our ſelves from doing amiſſe; And they moſt uſually doe well, who feare they may doe ill. The Prophet gives this as the reaſon why many went on ſo groſſely and fearleſly in Idolatrous wayes, (Iſa. 44. 19, 20.) *None conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, &c. therefore it is, that he feedeth of aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoule, nor ſay is there not a lie in my right hand?* He is not able to put this thing to himſelfe, or to queſtion his heart whether he be right or wrong, he had never ſed upon aſhes had he but conſidered, that he had burnt part of his idol in the fire. That Man may doe any thing ſooner then that which is right & lawfull, who never enquireth whether that be right or wrong, lawfull or unlawfull which he doth: he cannot deliver his ſoule from the groſſeſt Idolatry, from worſhipping wood & ſtone, the works of his own hands, while he cannot queſtion, *Is there not a lie in my right hand?* am I not out of the way? am I not deceived? If this man would but have asked himſelfe the queſtion, it is probable he might have ſcene or diſcovered the lie in his right hand: but he had not a heart to ſay this, and ſo his heart was deceived. An unconfidering perſon may ſoone be deceived; And the reaſon why he is

not

not alwayes deceived (if he be not) is onely this, because he is not alwayes tempted by deceivers. And hence it is that they, who love errours in opinion, or sinfull wayes in practice, doe not love to make doubts, or to raise questions concerning either their practices or opinions. As the way to fasten our selves upon dutie, is to take up a resolution to doe it, yea to persevere in doing it; and where there is no resolving about what we doe, there is nothing but unsetlednesse in doing it; as the Prophet toucheth (*Jer. 5. 24.*) *This people hath a revolting back-sliding heart; They are altogether unfixed, you know not where to have them, or what they will be at. What is the reason? Neither say they in their hearts, let us now feare the Lord our God, that gives us raine, the former, and the latter raine in season. This was the reason why they revolted, they did not so much as say in their hearts, or pitch upon this thing, Let us feare the Lord. Now as men are unsetled in good, because they doe not resolve to doe this or that which is good, so they fall into evill, because they doe not question, Why doe I doe this? or is this which I doe good or evill? They doe not so much as say, Is there not a lie in my right hand? They aske no question for conscience sake, (as in some cases the Apostle adviseth we should not) and therefore they act so much against conscience.*

Thirdly, The words may have reference as well to what had been done, as to what they intended still to doe, *Ye should say, why persecute we him? That is, why have we persecuted him? He may speake of an acted or antecedent, as well as of a subsequent or intended persecution.*

Hence note;

To question our selves for what we have done, is an excellent meanes to bring us to repentance, and to breake our hearts for the evill we have done.

What have I done? is the question of repentance. The Prophet *Jeremie* (*Chap. 8. 6.*) brings in the Lord taxing that people for their impenitencie, and layes all upon this, *I hearkened, and heard, but they spake not aright, no man repented of his wickednesse, saying, What have I done? Every one turned to his course, as the horse rusheth into the battell: They sinned resolutely, because they never questioned themselves about their sin. We can never re-*
turne,

turne, till we stop : nor recover out of an evill way, till we checke in it. This question is as it were the stop, the check, or arrest of the soule, *What have I done?* We cannot say to the Lord as Paul (*Act. 9. 6.*) Lord, *what wilt thou have me to doe?* till we have first said to our selves, *What have we done?* This shews us the very genius of repentance, or of a repenting person, he is a man questioning what, or calling himselfe to a reckoning for *what he hath done.* Repentance is the review of our lives, and makes the soule answer to every particular, *What hast thou done?*

Further, If we looke to this questioning in reference to the particular act of persecution, you should say, *Why persecute we him?* Hence note;

Fourthly :

We should be sure of a good ground before we oppose or persecute others.

We should question our selves in any ordinarie thing we doe, even in what we doe for a friend we should question, doe I well in helping him, much more when we oppose any man, should we say, *Why persecute we him?* What! persecute a man hand over head, oppose him without ground? It is hard to reprove a brother duely, much more to oppose him duely. We should examine our love, much more our anger. *Be angry, and sin not,* is the Apostles rule, (*Eph. 4. 26.*) which implies that it is no easie matter to be angry and not to sin. If we had a hundred eyes, and as many tongues, 'tis but need we should imploy them all to looke about us, and enquire whether we are right or wrong, when we oppose or persecute a Brother. Where it is so easie for us to do wrong, we should consider and consider, whether what we doe be right.

Fifthly, Note;

To persecute or oppose another without just cause, is very sinfull.

'Tis sinfull not to shew kindnesse, and expresse love to those who deserve it, how sinfull then is it to expresse unkindnesse and wrath towards those who deserve it not? It is a great sin to hold an errour, or not to doe good, then how great a sin is it to oppose another for doing good, or for holding the truth.

To

To persecute him that walketh in holines, or holds the truth, is to persecute Christ himſelfe, who is *The Holy One and The true*. Persecution opposeth him whom all should adore, even Jesus Christ. *Saul, Saul, why persecutest thou me?* Christ was persecuted in person while he was on earth, and he is persecuted in his members and servants now he is in heaven. As to suffer persecution for righteousness sake, is one of the highest acts of grace: so to persecute the righteous, is one of the highest acts of wickednes, seeing this opposeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apostle (*Rom. 1. 32.*) describing the extreame sinfulness of the Gentiles, gives it thus; *They knowing the judgement of God, that they that commit such things are worthy of death, not onely, doe the same, but have pleasure in them that doe it.* He makes it the blackest part of their sinfulness that they had pleasure in those that did evill. On the other side, we may say it is the blackest part of sin to oppose those that doe good: not onely not to have pleasure in them that doe good, but to be vexed at and vex them that doe it, is the fullest discovery of an evill heart. Most wicked men take pleasure in those that doe wickedly, but they are most wicked who resist those that doe good. As to love truth and goodnes is better then to know them, so to hate truth or goodnes is farre worse, then to be ignorant of or to neglect them.

Sixtly, *Jobs* friends thought they were upon their dutie; or that they were employed in a great service for God, while they dealt thus rigidly with this distressed man.

Hence note;

Some persecute others, and yet thinke they doe God and man good service.

There are two sorts of persecutors. First, Such as oppose Conscience, or persecute others for their Conscience sake. Secondly, Such as persecute others for their owne Conscience sake, they doe (in their owne opinion) conscientiously: they thinke that a dutie which upon tryall will be found their sin. They doe not persecute, as the bloudie Heathens did, to satisfie their cruell lusts, or as some bloudie Christians (in name)

have done and doe, opposing the truth against their light; But they doe it according to their light. There are very few but as they persecute the Consciences of others, so they persecute upon the dictate of their owne Conscience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their most meritorious acts, as having designed the glorie of God, and being carried on with zeale (such as it is) for his glory. These are described by the Prophet (*Isa. 66. 5.*) *Your brethren that cast you out for my Name sake, (as there are many persecuting enemies, so there are some brethren-persecuters) Your brethren that cast you out for my Name sake, said, Let the Lord be glorified. This was their ayme, they did it to glorifie God: Thus they licked themselves whole, when they wounded their brethren; they did no offence, but service. So (Jer. 50. 7.) All they that found them have devoured them, and their adversaries say, we offend not, because they have sin'd against the Lord, the habitation of Justice, even the Lord the hope of their fathers. Christ is expresse in this poynt (Job. 16. 2.) The time cometh, that whosoever killeth you will thinke that he doth God service. This was once Pauls case (Act. 26. 9.) I verily thought that I ought to doe many things against the Name of Jesus, I was bound in conscience, I could not suffer these men, and these wayes in peace, unlesse I would breake my owne peace. He speakes as if his owne Conscience would have troubled him, unlesse he had troubled others for that which was, indeed, their conscience. Jobs friends were farre enough from owning the name or title of persecuters, and yet they did the thing, and spake the words which were very swords. Many love to persecute, but all hate to be called persecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evill acts, which they disdain to be denominated by. Job adviseth his friends, who esteemed themselves nothing lesse then persecuters, to bespeake their owne soules, and say, *Why persecute we him?**

Seeing the root of the matter is found in me.

Job was assured (it seemes) that the roote of the matter was found in him, but it is not easie to finde what this roote of the matter

matter was in *Job*. In generall, by roote we are to understand the bottome, basis, or foundation, that which gave him establishment, as the roote doth to the tree. The Hebrew is, *The root of the word*. It is ordinarie in Scripture to put word for thing, or matter. The roote of the word is the roote of the thing in controversie between *Job* and his friends, (*Eccles. 12. 13.*) *Heare the conclusion of the whole matter, or, the end of the word, Feare God, and keep his Commandements. There is nothing impossible to God, the Text is, There is no word impossible to God, that is, he can doe whatsoever pleaseth him. This root of the matter, or root of the word, is (as some say) the bottome of the business, the state of the cause, or the case stated. The Civill Lawyers call, the cause, the thing. And the Oratour useth an expression very neare this of Job, where, he titles the maine matter in question, The root of the question, upon which all dependeth. What root he intendeth, we shall consider further.*

The Vulgar renders the whole verse thus; *Wherefore doe yee now say, let us persecute him, and, we shall finde the root of the matter against him. The root of the matter according to that translation is taken two wayes.*

First, For some word which *Job* might unwarily let fall, upon which they would ground a further accusation, or charge upon him, or justifie the charge and accusation already brought against him. As if they had sayd, let us follow him close, and he will quickly speake somewhat to the disadvantage of his owne cause. It is indeed the usuall policy of persecuters to seek matter against another, when none appears. And to provoke a man to speake, till he speake awry, or give them an occasion to ensnare him in his speech. Usually in the multitude of words there is no want of error, and he that speaks a multitude of words (as 'tis possible) without error, may soone have some of them erroneously interpreted. Persecuters are greedy to hunt for and finde out faults, they will rake in every channel, and never give over interrogating and sifting, till somewhat drop, or fall, that at least may beare some colour of offence. *They make a man an offender for a word, saith the Prophet (Isa. 29. 21.)* A good man may quickly offend in a word, but it is the signe and the work of an evill man, to make a man an offender for a word; especially for a right, though a sharpe

סרש רכר
Radix verbi.
verbum pro re
sensu quo apud
Jurisconsultos
causa dicitur
res. Bold.
Radix verbi
nihil aliud est
quam funda-
mentum cause
seu rei; Cicero
vocat stirpem
questionis. Dis-
fero etiam (in-
quit) pariem
qua est quasi
stirps questionis.
Cic. lib. 4. de
Finiibus.
Radice[m] verbi
inveniamus
contra eum.
Vulg.

*Qui malis studio
bene prolata au-
diunt, quid aliud
quam contra a-
liquem radicem
verbi quærum
ex qua loquenti
originem su-
mant & ramos
prave loquaci-
tatis in accusa-
tione dilatent.
Greg.*

word ; of such the Prophet speakes , as appears in the next clause ; *They lay a snare for him that reproveth in the gate : they get a word from him, and make that matter of offence.* That is also the meaning of the Prophet when he sayth, *All my familiars watched for my halting.* They would be glad to see him halt, that they might accuse him for his halting. It is a dutie to reprove him that halteth, that is, him that sinneth, and it is a greater duty to watch over another to keepe him from halting. But it is a wickednes to watch for a mans halting, in hope that he will halt, and that we may have an occasion or ground to reprove him ; such reproofes proceed not from a spirit of love, but of revenge, as the Prophet discovers them ; *Peradventure he will be enticed (into some sin or snare) and we shall prevaile against him, and we shall take our revenge on him.* They were glad to see him halt, that they might say somewhat against him for halting. This was the disposition of the persecuting Pharisees (*Mat. 22. 16.*) *They sent some to entangle Christ in his talke.* They had no matter readie, but they sought it. Another Gosp^l saith (*Mark. 12. 13.*) *They sent certaine Pharisees to catch him in his words ;* Christ spake the word, that he might catch men to save them ; These men laboured to catch Christ in his words, that they might accuse and destroy him. This some would fasten upon *Jobs* friends, but I forbear them.

Secondly, The roote of the matter according to that reading is, *Some secret sin ;* let us follow him hard, let us but continue with him in dispute, and we shall make him discover his bosome, and heart at last ; we shall finde that hidden underground cvill, which is the roote of the matter ; even of all his distempered speeches and passions against us, and of all the judgements and rods of God that have been upon him. Some one secret sin is indeed often the roote of many open ones, and though we may conclude, that any sin may be the roote of misery & affliction, yet usually it is some special sin, that gives suck and sap to the speciall troubles that either afflict the godly, or render the lives of wicked men miserable. For though God might make every sinfull sayling, beare gall and wormwood, yes he doth not, but spares his people after many saylings. And though death (which containes all penall evils) be the wages of every sin, yet in this world God rarely payes it to wicked.

wicked men, till their sins become very full of sinfull evill; This *Jobs* friends are likewise here conceived to call the roote of the matter, a discovery of which they supposed he would soone make (according to this exposition) were he but a little put to it and pressed. Let us persecute him, and we shall finde the roote of the matter against him.

But though this reading may yeeld some profitable meditation, yet I shall not insist upon it, because the words plainly appeare as spoken by *Job*, and not by his friends.

Ye should say, why persecute we him, seeing the roote of the matter is found in me.

Secondly, Some have given this sence of the words, *Ye should say, why persecute we him, seeing* (ye ought to say each one of you judging himselfe) *The roote of the matter is in mee*, that is, the fault is in mee, or I am the cause of this contention, I by my prejudices and unfriendly jealousies have been an occasion to stirre the passion of this afflicted person, and to draw out this troublesome debate between us. Thus the latter words are made that forme of acknowledgement, which *Jobs* friends should make, in charging the blame and fault, the roote and rise of all upon themselves. But

Thirdly, Rather say, These words have the forme and force of a reason, upon which *Job* would perswade his friends to forbear persecuting him, or why they should reflect upon and consider themselves as having persecuted him; *The roote of the matter is found in mee.*

The roote of the word or matter, according to this interpretation is, first, grace and faith in his heart: As Believers are sayd to be rooted in grace, in love, &c. (Eph. 3. 17.) so grace of any kinde is as a roote in believers. Faith in the heart is the roote of the word in every mans mouth who beleeveeth, and it is the roote of the worke in every mans hand that beleeveeth. And so *Jobs* scope in this speech may be thus represented; As if he had said; *O my friends, ye wonder that I have spoken and done thus; I tell you the roote of the word and worke is in mee, Faith makes me speake and doe* (faith is the roote of our holy liberties and boldnesse in speaking and doing both towards God and man) (Psal. 116. 10.) *I beleeved* (faith David) *therefore have I spoken: We also beleeve* (faith the Apostle,

Radix ῥαῖς ὅτις ἡ fiducia
alio quendi deum
est fides in ser-
vatore in quo
habemus acces-
sum. Coc:
Cum pia fide in
deum radicatus
sim, quia perrexi
adhuc in mea
integritate &
nunc verba ve-
ritatis coram eo
profero, ut si lei
radicata in ipso
fructus, non au-
tē folia aut fal-
laces verborum
flores quales vos
effunditis, &c.
2 Cor. Jun:

*Job nihil aliud
vult dicere
quam veritatem
a parte ſua ſta-
re, illam autem
eleganti peri-
phraſi vocat ra-
dicem verbi.
Mendacium e-
nim cum nihil
ſit, illud vere
verbum dici de-
bet, quod in ve-
ritate fundatur.
Bold.*

ἐντοῦτοῦτοῦτο.

2 Cor. 4. 13.) and therefore ſpeake. When once with the heart man beleeveth unto righteousneſſe, then (preſently) with the mouth confeſſion is made unto ſalvation (Rom. 10. 10.) So that Job having made ſuch an excellent confeſſion with his mouth in the former words, here he would have his friends know, that he did not ſpeake by rote, but by the roote of the matter which was in him; He beleeveth with his heart, and therefore they ſhould take heed, how they did oppoſe or perſecute him, he being a true beleever. As if he had further ſaid; *This profeſſion of my faith, ſhould move you to bethinke your ſelves better then to perſecute mee; for though you may finde me a ſinner, yet you may finde that in me alſo, which doth intereſt me in the Redeemers love, who takes away ſinne. I am rooted in the Redeemer by faith, and through his ſtrength I have walked in mine integritie, I have not ſpoken theſe things, in a vaine ſlowrie or oſtentation of my ſelfe, but as an evidence of the grace of God in me, from whence as from a roote, I bring forth not leaves and bloſſomes onely, but I have my fruit in holines, waiting for the end, Everlaſting life.*

Secondly, By the roote of the matter, we may underſtand his ſinceritie, or the uprightneſſe of his heart. The teſtimony which God gave of him was, *A man perfect and upright*; and his owne heart gave him that teſtimony alſo; As he profeſſed faith in the Redeemer, ſo he loved him in ſincerity. He had as the Apoſtle Peter phraſeth it (1 Ep. 3. 21.) *The answer of a good conſcience in himſelfe, as well as a good answer in his mouth to them.* He whoſe conſcience makes a good answer to himſelfe, can answer any man. As if Job had ſaid; *When my conſcience aſks me the queſtion, What I am, & what I hope for, I can give it a good answer, and therefore I can eaſily answer you, and you ſhould not eaſily trouble me.* And indeed when once a man can answer himſelfe honeſtly, he may answer all the world boldly. Sinceritie is the roote of the matter in every godly man. And he who is upright in what he ſayth and doth, needs not trouble himſelfe what others ſay of him, or doe againſt him. Men may (as we ſpeake proverbially) caſt their caps at him that is upright, they cannot much hurt him; *Ye ſhould ſay, why doe we perſecute him, (what can ye gaine by it, or what can I looſe by it) ſeeing the roote of the matter is in me.*

Our annotators gloſſe it thus; *Gods promiſes are rooted in my heart, and true pietie is found there (both parts fall in with, or fill*

up the expositions alreadie given) therefore I ſhould not be condemned by you. Now for as much as Job urgeth one of, or all theſe Conſiderations, namely, that he had the grace of faith, that he had made a right confeſſion of his faith, that he was ſincere, and right hearted towards God, In all, Seeing (I ſay) he urgeth theſe conſiderations as a reaſon to ſtop, or give checke to his friends oppoſing, and perſecuting of him. Wee may obſerve; Firſt, from the expreſſion; and then from the connexion. From the expreſſion, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

Firſt, For eſtabliſhment: the root is to the tree as the foundation to the building, the ſtrength and ſtay of it, ſo are grace and truth, faith and ſinceritie to a godly man: by theſe (for in theſe the ſtrength of Chriſt is) he ſtands (Heb. 13. 9.) *Be not carried away with diuerſe and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats.* The Apoſtle meanes the doctrine of grace, in oppoſition to the doctrine of meats. The ceremoniall Law about meats doth not eſtabliſh the heart, but the doctrine of grace doth; now as the doctrine of grace, ſo grace much more eſtabliſheth the heart, and will not ſuffer us to be carried away as the waves of the Sea, or as the clouds of the ayre by contrary winds, to contrary poynts and practiſes, now forwards and then backward; *They who are come to the unitie of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullnes of Chriſt, thenceforth are no more children, toſſed to and fro and carried about with every winde of doctrine, by the ſleight (or cogging) of men and cunning craftines, whereby they lye in waite to deceive. But ſpeaking the truth in love, they grow up into him in all things who is the head, even Chriſt, (Eph. 4. 13, 14, 15.)*

Secondly, Grace in the heart is a root, becauſe it ſends out juice or ſap, and is the next cauſe of our fruitfulneſſe in life; Grace in the heart, buddeth and bloſſometh at the hand, and tongue, in good actions, and ſavory ſpeeches. The whole man is filled with good fruit, where grace is a roote in the heart. There is a roote of this roote, Jeſus Chriſt is the roote of our graces: but as Chriſt is the roote of our graces, ſo the grace of Chriſt

Christ in us is the root of all our holy actions. Christ is (*Origo originans*) the originall and the originating roote of our Graces. Grace is (*Origo originata*) the originative roote, or that roote which Jesus Christ planteth in us, that by the continuall supplyes and moystnings of the Spirit, we may bring forth fruit in him and to him. As Originall corruption is the naturall roote of the matter in us, as to the production of sin, and our unhappy fruitfulness in evill, so Grace infused or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holines, and our happy fructification in goodnesse.

Secondly, From the connection, or argument couched in these words; Ye should say, why doe we persecute him, seeing the roote of the matter, Grace and truth are in me.

Observe.

He that hath Grace and holds truth, root-truthes, should not be persecuted.

The Apostle (*Heb. 12. 14.*) exhorts to follow (or as the propriety of the word is to persecute) holines, that we our selves may reach and attaine the highest degree of it; But we must take heed of following those with persecution (though it be but in hard words) who have (through mercy) attained, the least or lowest degree of it. For

First, They should not be persecuted by men, who are embraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holines, Christ ownes, therefore we should owne them too. Job possibly had failings, and errours; but he had the roote of the matter: what though you my friends and I doe not agree in all things, yea what though we differ in many things, & cannot reconcile these differences, yet I have told you the roote of the matter. Why doe you persecute me? such a profession of faith as Job made containes the summe of the Gospel, or of the mystrie of Christ, therefore they who hold it are not to be slighted, much lesse vexed, though they hold not all the truth, or are deceived into some things which are erroneous.

Secondly, They that hold out the same fundamentall truths, have the same spirit of truth at least to enlighten them.

Thirdly,

Dum arbor radicem habet, sperari potest eam repullulaturam & plus fructuum progeniturā, ita homines inter vitia & novos suos sanitatem praecepti capitis fidei retinentes, nemo temere debet rejicere.

Thirdly, They who make such an outward profession of faith from a root of faith within, shall certainly be saved; heaven shall receive them, and shall not we receive them? heaven will open its gates to entertaine them, and shall we thrust them out of the world? *Why persecute ye me, when the root of the matter is in me.*

And if they be not to be persecuted, who hold the fundamentals, or chiefe doctrines necessary to salvation, what shall we thinke then of their persecution, who oppose those that doe not onely hold fundamentall, but most superstruictive truthes too, which belong to faith and a good life. Many such have fallen under persecution, upon their dissenting about some outward formes of order or worship.

Further, Job seems to be here his own witnesse, he doth not stay to receive testimony from his brethren, that the roote of the matter was in him, but himselfe sayth, the roote of the matter is found in me; which may teach us first,

They who have the roote of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to discover it selfe by, unlesse God hide it from us, and put our light into darknes, our candle under a bed or under a bushel. He that hath grace doth not alwayes know it, this roote may lye so deepe under-ground, that he in whom it is cannot see it, or say it is in me. Yet this roote how deepe soever is discernable in it selfe, and is often clearely discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimonie to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisie, but he sayth the roote of the matter is in me. Let another praise thee, and not thine owne mouth (sayth Solomon) That's most comely & so it should be, yet sometimes a man must, and may speak for himselfe, to maintaine his owne innocencie, & advance the glory of God, which may be darkned by the silence of man.

H h h

Thus

Thus farre I have opened the first part of *Jobs* conclusion; namely, the direction and counsell which he gives his friends to take them from their bitter opposition, and to sweeten, or meekens their spirits towards him; Ye should say, why persecute we him, seeing the blame of the matter is found in me. He proceeds to a Commination, threatning them into this dutie if he could not perswade them to it; *Be ye affraid of the sword, &c.*

JOB 19. Vers. 29.

Be ye affraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgement.

IN the former verse *Job* counselled, and directed his friends; here he warnes, and threatneth them.

*713 timere
aut expavescere
in alicujus praesentia aut conspectu terribili.
Fugite ergo a facie gladij.
Vulg.*

Vers. 29. *Be ye [afraid] of the sword.*

The word notes strong feare, such a feare as makes us flee, or run for it: So some translate the word here, whereas we say, *Be afraid of*, they say, *flee from the face of the sword*: feare puts many to their feete.

Flee from the sword; or be afraid of the sword.

The sword is an instrument of death. The sword may be looked upon in a twofold hand.

First, In the hand of the Souldier; and so it is the sword of warre.

Secondly, In the hand of the Magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. He (that is, the Magistrate) beareth not the sword in vaine. He beareth it to doe justice, and to maintaine peace. The sword is one of the chiefe Emblemes of Magistracie, and power. We may take the sword here as in eyther of these hands. *Be ye afraid of the sword*; the sword of the Souldier, and the sword of the Judge or Magistrate.

Againe,

Againe, By sword in Scripture, all manner of evils, punishments and revenges are understood, because the sword brings so many evils, and is so great a punishment, therefore any kinde of evil, punishment, or revenge, comes under this title, *the sword*. The children of Israel cry out upon Moses, that when he came to deliver them, he did but more enthrall them; and therefore tell him (*Exod. 5. 21.*) *Thou hast put a sword into the hand of Pharaoh to slay us*; that is, thou hast been so farre from mollifying the heart of Pharaoh towards us, that thou hast provoked Pharaoh to lay new troubles and heavier burdens upon us, not onely to our further sorrow and affliction, but to our ruine and utter undoing. So the Lord speaketh (*Deut. 32. 41.*) *If I whet my glittering sword, and my hand take hold of vengeance, that is, if I prepare my judgements of what sort soever, then I will render vengeance, &c.* The whetting of the sword notes the fitting, and preparation of those judgements, by which the hand of God taketh hold of vengeance.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or Nations, are called the *sword of God*, (*Psal. 17. 13.*) *David prayes, Deliver my soule from the wicked, which is thy sword.* He calls them the sword of God, because they are often used by God as instruments to punish whom he pleaseth, or rather those (whosoever they be) that have displeased him.

Further, Job doth not onely say, *Be afraid of the sword*; but *be afraid of the face of the sword*: yea the Originall is Plurall; *Be afraid of the faces of the sword*. The sword hath and makes many faces, and they are all ill and sad ones. In Scripture ordinarily the face of a thing, notes that very thing whose face it is, or the presence of it: so *the face of the sword is the sword present*. *Be afraid of the face of the sword*; that is, of the sword when it appears. The sword sometimes wraps up its face in the sheath, its face is hid: but when the sword is drawne, then we behold the face of the sword. So that to be afraid of the face of the sword, is to be afraid of the sword's Appearance, of the sword looking out of its scabbard, of the sword drawen, and brandished. Some are very busie and curious about the *physiognomie of the sword*, to tell us what the face is. The sword hath

Gladij nomine vindicta significatur per Metonymiam instrumentalis causa pro effectu.

Improbis vocatur Gladius dei quia deus eo utitur tanquam gladio ad puniendum quos vult. Druſ.

Cum dicitur a facie gladij, presentem & jam constitutam & paratam ultionem significat. Pined.

its face. The two flats of it are as the cheeks of the face; and the glitterings of the sword, are as the eyes of the face which raye from it: and the edge of the sword is the mouth of the face; and the poynt of the sword as the tongue of the mouth. Thus they allegorize, I will not stay upon such nicities. The face of the sword, is the instant presence of the sword; and so the phrase is used in reference to other things, (*Psalm. 38. 5.*) *My wounds stink and are corrupt, because of my foolishnesse.* The Hebrew is, *Because of the face of my foolishnesse*, or, *before the face of my foolishnesse*, that is, at the presence of my sin, or when I see the face of my sins. Some have abundance of sins, yet their wounds stink not, nor are corrupt, that is, they are never troubled for their sins; Why? because they doe not see the face of their sins; but at the face of my sins, or the faces of my sins, my wounds stink, and are corrupt, that is, my soule is troubled, and my conscience is in a sad condition. The Prophet useth this straine, in that famous promise of deliverance from the Babylonish yoke (*Isa. 10. 27.*) *It shall come to passe in that day, that his burthen shall be taken from off thy shoulder, and the yoke shall be destroyed, because of the anoynting*; So we render it: The Hebrew is, *his yoke shall be destroyed before the face of the anoynting*. Grammarians tell us, that before the face in the Hebrew supplies the place of the preposition, because. Which is the reason why we render, *because of*, or *for the anoynting*, but strictly, the yoke shall be broken at the face of the anoynting, or (as the word is) at the face of the oyle; that is, at the face of him who is anoynted with oyle. Litterally Hezekiah, but spiritually and typically Jesus Christ, The Messias, the anointed of God. At the face of Christ, at his appearing the Babylonish yoke is broken off from the neck of his people; When Christ appears his enemies disappear, and his people are freed from the yoke of Bondage. But to the poynt, as we reade of the face of sin, and the face of oyle (in those Scriptures) so here of the face of the sword. It may well be sayd, be afraid of the face of the sword; because the sword of all things hath the most dreadfull face. Some men have terrour stampd in their faces, they scare others with their looks. The sword hath a terrible aspect. The face of the sword is as the face of Goliath was to the Army of the Israelites (*1 Sam. 17. 24.*) *All the men of Israel (like women or children) when they saw the man fled from him*

A facie insipientia mea Heb. i. e. quam semper habes ante oculos meas.

A facie sumitur apud Hebraeos loco prepositionis propter.

Peculiare est gladio & universo armorum generi ut faciem habere videantur, cum vel sola facie, & primo aspectu terrorem injiciant.

him (we put in the margine, *They fled from his face*) and were fore afraid. Goliath was a monster among men, A whole Army gave ground at his approach ; The face of the man was dreadful, much more was the face of his sword. 'Tis sayd (*Isa. 21. 15.*) That as soone as the sword appeared, and shewed its face, they feared, and fled ; *They fled from the swords, from the drawne sword, from the bent bow, and from the grievousnesse of warre.* Now, for as much as the sword in kinde is so great an evill to man, and so terrible, therefore when that is threatned, we may expect any kinde of evill ; This one threatening comprehends all threatnings. Where the sword comes, feare will not stay behinde, (*Jer. 6. 25.*) *Goe not forth into the feild, nor walke by the way, for the sword of the enemy, and feare is on every side.* When the sword is abroad, all keepe at home. So *Ezek. 21. 12.* *Ory and howle Son of man; for it shall be upon my people, it shall be upon all the Princes of Israel : terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh.* That is, use the most significant gestures and exprellions of grieve and sorrow.

Hence Observe ;

First, *The sword is a very dreadfull evill.*

That which is put for all evils must needs be a very great one ; we may spel and reade any judgement in the sword ; As it shews that peace is a great good, an exceeding great good, because peace is put for all good. When it is sayd, *Peace be to you,* All good is wished to you, every mercy is included in peace. So when 'tis sayd, *The sword be to you,* you may write any evill under that menace. While the sword is threatned, all miseries are threatned in one. The sword is a great evill, considered hardly in it selfe, and is a greater, considered in the consequences and effects of it. It hath it selfe a very dreadfull face, but it leaves a more dreadfull face of things behinde it. That Land which before it is as the garden of God, behinde it is as a desolate Wildernesse.

8. Secondly, In that Job thus threatens his friends, and warnes them, *Be ye afraid of the sword ; take heed, least some suddain judgement fall upon you ; observe*

We may use arguements from feare of judgement, both to dissuade from sin, and to perswade to duty.

Job was a preacher to his friends, and here he is upon a vehement

hement dehortation to take them off from that persecuting spirit spoken of in the former verse ; here we have his argument, or motive ; The feare of the sword : you run upon the sword's poynt , while you run this course. The Apostle Jude (v. 23. of his Epistle) gives direction, *Of some have compassion, making a difference, others save with feare, that is, make them afraid, terrifie, and threaten them, that they may be saved.* Some spirits must be dealt with gently, others roughly : therefore (sayth he) *make a difference, but rather then let any perish, save them with feare, skare them to heaven.* Some must be led to heaven by the way of hell ; and be cast into the fire , that they may be delivered from it. *Save them with feare, pulling them out of the fire.* 'Tis a desireable feare which is a meanes to pull a soule out of the fire. We are saved by faith , as that receiveth and taketh hold of Christ ; we are saved by feare as that takes hold of us and driveth us to Christ. By faith we see and apply our helpe in Christ, and by feare we are brought to see our need of his helpe. Christ (Luk. 12. 4, 5.) useth the argument of the feare of hell to cure his friends of the feare of man, and to disswade them from deserting him, and the truth of the Gospel. *I say to you my friends, be not afraid of them that can kill the bodie, and after that there is no more that they can doe. But I will forwarne you whom ye shall feare, feare him, which after he hath killed, hath power to cast into hell, yea, I say to you, feare him.* See how he doubles upon that poynt of feare ; *feare him, yea I say to you feare him.* We may parallel it with that expression of Paul to the Philippians ; *Rejoyce in the Lord, againe I say rejoyce.* I eat not my word, but Laverre it, and stand to it ; as I bid you rejoyce, so I againe bid you rejoyce. So sayth Christ to his friends, *feare.* Some might object, Is this sutable counsell to a friend, to bid him be afraid, should they be kept in heaven-way for feare of hell ? Enemies have cause of feare, but should friends ? Yea, sayth Christ, *I say againe to you my friends, feare him ;* 'Tis good to bid a friend feare, when that feare tendeth to his good. Paul (Rom. 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeving Romans, yet tells them , *If ye live after the flesh ye shall die, even die eternally ;* he threatens them with hell, who were candidates of heaven, & poynts them to death, who were passed from death to life, that he might keepe them out of the wayes of death.

Some

Some say, this is base to be kept from evill by feare; they take scandall at those who preach feare, calling it legall preaching.

I answer; It is indeed most noble to obey out of love, To feare the Lord and his goodnesse, (*Hosea 3. 5.*) But yet it is good to feare the Lord, and his wrath. It is most excellent to say, We feare the Lord, because there is mercy with him, but it is our dutie to feare the Lord, because there is justice and judgement with him. A good heart will improve the judgements of God as well as his mercies, and the wrath of God as well as his love: A good heart is bettered by all the dispensations of God, both in his word, and in his works; If God speake death, it is an advantage to his spirituall life; and he mends upon threatnings as well as upon promises. Every word of God is good; and hath a favour of life unto life in it, by the working of the Spirit. It is best and most Gospel-like, when we can say as the Apostle directs (*2 Cor. 7. 1.*) *Having these promises, we cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of the Lord:* but it is well, when we can say, *having these threatnings we cleanse our selves, and perfect holinesse in the feare of the Lord.* It is a choice frame to say, as the Author to the Hebrewes calleth us (*Heb. 12. 28.*) *Seeing we have a Kingdome that cannot be moved, let us have grace to serve him acceptably with reverence, and godly feare.* Yet it is our dutie to say, and a mercy when we can say it, *Seeing we live in a Kingdome or in a State that is moved and shaken with judgements and troubles, therefore let us have grace to serve him acceptably with reverence and godly feare.* Feare eyther of trouble threatned, or of trouble felt, may be improved to purer actings in grace, and a more acceptable serving of God.

I shall onely adde three things to shew what this feare rightly improved will doe upon the heart:

First, It doth not straiten, but enlarge the heart towards God. Thus the Prophet speaks of that holy feare which should follow, or be an effect of that glory of the Church, in the abundant accessse of the Gentiles to the Gospel (*Isa. 60. 5.*) *Then thou shalt see and flow together, and thy heart shall feare, and be enlarged.* Feare and enlargement goe together. Feare under a naturall consideration shuts and straitens the heart. A man surprized

prized with feare is lesse then he was in all his abilities, and seldome hath the use of any but of those, which discover his weaknes. But spirituall feare or feare spiritualizd, maketh a man more then he was, and better then he was, he is enlarged to God, and onely straitned towards evill.

Secondly, This feare of threatnings and judgements will not cause us to run from God, whose the word of threatening or the workes of judgement are, but it brings and keeps us nearer to God. As holy feare is a bridle to reſtaine us from ſin, ſo it is a bond to hold us to dutie. (*Jer. 31. 40.*) *I will put my feare in your hearts, and (what will this feare doe? will it cause you to withdraw from me? No;) you ſhall never depart from me: the more you feare me, you ſhall keep the cloſer to me; None live ſo neere God as they that feare him; As the fearing of God and the eſchewing of evill are joyned together in Scripture, ſo are our Fearing God and ſtrictest obedience to him.*

Thirdly, It is ſuch a feare as proceeds from high thoughts of God, not from hard thoughts of God. Some when they heare of judgement, or of the ſword of God, they have hard thoughts of God, he is ſevere (ſay they) wrathfull, terrible, and therefore they tremble and are afraid of him. But the feare intended hath a better ſpring, it flowes from pure reverentiall thoughts of God in his greatnes and unparallel'd excellency. (*Jerem. 10. 6, 7.*) *For as much as there is none like thee, O Lord, thou art great, and thy Name is great in might. Who would not feare thee O King of Nations? for to thee doth it appertaine (or it liketh thee) for as much as among all the wiſe men of the Nations; and in all their Kingdomes, there is none like unto thee. Here are high thoughts of God indeed; There is none like thee; thou art great, and thy Name is great, and among all the Nations there is none like thee: The wiſeſt are not like thee in wiſedome, the greateſt are not like thee in greatnes, the holieſt are not like thee in holineſſe, therefore, Who would not feare thee? To be afraid of the judgements of God from high thoughts of his juſtice, righteouſneſſe, holineſſe, and puritie, moving him to doe ſuch things, is not a ſlavish argument, as ſome have ſayd, but that which may worke upon the moſt ingenious and gracious ſpirit; And not onely ſo, but (which may be a third note from theſe words; Be afraid of the ſword.*

It is our dutie to feare the judgements of God.

We should feare the judgements of God while threatned, and onely heard of; What though we see them not? What though we feele them not? What though we are not the persons intended in them, or to be smitten by them? yet the report of them as directed against others should make us tremble. When God threatned the old world with the flood, Noah was excepted, yet such was the temper of his spirit, that though he were the onely favourite of God in all that age, yet his very hearing of that judgement (which he was assured not to feele) had this effect upon him (*Heb. 11. 7.*) *By faith Noah being warned of God, of things not seene as yet, moved with feare, prepared an Ark to the saving of his house.* He heard and was afraid of the judgement, therefore he applyed himselfe to those meanes which God had directed him to for the saving of himselfe and family. We reade (*Revel. 14. 7.*) of a vision which John had: *I saw an Angel stie in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kinred, and tongue, and people, saying, feare God, and give glory to him. Why? for the boure of his judgement is come.* When God sends the everlasting Gospel to be preached, he calls it the boure of his judgement. The preaching of the Gospel is the boure of mercy to some, but it is the boure of wrath to others, even to all refusers and contemners. Upon this denunciation or threatning of judgement, which should overtake the sleighters, and neglecters of the Gospel, all are warned to feare God, and give glory to him.

Now, if we are to feare God for his judgements threatned, then we are to feare him more for his judgements inflicted. (*Revel. 15. 3, 4.*) *Who would not feare thee, O Lord, and glorifie thy Name, &c. for thy judgements are made manifest.* In the old Law when judgements were executed, 'tis sayd, *They shall beare, and feare, and doe no more presumptuously,* (*Deut. 17. 13.*) They shall heare what hath been already executed upon offenders, and feare to offend. Moses there sheweth what all ought to doe, not what all did, upon the appearances of judgement, and the executions of divine wrath upon high Transgressors.

Fourthly, Observe how Job was dealt with by his friends
I i i when

when he thus bespake them, and warned them of the sword. Their words were as a sword in his bowels, they were very sowre and bitter against him; yet foreseeing their danger, and what evils their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present paines, and mindes them of those evils which were like to overtake them, if they persisted in the same minde.

Hence note;

A good man will warne others of danger, and labour to prevent their sorrow, though they have caused his.

While they are doing him hurt, he will be keeping them from hurt; while they trouble him, he discovers much tendernes towards them. He doth not rejoyce, and say their day is coming, let it come, let it overtake them; No (sayth he, as Job.) *I see a blacke day coming, even the face of the sword, therefore be ye afraid of it, and labour to get out of the reach of it.* The Prophet speaks much this sence to that hardned generation, who causlessly contrived and called for his death, (Jer. 26. 15.) *I am in your hands, doe as it seemes good and meet, (I doe not so much stand on it, what you doe with me, it shall be well with me, but I warne you to looke to your selves, and to take heed of your owne soules,) but know for certaine, if you put me to death, you will surely bring innocent bloud upon your selves, and upon this Citie, and the inhabitants thereof: for of a truth, the Lord hath sent me to you to speake all these words in your eares.* He doth not plead to be freed from their hands, but onely lets them know their danger if they laid violent hands on him. He was not afraid of their sword, but he would have them afraid of the sword of God; Be ye afraid of the sword.

For wrath bringeth the punishment of the sword.

The Hebrew is, *For wrath the iniquitie of the sword.* It is a short and (as to words) an imperfect sentence in the Originall. Hence the sence is supplied, by Interpreters, with some varietie of conjecture; *Wrath bringeth the punishment of the sword.* We supplie the word *bringeth*; and render that word which properly signifieth *iniquitie, punishment* (as it is also used in other places) by a Metonomie of the effect for the cause; punishment being caused

*Vir sanctus cum
a pravis talia
sustinet, non con-
tra eos sed ma-
gis pro ipsis do-
let ac mala eis,
quæ fugiant
ostendit. Greg.*

*Quia ira ini-
quitates gladij.
Heb.
Trunca & con-
cisa oratio.
Merc:*

caused by, or being the effect of iniquitie: *Wrath bringeth the punishment of the sword.* There are diverse other readings, I will briefly touch them, but insist onely upon this.

First, Thus; For or because the sword is the revenger of iniquities. When the revenger of iniquitie comes, it is high time to looke to our selves, that we doe no iniquitie, or repent speedily of that which we have done. The sword (take it literally) is usually the great instrument in the hand of God to revenge his quarrell upon men of iniquitie.

A second thus; Be afraid of the sword, for wrath (namely, the wrath of God) is the desolation of iniquitie. As if he had sayd; Goe not on in this iniquitie; for the wrath of God will be the destruction of iniquitie, and of you too, if you persist in this iniquitie. The reason why it is rendred desolation, or destruction, is, from a different reading of the Hebrew, in which language a word of the same sound written with a different letter, signifies both the sword, and desolation; And as they are neere in sound, so neerer in sense; Where the sword comes, desolation seldome stayeth behinde. How many Cities and Nations have been made desolate by the sword?

Thirdly, *Wrath to the iniquities of the sword*; that is, *Wrath hangeth over the iniquities of the sword.* But what doth this translation meane by the iniquitie of the sword? By the iniquities of the sword (some say) those iniquities are meant which are worthy to be punished by the sword. *Wrath hangs over the iniquitie of the sword*, that is, *Over great iniquities*: or as another; For bloudie iniquities stirre up the heate of anger: the iniquitie of the sword is bloudie iniquitie, because great and bloudie iniquities call for revenge by blood, and where revenge acts its part, anger is boyled up. Again, the iniquities of the sword, may be taken more strictly for those iniquities, of which he spake in the former verse, the iniquities of persecution, and undue vexation of our innocent brethren; these are sword iniquities, and these provoke the wrath of God to take vengeance on persecuters by the sword. Hence another translates; For the sins of the sword are wraths. And so 'tis a direct predication, like that (Isa. 65. 5.) where the Prophet brings in the Lord speaking of those hypocrites, that say, *Stand by thy selfe, come not neare us, These are a smoake in my nose, a fire that burneth all the day.* That is, these are

Quoniam ultor iniquitatum gladius est.
Vulg.

Quia ira (supple dei) iniquitatum desolatio est.

חרב gladium
כר desolationem significat.

Ira iniquitatibus gladij. Reg. i. e. ira imminet iniquitatibus gladij. Cajet. Vel ira & divina ultio manet et ulciscitur iniquitates gladij i. e. iniquitates gladio dignas. Nam assum ira (excitant) iniquitates cruentae. Jun: Nam delicta gladij i. e. innocentium et fidelium persecutio est ardor. i. et excitat ardorem dei, qui ipsum impellat, ut gladio vindicet in persequentes. Co: Nam assum sunt delicta gladij.

i. e. ex-itant
fumum & in
cendium in na-
ribus meis, fa-
ciunt me ardere
tra.

such as stirre up a smoake in my nose, they make me angry, and these kindle a fire that burnes in my breast all the day long, that is, these make me extreame angry with them. So here, the iniquities of the sword, (that is, the vexations of brethren,) are *wrath*, that is, they kindle up the wrath of God, and make that wrath flame out to the consumption and destruction of those who have so provoked him. Those are the iniquities of the sword. From this last reading, and these two senses given upon it, take two briefe notes.

First, Thus;

Harsh judgement, or rigid censuring of others, is a provoking sin.

It is the iniquitie of the sword, it is a sin which hath blood in it. Hence some put the Text into this Paraphrase; *In as much as you provoke me thus to anger, it is such a sin as very well deserves to be revenged by the sword, or by the severest judgement.* Another thus; *Your harsh and bitter words against me, are no lesse wickednesse then if you stabbed me, or thrust me through with a sword, and it deserveth the punishment of the sword.* Davids complaint reaches that interpretation (Psal. 42. 10.) *As with a sword in my bones, mine enemies reproach me.*

Secondly, Note;

Harsh judgement upon others, calls for severe judgements upon our selves.

This also takes up the sence of our reading.

Wrath bringeth the punishment of the sword.

The word translated *wrath*, signifies *burning*. All *wrath* is hot. Some *wrath* is so hot, that there is no abiding it. Job having before threatned the sword, here he tells us whence the sword cometh, what sendeth the punishment of the sword, *wrath* doth it. What *wrath*? There is a twofold *wrath*, with eyther of which, this Text may comply.

First, The *wrath* of God, who is provoked, and stirred up by the iniquitie of man; As if he had said; You having provoked God to *wrath*, by your unkinde dealing with me, that *wrath* will bring the punishment of the sword, that is, all manner of evils upon you.

Secondly,

Quia irasci faci-
cis me, est ex
iniquitatibus,
quæ digna sunt
ut gladio ulcif-
cantur. Pagn:
Hæc vestra tam
acerba adversū
me commotio,
non minus est
scelus quam si
gladio me trans-
foderetis. Bez.

הרהר, אף
eccandescit
אף efferves-
centiam subitā,
quandoq; spu-
mam bullamve
significa. חמה
calorem ira
denotat.

Secondly, The wrath of man against man, that also stirreth up and bringeth the punishment of the sword. *Whence are wars, &c?* is the Apostles question (*James 4. 1.*) He answers, *Are they not from your lusts that strive in your members?* and is not wrath among those lusts? So that in reference to both it is a truth; *Wrath bringeth the punishment of the sword*: the wrath of God against man brings it, and the wrath of man against man brings it.

Hence observe, first,

If the wrath of God be kindled, terrible judgements may be expected.

What punishments? what consuming judgements doth wrath bring forth? The wrath of God may be specified into any judgement, it produceth every evil. As the love of God carries in it any good, any mercy or blessing to his people, so doth his wrath every evil. (*Psal. 2. 12.*) *If his wrath be kindled, yea but a little, blessed are they that put their trust in him.* When he sayth, *Blessed are they that put their trust in him,* he meanes, woe to those that doe not put their trust in him. If his wrath be kindled but a little, if it be but as a spark, it will quickly grow up to a flame, and consume all. (*Numb. 16. 46.*) *Moses bids Aaron hast to make the attonement, for (sayth he) wrath is gone out from the Lord, the plague is begun.* As soone as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by *Moses*) is not cleare. Some take it literally for the sword, *The plague is begun*, that is, the stroake of the sword is among us. However, any plague, or stroake may soone rise, when wrath is once risen.

Secondly, As wrath is put here for the wrath of man against man. Note;

The wrath of man brings a sword.

The wrath of man against man brings the sword two wayes.

First, It brings the sword, as it stirs up man to revenge; when men are angry, and give bitter words, they shortly after give blows; most of the warres that have been in the world have risen from wrath. What the Apostle *James* (*Chap. 1. 15.*) affirmes of sin, the same we may affirme of wrath, though it be
not

not finfull. *When wrath is finished (or is come to its hight and heate) it bringeth forth death.* Dying Jacob giveth this as the effect of his two sons anger and wrath (*Gen. 49. 6, 7.*) In their anger they slew a man, and in their selfe-will they digged downe a wall, cursed be their anger for it was seirce, and their wrath for it was cruell. It is good to appease wrath, to heale breaches, to quiet spirits: for if wrath begin its worke, who knowes where it may end?

Secondly, The wrath of man bringeth the punishment of the sword; as it stirs up God to punish man: the wrath of man against man is a sin which God will punish with further wrath. God often powreth out wrath, and he suffers men to powre out more of their wrath upon wrathfull men. The Apostle speakes as much to the Church of *Galatia* (*Gal. 5. 15.*) *If ye bite, and devoure one another,* What was this biting, and devouring? Did they like dogs gnaw one another? or like *Canibals* eat one anothers flesh? No; See (*vers. 14.*) what he means, *Thou shalt love thy neighbour as thy selfe: but if ye bite, and devoure one another.* Every act opposite to that love which God commands us to exercise towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this sence may be found men-eaters, and devourers of their brethren. We bite and devoure one another, when we are unkinde, wrathfull, and vexatious one towards another. What then? *Take heed ye be not consumed one of another.* Take heed least by walking so unlike Christians, and so unanswerably to the law of Gospel-love, you provoke God to kindle such a fire among you, and in you, as may prove an utter consumption. When Christians are not carefull and ready to walke in love, as Christ hath loved us. God sometimes gives them up to a spirit of contention, and their breaches are like the Sea, which cannot be healed. *Paul* spake this to a Church, a very faulty Church, & this was one of their faults, want of love. What he spake to them, we may speak to any, whether brethren or others. *Take heed that you doe not bite, and devoure one another, least you may be consumed one of another.* Your unjust, and unrighteous walkings, your cruell and harsh dealings, which are yet but to the vexing and heating one of another spirits, or to the devouring, and eating one of anothers credite, may provoke such judgements, as shall

shall destroy your persons, families, and estates, till nothing be left; Thus the wrath of man brings the punishment of the sword; As wrath workes man to revenge himselfe, so it provokes God to execute revenges; When men are fierce towards each other, God is angry with them all, & will not suffer them to live in peace who loved dissention. This judgement of God upon men is both the fore-runner and demonstration of a further, and that the *Final Judgement*. *Job* concludes and closeth his discourse with a serious premonition of it.

That ye may know there is a judgement.

That ye may know] That is, that you may be made to understand what ye have taken so little notice of, or doe not at all remember.

Secondly, Take it for the event, then *That you may know*, is, that you may feele what you will not be perswaded of. *I tell you these things* that you may know them, that is, that you may be convinced and perswaded that there is a judgement, or if you will not be perswaded of it, you shall feele it by your sad experience. Thus *David* prayeth against his enemies (*Psal.* 9. 20.) *Put them in feare, O Lord, that they may know themselves to be but men.* That is, that they may be convinced, and perswaded of it. He speaks not of such as had either so high an opinion of themselves that they were Gods, or so low an opinion of themselves that they were beasts or Devills: onely they acted as if they had been more then men, & were not sensible of their owne mortalitie. They who thus know themselves to be men, will not (in the Apostles sence *1 Cor.* 3. 3.) walke as men; that is, proudly or contentiously. And as there are but few, who thus know themselves to be men, so there are as few, who know that God is the Lord. (*Exod.* 7. 8.) *The Egyptians shall know that I am the Lord;* that is, when I bring my judgements on them, then they will be constrained to acknowledge me in my Almighty power and greatnes, confessing that *I am God alone, and that besides me there is none other.* When men will not know God in his word, nor in his works of creation and common providence, he will make them know him in his rod, and in his works of Judgement and extraordinary providence. So here, *Wrath bringeth the punishment of the sword.* *That you may*

Hoc dico ut eum ad quem provo- co justum judicem prius cogi- teris quam id reipsa experia- mini. Bez.

Ut cognoscatis quod ex jure est. Jun: i. e. ut saltem metu & horro- re judiciorum e- jus ad officium persurgendum erga afflictum revocemini. Jun:

know,

know, is, that you may be convinced by the Logicke of the sword, by paines and punishment.

That there is a Judgement.

שרון *pro*
אשר רון
Quod Judicare
i. e. *judicatio,*
infinitivum pro
nomine verbali.

The Hebrew word is infinitive, *that to judge*. The meaning is, that there shall be a time of judgement, or such a proceeding as we call judgement; Judgement is of two sorts. First, there is a judgement of absolution. Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

First, A judgement of absolution, on my part, God will determine for me according to the innocency of my cause in that day: he will set me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive sentence according to your fault. But when should this judgement be given? There are two Times of divine judgement.

First, In this world.

Secondly, In the world to come.

We may understand it of both, *That ye may know that there is a judgement*; That is,

First, That God doth moderate, order, and guide things according to his infinite wisdom in this world: The world is not left to chance, or hap-hazard, there is a providence of God, and he will bring a sword upon you, that you may know that there is a judgement, or an unerring wisdom that orders all things. *To every purpose* (saith Solomon, Eccl. 8. 6.) *there is time and judgement*. That is, a proper season and a speciall manner of acting upon the due observation whereof, the good successe of every action doth depend; Now as there is a skill or judgement of man requisite to every purpose to effect it; so there is a wisdom and a judgement of God to every purpose, to order and dispose of it, to reward or punish it.

Again, secondly, *That ye may know there is a Judgement*, is, as if he had sayd, That ye may know a day is coming wherein God will judge the world in righteousness, though now you judge unrighteously, though now you please your selves in the wrong judgement you give of me, yet know there shall be a right judgement given of me and you too.

Hence

Hence observe ; Firſt,

Man is not eaſily perſwaded that God will judge him, that Judgements are coming, or that Chriſt will come to Judgement.

Though *Job's* friends were (in the maine) holy , and good men, yet he ſpeaks of them as very inſenſible of their liablenes to this judgement. The wicked (*Iſa. 28. 15.*) *make a Covenant with death, and with hell they are at an agreement ; There is no perſwading of them that judgement ſhall overtake them : though all the world be over-flowed with a deluge, yet they hope to ſtand dry ; When the over-flowing ſcourge ſhall paſſe through, it ſhall not come unto us ; for we have made lies our refuge, and under falſhood have we hid our ſelves.* But will any man knowingly make lyes his refuge, or ſecure himſelfe by falſhood ? I anſwer,

Firſt, Some will. The lyes and falſhood, the ſubtlety and gulle which they have uſed or reſolve to uſe, is that which they truſt to , they live by their wits and ſhifts, and ſo they hope to make an eſcape from death and danger.

But ſecondly, I conceive the Prophet repreſents theſe men ſcoffingly ſpeaking the opinion which others, eſpecially the holy Prophets had of all the plots and projects, of all the helpes and meanes, which they had prepared for their ſhelter in that rainy day fore-threatned ; As if they had ſaid, We know very well that you call all theſe (our outward ſtrengths, and ſecret policies , yea our Gods whom you blaſpheame for Idols, all theſe you call) lyes and falſhood, well, let them be ſo, yet we will venture our ſelves upon their fidelity , not doubting but that the over-flowing ſcourge will have nothing to doe with us, though others are undone by it. A man that pleaſeth himſelfe in doing evill, cannot eaſily believe that he ſhall ſuffer evill for doing it. And though the heart cannot put off the terror of preſent Judgements, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly , Obſerve ;

They who doe not act according to common Principles, may be ſaid not to know them.

Job ſpeaks to his friends, who were not ignorant that there
K k k *ſhould*

should be a judgement, but they judged him as if they had never looked to have been judged themselves, their actions did not speake what they knew; therefore he charges them with ignorance (1 Sam. 2. 12.) *The sons of Eli were children of Beliall, they did not know the Lord.* Did not they know him, and yet Priests! not know him, and yet bred up under *Eli* the high Priest a godly man! could it be said of them they did not know the Lord? Though they had a forme of the knowledge of God in the letter of the Law, yet because their lives were unsutable, and they acted as they who know not God; therefore 'tis said expressly, *they knew not God.* They threw off the yoke of obedience, they were *sons of Beliall*, they walked not in the power of their knowledge, and therefore they are said not to know. When *Manasses* being carried away to *Babylon* in chains, began to come to himselfe (the Lord having thus humbled him by his affliction) the Text saith, *Then Manasses knew that the Lord he was God* (2 Chron. 33. 13.) *Manasses* being son to *Hezekiah*, a godly King, no doubt was tutoured, and instructed to know that *God was the Lord*; yet *Manasses* never knew God to purpose, till he was taught by the rod. Whatsoever truth we do not hold forth in life, we may be said not to know it, how much knowledge soever we have about it.

Thirdly, From hence note also;

There shall certainly be a Judgement.

This poynt was handled before (v. 25.) consult that verse about it.

Fourthly, From the connexion, when he sayth; *Wrath bringeth the punishment of the sword, that ye may know, &c.* From the Connexion, we may learne, That,

The present judgements of God are arguments of a future judgement.

When we see the face of the sword, some visible judgement, that teacheth us to beleeve a judgement as yet unscene. The dayes of judgement in this world are intimations of that great day of judgement at the end of the world: *Those are lesser dayes of judgement.* And, as when God doth not bring judgements on sinners in this life, it hardens many in this opinion, surely there

there will never be a day of judgement (Atheists are extremely strengthened in that mis-beliefe, they flatter themselves that there shall be no judgement, because they see none, and that sinners shall escape punishment alwayes, because they are not alwayes punished. Now as some are strengthened in their un-beliefe, that there shall be no judgement at all, because they doe not see a present judgement : so when God doth visibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every worke and secret thing to judgement.

Againe, Why doth *Job* say, *That ye may know that there is a judgement.* Was there no judgement then? *Job* found Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement, and so as no judgement. Intimating that another kinde of judgement should passe upon him, then what had yet passed. They should know that there is a judgement.

Hence observe;

The judgement of God is an exact and perfect judgement.

In the day of mans Judgement, some receive good for evill, and others receive evill for good. But when we shall appeare before the judgement seate of Christ, then every one shall receive according to what he hath done in his bodie whether it be good or evill. Some men are blind and cannot judge aright, others are brib'd or byassed, and so will not judge aright. But Christ knoweth all things and persons, and nothing can turne him aside against his knowledge. His Judgement will be strait and equall judgement.

Sixely, In reference to the persons upon whom he presseth this, *That ye may know.* You my friends have judged me harshly, and severely: he particularly applies his speech to them, which gives us this note further,

They who judge others harshly, have cause to feare judgement.

Christ speaks as if judgement should passe upon none but such, (Matth. 7. 1.) *Judge not that ye be not judged, for with what judgement ye mete, it shall be meted to you againe.* Judge not; doth not prohibite the judgement of man on man; not the judgement of the Magistrate, no, nor all private judgement; but

wrong, harsh, hasty, groundlesse judgement, with such judgement judge not, why? *that ye be not judged*: as if Christ had said, ye shall certainly be judged if ye doe so. But shall onely such be judged, shall not all be judged? yes, All shall be judged, but all shall not be judged, as this sort of Judges shall, with a Judgement of condemnation. In that speech, of Christ, to be judged is to be condemned. Againe, 'tis true, this argument is applicable to all sorts of sins and sinners; *Sweare not, lie not, steale not, that ye be not judged.* But though it be true of all, yet it is more specially applicable to wrong judgement and injurious Judges. *Judge not that ye be not judged.* Such shall surely be condemned. The Apostle (1 Cor. 4. 5.) is strict upon that poynt, *Judge nothing before the time till the Lord come, that will bring to light the hidden things of darknesse.* As the former, so this Scripture doth not take all judgement from man, as if (in all cases) we should onely appeale to God, or referre every cause to the last judgement. But when he saith, *Judge nothing before the time,* his meaning is, Judge nothing unseasonably, judge no person in reference to his spirituall state peremptorily or finally. We may judge the facts of men, but take heed of judging their hearts. We may judge persons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we must not judge by guesse or by conjecture concerning those things which are hidden and appeare not. The Lord (at last) *will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts*; The Judgement of hidden things, and of hearts are reserved to him to whom nothing is hidden, and who knoweth the heart. (James 4. 11, 12.) *Speak not evill one of another, (brethren) He that speaketh evill of his brother, and judgeth his brother, speaketh evill of the Law, and judgeth the Law, but if thou judge the Law, thou art not a doer of the Law but a Judge. There is one Law-giver, who is able to save, and to destroy. Who art thou that judgest another? Our Law-giver is our Judge, and he who is the Judge of all, is as able to destroy by a sentence of condemnation, as to save by a sentence of absolution.*

Lastly, Observe;

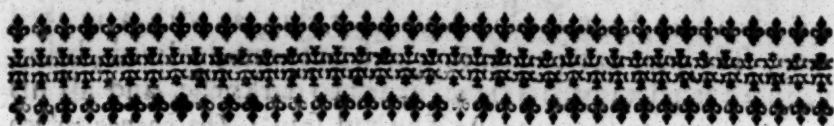
The remembrance of the righteous judgement to come should keepe us in a holy feare, lest we judge our brethren unrighteously.

The remembrance of that judgement should keep us in a holy

ly feare of falling into any sin, but especially of falling into this sin of unrighteous Judgement. The Apostle Paul (Rom. 14.) takes brethren off from judging and vexing one another about either the observation or forbearance of meates and dayes, which once had a plaine and direct institution from God, and were then indeed abolished and layd aside; yet some judging their brethren for the use and others for the disuse of them, being unsatisfied about their abolition. In this quarrell the Apostle interposeth (vers. 10.) *Why judgest thou thy brother? Why dost thou set at naught thy brother?* (Thus he rebukes and chides them) *we shall all stand before the judgement-seat of Christ: for it is written; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.* This thought that we must all bow to God in the day of Judgement, may abate our keenness and coole our heates. This will cause us eyther in a loving compliance to bow one to another, or to take heed of wrathful violence, whether in word or action, to cause others to bow to us. Whereas they who have blotted the notion of that last Judgement out of their hearts and consciences, will not stand upon those acts which are greatest blots in their lives and conversations. The Chaldee Paraphrase glossing upon the historie of the murder of *Abel* by *Caine* (Gen. 4th) assigns this as the occasion of it: *Caine & Abel* went out into the field, where discoursing some poynts of Religion, *Caine* said there was no day of judgement, no account to be given of what is done here, no reward after this life; such were the tenents of *Caine*. *Abel* held the contrary, and sayd there was a judgement, and an estate after this life, a reward for the righteous, and punishment for the wicked. *Caine* having drunke in those false principles, not onely judged but rose up and murdered his brother presently. Whether *Caine* and *Abel* had such a Dialogue or no is questionable, but it is cleare, as to the poynt in hand, that when a man hath once resolved that there is no judgement, or hath not the notion fresh upon his spirit, he is apt to judge his brethren harshly, and then to act cruelly against them. No man knows where eyther his hand or his tongue will stop in sinning, when once he hath throwne away this barre, or layd aside the holy bridle of this principle, *That there is a Judgement.*

Thus

Thus farre *Job's* answer to the second Speech of his second friend *Bildad* hath been opened : wherein he hath laboured to take all his three friends off from the seircenes of their opposition against him, & the harshnes of their opinion of him by the confession of his owne faith, in the former context, and by remembering them in this of the account which they were to give to God of all their words and workes in the judgement of the Great Day. His third friend *Zophar* takes up the same cause, and persecutes *Job* againe upon the old quarrell, that surely he was a wicked man, a man of an evill life, because his life was so full of evils.



J O B, Chap. 20. Vers. 1, 2, 3, 4, 5.

*Then answered Zophar the Naamathite, and said,
Therefore doe my thoughts cause me to answer, and for this
I make haste.*

*I have heard the check of my reproach, and the spirit of my
understanding causeth me to answer.*

*Knowest thou not this of old, since man was placed upon
earth.*

*That the triumphing of the wicked is short, and the joy of
the hypocrite but for a moment.*



ZOPHAR no whit moved with the miseries, nor with the cries of Job, not at all satisfied with the serious confession which he made of his own faith, nor terrified with the severe threats of the sword of God against them, proceeds in his turn and time to charge Job afresh with ungodlines, and that by an elegant description of the sudden and dreadfull downfall of ungodly men.

For the clearing of the whole Chapter we may consider.

1. The summe of what he here delivers, or his argument.
2. His scope.
3. The parts into which we may divide his answer.

The summe or argument which he handleth is this, and he is onely in this to teach and informe us, that wicked men enjoy but a very uncertaine estate, how high and glorious soever they appeare in this world. And that after a short time of pleasure, they are cast downe and perish for ever.

His scope or ayme in holding out this doctrine, is to convince

vince *Job*, that he was justly censured and dealt with by them as a wicked man, because God dealt with him, as with a wicked man. The high prosperitie in which he formerly lived, being vanished as a dreame, his light turned to darknesse, and all his joy wrapt up in sorrow; As if he had said; *The change which thou hast had in thy outward state saith to us that thy heart is not changed. If thy conversation had not continued bad, thy condition had continued good.*

The parts of his Answer are three;

1. A short exordium in the second and third Verses.
2. A long narration from the third Verse to the end of the twenty-eight.
3. We have a quick and cutting conclusion in the close of the Chapter; *This is the portion of a wicked man from God, and the heritage appointed to him by God.*

Vers. 1. *Then answered Zophar the Naamathite, and said;*

Vers. 2. *Therefore doe my thoughts cause me to answer, and for this doe I make haste.*

THese words are a part of his Preface, wherein he moveth for attention; And he doth it from a kinde of necessitie that lay upon him to speak, from whence he would inferre, that it was surely a duty in *Job* to heare; When *Paul* said, *A necessitie is layd upon me to preach the Gospel*, he implied, a necessitie in others to heare the Gospel preached. *Therefore now, and for this, &c.*

What doth this referre to? We may give it three ways.

First, Upon the whole matter, as if he had said; *I having well weighed and considered the tenor of thy discourse upon this great point of Gods dealing with man, and seeing how erroneous thou art in thy apprehensions about it, therefore doe my thoughts cause me to answer.*

Secondly, And more principally, therefore; that is, because of what thou spakest at the close of thy last discourse, threatening us with the sword; *Be ye afraid of the sword, for wrath bringeth the punishment of the sword, Therefore doe my thoughts cause me to answer*: As if *Zophar* had said; *You speak terribly to us, you have threatened us with the sword, and have brandished or waved it before our eyes,*

eyes, like that flaming sword, which turning every way was set to keep the way of the tree of life in Paradise, lest Adam should medle with it. So, saith he, thou terrifiest *us* with the sword, as if it were drawn against *us* in case we should attempt further against thee, but I am so farre from being terrified by thy threats, that for this very reason doe my thoughts cause me to answer, and for this doe I make haste. Perceiving how wrongfully you apply the judgements of God, it is time for me to rectifie and reduce you; considering also that the terrour you powre out upon *us* is fallen upon your selfe, and that you are wounded with the sword you speake of. Have you not felt the smart of it? doth not this argue that you are the man, and that you have hit your selfe while you ayimed at *us*?

Thirdly, It may be referred to those reproaches (as he interprets them) and severe censures of their dealing with him. And then the reason is plaine in the third verse, where the account of that, therefore, is thus given; *I have heard the check of my reproach, therefore doe my thoughts cause me to answer, and for this doe I make haste*; we may put both these together, as if he had thus more plainly expressed himselfe; *Thou hast not onely threatened, but reproached, not onely terrified, but checked and censured us, for this my thoughts cause me to answer, and for this doe I make haste.*

Therefore doe my thoughts.

יִשְׁמַע

Thoughts are the first-borne of the soule, our inward motions; The word which is here used in the Hebrew for a thought is very elegant, properly signifying the boughs of a tree, because our thoughts shoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. v. 13. *Therefore doe my thoughts*

Cause me to answer.

The expression notes an active putting forward, or a thrusting him on to answer, as if he had not been master of his owne spirit, or could not withstand the impulses which were upon him. His thoughts did not onely containe the matter which he had to answer, but they provoked, and (as we render) *caused him to answer*, or (according to the letter) *to returne*, my thoughts caused me to returne; my thoughts presse me: As if he had said; *It was my purpose to have given thee over, and to have medled no*

L 1 1

more rat me. Jun.

וְיָשָׁב *converte-
re redire, est in
Hiphil ubi pro-
prie significat
redire facere,
Et quando de
verbis agitur
respondere sig-
nificat. Bold.
Studium elo-
quendi stimulat
urget ac accele-
rat me. Jun.*

more with thee, but thy carriage hath been such that I am compelled to answer. I must answer whether I will or no; The old Prophets when they received impressions from the Spirit of God, were no more in their owne power, or they had not the command of their own words, they must speak what the Spirit dictated to them, they could not forbear. They could not say as the wicked are described (*Psal. 12. 4.*) *Our lips are our owne*; no; their lips moved as the Spirit of God moved them. Thus the Apostle Peter describes them, (*2 Ep. 1. 21.*) *The Prophecy came not in old time (or at any time) by the will of man: but holy men of God spake as they were moved by the holy Ghost.* Such a force there is in the word of the Text. Some interpret, as if Zophar would have Job understand so much, that he was moved with the Spirit of God, or that God inspired him to speake, and he could not be silent. David was under such a constraint (*Psal. 39. 3.*) *My heart was hot within me, while I was musing the fire burned, then spake I with my tongue. His thoughts caused him to answer.* And in that Zophar saith, *My thoughts cause me, &c.* he seems to intimate that though he spake zealously, yet he did not speak rashly, but had seriously premeditated or thought of the whole matter beforehand.

Hence observe;

Thoughts presse us to words.

They force their way out; it is a hard thing to keep in our thoughts; our thoughts are as conceptions, and our answerings are as the birth. Where the first is, the second must follow. Where there is a conception, there alwayes succeedeth eyther timely production, or abortion. Thoughts once conceived and formed, strive and struggle to come to the birth, and see the light. The Apostle Paul useth such an expression (*Acts 18. 5.*) where the Text saith, that when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit; Paul spake before; he reasoned in the Synagogue every Sabbath (*vers. 4.*) but after they came from Macedonia, Paul was pressed in spirit, or constrained; so pressed in spirit that he could not hold, therefore it follows, *I testified to the Jewes that Jesus was Christ,* he had a new gale a fresh breathing from heaven upon him, or as some render, a Spring-tide came in upon him, his spirit swelled high and overflowed the bankes. The same word is used (*2 Cor. 5. 14.*) *The*
love

οὐκ ἔμελλεν
μὴν ἀπὸ τοῦ
ἀποστόλου.

love of Christ constraineth me, that is, the love wherewith Christ loveth me, ('tis true also of the love wherewith we love Christ) this love constraineth me. Paul was not constrained by an outward violence, but by an internall vertue, to doe, to suffer, to speak, to act whatsoever was his duty in the service of Jesus Christ.

Againe, Whereas he saith, *My thoughts cause me to answer;*
Observe;

That before we answer we should consider.

We should not speake till we thinke, nor utter a matter till we have beaten it out plaine in our owne spirits; *Thoughts must forme our words, and words should beare the forme of our thoughts;* He that speakes what he thinkes not, speakes hypocritically; And he that thinkes not of what he speakes, speakes inconsiderately. *Unlesse the heart worke before the tongue, the tongue will make but ill-favoured worke.* As we should deliberate long, before we determine to doe any thing, so we should use some deliberation before every thing we say. When Christ sayth to his Disciples in that case of their being brought before Governours and Kings for his Name sake (Matth. 10. 19, 20.) *Take no thought how or what ye shall speake, for it shall be given you in that same houre, what ye shall speake;* for it is not ye that speake, but the Spirit of your Father that speaketh in you. In this Christ doth not (as I conceive) forbid all care and fore-thought what to say, (no more then he forbids all care and fore-thought about the things of this life) when he sayth (Matth. 6. 25.) *Take no thought for your life;* He onely forbids anxious distrustfull cares and thoughts what to say, or that they should not like Orators and Advocates strive to make studied Rhetoricall pleas, and Apologies for themselves; for as much as in the due improvement of their gifts and manngement of their talents, the Spirit would assist and supply them, yea and if need were, give them immediate supplies, and be with their mouths (as he promised Moses, Exod. 4. 12.) to teach them what they should say. If their own thoughts could not, he would teach & move them to answer.

And for this I make haste.

The Hebrew is, *Therefore hast is in me, I finde a motion in me,*

חַרַּץ *deli-*
cijz affluere *et*
festinare signi-
ficat.

and that motion forbids all delays: some expound this *hast*, by a kinde of delight, for *this I delight in answering, it is pleasant to me*; we usually make *hast* to doe those things which we delight to doe. That's a good sense; as it was prophecied of Christ (*Psal. 40. 7, 8.*) *Loe I come, I delight to doe thy will*, there was *hast* and delight both together in Christ; it was written in the volume of Gods Booke that he should doe the will of God, and Christ came with *hast* and delight to doe it; Zophar speaks neere the same, *It is my delight to answer*; we render, for *this I make hast*, or for *this my hast is in me*: There is a twofold *hast*; first, a toolish; secondly, a wise *hast*; a *hast* of indiscretion, and a *hast* of diligence; a *hast* that precedes deliberation, and a *hast* that follows deliberation; Zophar would be understood of the best *hast*, when he sayth, *I make hast*, his meaning is, he made the *hast* of a diligent man, who having wisely deliberated what to answer, makes *hast* to answer; He would be understood to make the *hast* of an industrious man, not of a passionate man.

Hence note;

That in a good worke, it is good to make hast.

The Apostles rule (*Rom. 12. 11.*) is, *Not sloathfull in businesse, Some hast makes wast, and many make wast, because they make no hast*; some make more *hast* then good speed, others have good speed, while they make *hast*. David (*Psal. 31. 22.*) spake in too much *hast*, he spake before he had well thought of it, *I said in my hast, I am cut off from before thine eyes*. And againe (*Psal. 116. 11.*) *I said in my hast all men are liars*, take heed of such hasty sayings as these: he tells us also of a commendable *hast* which he used (*Psal. 119. 60.*) *I made hast and delayed not to keepe thy testimonies*, this was the *hast* of diligence, the other was the *hast* of unbelieve; *be that beleeveth will not make hast*, eyther to doe or speak what he hath not considered, or finds no warrant for, when he hath considered. To run on in a wrong way is from our unbelieve, or from our ignorance, but he that believeth and knoweth will run in a right way; nothing provokes so much to a holy *hast* as faith doth. Faith moveth us to do the will of God, and not to delay; The motto of one of the ancients was, *Make hast slowly*; another gives it as a rule, in the observation whereof he obtained all his successes, *Making no delay*. The right
 . stating

ſtating of our haſt and delay gives a good iſſue to all our actions ; ſometimes haſt is beſt, ſometimes ſtay is beſt, ſometimes we cannot be too haſty, ſometimes we can hardly be too ſlow. Paul was reſolute (Gal. 1. 16.) he made no ſtop, he would not ſtay for a conference ; *When it pleaſed God to reveale his Sonne in me, that I might preach him among the Heathen, immediatly I conferred not with fleſh and bloud :* He went not to counſel, eyther with his owne heart, or with the wiſeſt heads, when once the minde of God was cleared up to him, and his conſcience was attached with it. We cannot doe that too ſoone which is alwayes to be done. Yet about many things we may ſay (as one was wont) *Let us not make much haſt, that ſo we may have done the ſooner.*

Againe, Zophar looking upon Job as a man miſtaken and in a wrong way, ſaith, *For this I make haſt.*

Hence Note ;

It is our dutie to haſten the recalling and reducing of thoſe that are engaged in any error, or departed from the way of truth and holinneſſe.

Zophars ſuppoſition is a rule for us to walke by, though his practice be not ; he was miſtaken in the object of his haſt, not in the ground or riſe of it. He that ſeeth his neighbours houſe on fire, ſhould make haſt to quench it ; He that ſeeth him fallen into a pit, ſhould make haſt to pull him out ; in a deſperate diſeaſe, we make haſt to the Phycitian ; ſuch were Zophars apprehenſions concerning Job : He ſuppoſed his ſoule diſeaſed and ready to gangrene with erroneous opinions, or ſinfull practices : *And for this he made haſt.* As Paul ſpeaks (Gal. 2. 5.) about falſe Brethren in the things of the Goſpel, *to whom we gave not place, no not for an houre.* Paul made haſt to reduce them, he did not delay no not an houre ; ſo ſhould we. As the Sun ſhould not goe downe upon our wrath, (we muſt make haſt to be reconciled to an offended brother) ſo the Sun ſhould not goe downe upon our zeale, we muſt make haſt to recover a lapſed brother. He that maketh the former delay, *giveth place to the Devill* (as the Apoſtle ſpeakes) to take an advantage againſt and prevaile upon himſelfe, and he that maketh the latter delay, *giveth place to the Devill* to take advantage againſt and prevaile upon his brother.

Vers. 3. *I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.*

Some conceive that as these words hold forth what Zophar had heard from Job, so with what frame of spirit he heard it: as if he had said; *I have heard it and let it goe, I will neither trouble my selfe nor thee about it, but tak' it patiently. I will not check or reproach thee, though I have heard the check of my reproach; that is, such a check or reproofe as tends to my reproach and disgrace.*

☞ ad
confusionem &
erubescenciam
pertinet.

The word signifies to make one blush, you have spoken such things (saith Zophar) as might make me blush if I were guiltie, possibly he aimes particularly at those words of the 19th Chap. v. 22^d. *Why doe you persecute me as God, and are not satisfied with my flesh,* where Job chargeth his friends with highest cruelty, ye have (upon the matter) eaten my flesh, and will ye destroy my spirit too? Now sayth Zophar, *I have heard the check of my reproach.* What! doe we persecute you, who are come to comfort you? have wee eaten your flesh who mourne over your soule? why doe you shame and dishonour us with this reproach?

Yet I conceive that which Zophar calleth the check of his reproach was Job's stiffenes and persistence in his opinion, still dissenting from his friends, and refusing to be brought over to their judgements.

Hence note;

Man is apt to account it a reproach to be dissented from and gaine-sayed in what he affirms as truth.

Every dissent carrieth a reproofe, yea a reproach in it; he must have a patient eare that can heare himselfe reproved; Zophars patience was so much moved with it, that he presently adds,

The spirit of my understanding causeth me to answer.

These words are neere in sence with the close of the former verse; there he said, *My thoughts cause me to answer*; here, *the spirit of my understanding causeth me to answer*; first, some interpret it of God, who is the spirit giving understanding; As if he had said, God hath caused me to answer. But rather, secondly,
the

the spirit of the understanding is the highest, chiefest, and most sublime faculty of the understanding; As if he had said, Not onely doth my understanding in generall; but the most refined part of it, that which is most free from the drags of passion, the very spirit of my understanding moves me to answer. The Apostle useth such an expresse (Eph. 4. 23.) *Be renewed in the spirit of your minde, not onely be renewed in the outward man, in practice and conversation, but be renewed in your minde, yea in the spirit of it. Holinesse is not onely the renewing of the outward man, but of the minde, and not onely of the minde, but of the spirit of the minde, that is, of whatsoever riseth up neereſt to God, as the spirit of the understanding doth; our mindes need renewing, and ſo doth the very spirit of them, both becauſe corruption is got into the highest powers of the minde; and becauſe we muſt ſerve God and answer one another with thoſe highest powers, even with the spirit of our understanding.*

Thirdly, *The spirit of the understanding may be expounded by the force and power of the understanding.* The spirit of every thing is the best and the strongest of it. And thus he ſeemes to ſpeake in oppoſition to the manner of *Job's* ſpeech, which was ſuch as made it (in his conſtruction) a check rather then a counſel, and a reproach rather then a reproofe. A check and a reproach proceed from paſſion, or from ſpleene, whereas counſel what to doe, and reproofe for what hath been done amiſſe, proceed from compaſſion, or from love. Thou haſt ſpoken my reproach, and therefore thou haſt ſpoken from thy owne paſſion; But I will not imitate thee, I intend not to answer thee with my paſſion, but with my reaſon and with my ſpirit, the force and beſt of my understanding.

Laſtly, When he ſaith, *The ſpirit of my understanding cauſeth me, &c.* He (poſſibly) would intimate, that he had understanding or knowledge enough to answer for himſelfe, to retort *Job's* reproach, and make good his owne aſſertion.

From this laſt claule of the Verſe obſerve.

We ſhould not answer passionate ſpeeches with paſſion.

The more we ſee others diſturbed and heated with paſſion, the more coole and compoſed we ſhould be; we ſhould diſpoſe our ſelves to the highest degree of patience when we ſee others
impa-

impatient: what others speak or write in anger, we should answer in love; and fall to worke with our reason, yea with (that, which hath more of the spirit of our understanding in it) our Graces. When we perceive those we have to deale with over-wrought with their owne distempers and corruptions, when we see plainly that the spirit of pride and contentiounes causeth them to speake to us, then we should strive to speak with them in a spirit of meeknes, and the spirit of our understanding should cause us to answer. Man hath this priviledge above beasts, that he hath an understanding; And not onely so, but in this he is like to Angells, yea to God himselfe; but unlesse he exerciseth his understanding he acts as a beast: so the Psalmist concludes (*Psalm. 49. 20.*) *Man that is in honour and understandeth not,* (that is, doth not exercise his understanding, or act suitably to it, but is led meerly by sense, or hurried by passion, this man,) *is like the beasts that perish.* It is good to be full of affection, but it is best to worke in the full assurance of understanding; affections without understanding are blinde, and quickly run us upon a thousand inconveniences. That duty which calls up all our affections, yet calls for a worke of the understanding (*Psalm. 47. 7.*) *Sing praises with understanding.* And if we ought not to perform any publick duty in the church (those in particular of praying and singing) so, as that others cannot set their understandings on worke, then much lesse are we to performe any duty without the worke of our owne understanding. (*1 Cor. 14. 14, 15.*) *If I pray in an unknowne tongue,* (that is, in a tongue which others who joyne with me know not though I doe) *my spirit prayeth, but my understanding is unfruitfull,* that is, to them with whom I pray; my understanding in prayer is no benefit to them, unlesse they also understand what I pray. *What is it then? I will pray with the spirit, and will pray with understanding also; I will sing with the spirit, I will sing with the understanding also.* That is, I will sing and pray in an unknowne tongue by that extraordinary gift of the Spirit, or as the Spirit dictates unto me, yet *I will sing and pray with the understanding also,* that is, I will so explaine or interpret my Psalmes or Prayer, that others may understand it. He is a Barbarian to others, who eyther speaketh or prayeth what they understand not, and he is worse then a Barbarian to himselfe who speaketh

what

what himself understandeth not. An ignorant person wants understanding; and a passionate person cannot use his understanding, both are unfit to object or answer. When we answer like men, the spirit of our understanding causeth us to answer.

From the Preface thus briefly opened, *Zophar* descends to the matter of his answer, which he layeth downe, first, more generally, at the fourth and fifth verses.

Vers. 4. *Knowest thou this of old since, man was placed upon earth?*

These words charge *Job* eyther with grosse ignorance, or a resolved opposition of the truth against his owne knowledge. As if he had said; *Job thou wouldest perswade us that thou art a knowing man; hast thou not this among thy experiences? is not this laid up among thy treasures of knowledge? knowest thou not this?* Thus the words are a check of his ignorance, or inadvertency. *What hast thou not knowne this? knowest thou not that which every one knoweth; children can speake of this; This hath been the course of God of old. As if he had said, I am not speaking paradoxes to thee and novelties, or things which fall out onely now and then, but of the fixt, and constant tenor of Gods dealings and administrations even from the first, or of old, long agoe, from all ages and generations it hath been thus.*

The word signifies sometimes eternitie strictly taken (*Isa. 57. 17.*) *Thus saith the high and holy one that inhabiteth eternitie*, that is, who hath neither beginning nor ending: *Christ (Isa. 9. 5.)* is called *the everlasting Father*, or, *the Father of Eternitie*; not onely in regard of the eternitie of his being, but as he is the Author of eternall life (here begun, hereafter to be perfected) unto all those that beleve on him, or have interest in him: as also because of the everlastingnesse of his fatherly care of and tendernes towards them. In other places the word signifies onely a long time or diuturnitie (*Psal. 132. 14.*) *There will I dwell for ever*; that is, for many ages. So here, *hast thou not knowne of old*, which is explained in the next words, *since man was placed upon the earth*; that is, ever since or from the creation of the world, for then man was first placed upon the earth. We may reade the word *man* not as an appellative, but as the proper name of the first man; *Hast not thou knowne this of old since Adam was placed upon*

Fixa hæc & constituta divina providentia ratio omnibus nota est. Pined. 70. 22 ex eo quod olim, a sacculis: a semper ab æterno, quod frequenter sumitur pro magna duratione.

¶ *post-
tus arte & in-
dustria fabrica-
tus, dispositus
certo loco non
casu.*

the earth: the same word was the proper name of the first man, and is the common name of all men. Thus it hath been ever since *Adam* was formed and fashioned out of the earth by divine art, and made up into that goodly fabrick, and then disposed by a divine order to dresse the Garden. The originall word signifies to settle or place a man in his businesse, or calling, as *Adam* was presently after his creation (*Gen. 2. 15.*) And the Lord tooke the man (or *Adam*) and put him into the Garden of Eden to dresse it and to keepe it. Knowest thou not this, or that it hath been thus of old since man was (thus) placed upon the earth.

Hence observe;

First, *That we should acquaint our selves with the history of Gods dealing in all ages.*

Dost thou not know? He speaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are some extraordinary cases, that fall not out in every age: The providence of God hath some excentricall motions; but we may draw a line and see the footsteps of many of his dispensations in all ages. Many workes of divine providence are uniforme, and run paralel in all times. Or if their face and appearance be not one and the same, yet it is not divers or contrary. Now, as it is a shame not to know common principles, so not to know common experiences. That which any man may know, every man ought to know, if it be that which is usefull, and a duty for us to know.

Secondly, From the particular here intended,
Observe;

That in all ages God hath declared himselfe against wicked men.

God never shewd himselfe a friend to sinners, or a lover of iniquitie: he declared himselfe against *Adam* when he sinn'd, though he receiveth him into favour againe. He declared himselfe against wicked *Cain*, he excommunicated him, and cast him out; he declared himselfe against the old world by water. When they were growne so vile that all the imaginations of the thoughts of their hearts were evill, he sent a deluge, not to wash, but drowne them. He declared himselfe against the wickednesse of *Sodom* and *Gomorrab* by fire, not to purifie but consume

ſume them. God never ſhewed good will to wicked men, (he is alwayes conſtant to himſelfe) as he never ſhewed ill will to any of the godly, there is not one testimony of eyther upon record in any age of the world.

Thirdly, From thoſe words, *ſince man was placed upon the earth*; he doth not ſay, *ſince man was upon the earth, but placed.*

Note;

There is a divine ordination that ſets every man in his place upon the earth. Or, man is placed and diſpoſed of by a divine ordination.

God hath appointed to every man where he ſhall be, and how he ſhall be employed. Time and place are ſet downe by God: *And as he hath determined the times before appointed, and the bounds of their habitation,* (Acts 17. 26.) ſo the buſineſſ of every man in that place of his habitation. When the Lord made man, he tooke and put him into the garden of Eden, There was the bound of his habitation. And being brought thither he ſhewed him his worke, to dreſſe it, and to keepe it, (Gen. 2. 15.) he left him not at large to the whole world for a place, but ſingled him his place, nor did he leave him at large for an employment, but ſhewed him his worke. Adam did not thruſt himſelfe into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happineſſ when we are able to ſay, whereſoever we are, God hath placed us there, we have not thruſt our ſelves in. This is a great ſupport in any ſervice or buſineſſe, when we can ſee that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but ſent unto it.

Zophar proceeds to expreſſe or name that common truth, to which all ages have borne or may bring in their witneſſ.

Verſ. 5. *That the triumphing of the wicked is ſhort, and the joy of the hypocrite for a moment.*

Job having gained thus much upon his friends; at leaſt upon Zophar, that wicked men may enjoy outward proſperitie in this world, is yet oppoſed upon the ſame account, becauſe, though they doe proſper, yet it is but for a little time, ſo little that

they can hardly be knowne to have been at all in prosperitie. For (saith Zophar) to this Assertion, all ages give their suffe-
rage; *The triumphing of the wicked is short, &c.* Wee have in the
two parts of the Verſe three payre of parallell termes: First,
Triumphing and joy; Secondly, *The wicked man and the hypocrite*;
Thirdly, *Short and a moment*. These in substance are the same.

The triumphing of the wicked is short.

רִנְנָה ovatio
triumphus, lata
proclamatio ob
felicitatem &
rerum succes-
sum; hinc pa-
vones dicti Ra-
nanna a clamore
vel quia quasi
gaudent de pul-
chritudine ala-
rum suarum.

Lam impiorum
brevis est.
Vulg.
Cantum impro-
borum a propin-
quo. Jun.

The word which we translate *triumphing*, signifies not onely
joy, but joy proclaimed, that all may know it; Such is that of
triumphers after victorie obtained in battel. It is applyed both
to honest and to sinfull joy; yea the word is sometimes also
applyed to sorrow, when sorrow is loud and maketh an out-
cry, or lamentation: From this roote the Hebrewes derive that
word whereby they expresse a *Peacock*, and they give the reason,
both from the shrill cry of the Peacocke, as also from the cause
of that cry; the Peacocke shouts (say Naturalists) when he
looks upon his painted wings, and goodly feathers, then he
triumpheth, and so doe wicked men: when they reflect upon
their painted and spreading plumes, when they looke upon
their worldly splendour and greatnes, then they triumph, and
sing. Some reade, *The praise*, others, *The song of the hypocrite*.
All rendrings layd together doe but reach the fullnes of the
Text, in setting out the hypocrites vanity, who ascending (as
it were) his Chariot of pride and selfe-confidence, rides in tri-
umph and blesteth himselfe, as the onely happy man. But

The triumphing of the wicked is short.

מִקְרָב
de propinquo.

Or according to the Hebrew, *It is of neere*; This neerenes
may be taken two wayes; First, In reference to its beginning,
it is not long since the triumph of such began; Secondly, In re-
ference to its ending, the triumph of such shall not long con-
tinue, 'tis but a while since it rose, and within a while it will
fall. We reade of *new Gods* (Deut. 32. 17.) (it is this word in
the Hebrew, *Gods of neere new Gods*) which your fathers knew not,
ye have a certaine race of Gods that were never heard of but
of late, Gods of a late date or Edition, and it will not be long
but they will be out of date againe; Such is the triumphing of
the wicked, it is not long since he began to triumph; a childe
may

may number the yeares which his prosperitie hath lived, and the oldest man may out-live it. I finde some Interpreters expressing the word by a locall distance, rather then a distance of time. *The triumph of the wicked is neere*, that is, it is not come from farre; Its pedigree and originall is not from Heaven, the farre Country, but from the earth, to which he is a neighbour, and therefore (as all earthly things) it is fading, transitory, and quickly passeth away.

Hence observe;

First, *Wicked men may flourish in great prosperite.*

Triumph is the height of prosperitie, if ever *Heathen Rome* were scene in her glory, it was when her *Cæsars* having gotten some great Victory rode in triumph; To such a state may a wicked man ascend. *I have seene the wicked in great prosperitie*, (saith David, *Psal.* 37.) *flourishing like a greene Bay tree*; yea they may flourish like the Cedars of *Libanon*, or like the Oaks of *Bashan*. Let not their prosperitie scandalize the Saints, or make them to stumble. Some know not what interpretation to put upon it, or how to beare it. *Wherefore lookest thou upon them that deale treacherously? and holdest thy tongue, when the wicked devoureth the man, that is more righteous then he*, (*Hab.* 1. 13.) This point I have met with before, therefore I shall not stay upon it. But (which may easily take off this scandall)

Observe, secondly;

That a wicked mans prosperitie is of no continuance.

It is but like a statue of snow before the Sun, soone defaced and melted downe. It is but like some goodly Characters drawne upon the sand, which the next puffe of winde blots out. He may have the pleasure of sin, but it is but for a season, his pleasures are scarce sweete at all, his pleasures are at best but a bitter sweete, and that sweetnesse which is in them doth not hold long; *The triumphing of the wicked is short*, both because lately begun, and because it shall soone end; yea short if we consider the utmost possibilitie of its continuance. How many casualties, decayes, changes, and declinings are ready to invade and seaze upon it every moment.

Further, The shortnesse of their triumph may be considered three wayes.

First,

First, In reference to the constitution or nature of the things about which they triumph, or in which they rejoyce; Thus 'tis short.

Secondly, Short in reference to the generall curse which God hath laid upon the creature, the creature at the best is but a cesterne, not a fountaine; There is no water in it but what is put into it; And since the fall of man the creature is a broken, a crackt cesterne, and cannot hold the comforts that are put into it, they quickly leak out and passe away, like water spilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet shorter, is, a particular curse upon him for his personall sinnes and crooked wayes, wherein he walketh. All his enjoyments are in themselves vanishing, and he by his owne folly makes them more vaine to him, then they are in themselves.

From all it followes;

That a wicked man is a very miserable man.

His triumphing is short, but his declining is for ever, his prosperitie is but for a while, but his misery is everlasting; all his good things will soone be at an end, but his evils shall never end; his light is quickly put out, but when once it is darke with him, he shall see the light no more. The affliction which a beleever meets with in this life is consistent with his happinesse, or he is not unhappy though afflicted, because his afflictions are short, and his comforts everlasting, (1 Cor. 4. 17.) *Our light afflictions which are but for a moment, &c.* This makes the life of a Saint happy while he is in affliction, his afflictions are light when heaviest, and short when longest, compared with that farre more exceeding and eternall weight of Glory: This also makes the life of a wicked man miserable while he is in prosperitie, because his prosperitie is but light, and for a moment; and we may carry the latter part to the contrary sense, that light short prosperitie worketh for him an eternall weight of misery. For as earthly things are temporary in their nature and use to all, to being ill used, & injoyed without God in Christ and a good conscience, they prove eternall in their punishment. For the punishments and miseries that follow them are eternall, and so they

they may be sayd to worke an eternall weight of punishment; whereas the afflictions of the Saints are short in their burden-somenesse, yet eternall in their fruitfullnes, for they worke (not by way of price, but of preparation) an eternall weight of Glory.

And the joy of the hypocrite but for a moment.

Least the Title of a wicked man should be too broad, and Job should not take himselfe as concerned in this conclusion, because all knew him to be a worshipper of God, and one that made profession of Religion, therefore Zophar in this latter clause adds the word *hypocrite*; which is most proper to those who are highest in profession.

The joy of the hypocrite but for a moment.

Triumphing in the former clause signifies a more open deportment. There's no dissembling nor concealing of a Triumph. Joy may be more secret and retired, so some conceive Zophar speaking properly in reference to the usuall distinct temper of the wicked and the hypocrite. A wicked prophane man triumphs and rants it, he makes all ring with his jollitie. The hypocrite and false professor takes some stiller delights and more moderate contentments; now (sayth Zophar) this joy though it be more reserved and close, is yet but for a moment, 'tis but like a punctum or poynt, which in *Mathematicks* is so small a thing that it hath no dimensions, unlesse imaginable; a poynt is lesse then the least line, or onely the beginning of a line, it is but putting downe the pen, and 'tis done, there needs no drawing, as in making lines. The worldly felicitie of an hypocrite toucheth him onely as a Globe doth a Table (in puncto) in a poynt; he hath but a touch of it, and then 'tis gone. A poynt is to place as a moment is to time, the least and last division of it; A poynt is indivisible in place as a moment in time. Thus the joy of the hypocrite is brought downe to the lowest that words or thoughts can make of it. A hypocrite (against his will) toucheth worldly joy in regard of the time of his enjoying it, as a godly man willingly and designedly toucheth it, in regard of that frame or spirit with which he enjoyeth it, onely in a poynt. He hath as little to doe with worldly things as he can, he doth not l y the whole di-

mensio n

Improhis in mundo iribuitur Jubilum, quia non dissimulant quod gaudent. Hypocritis letitia animo magis abscondita, quam verbis significata. Coc.

טרי דנט
ad instar puncti ad momentum.

Licet vitam integram hominis daret humana felicitas, momentum daret.

mention of his soule upon them. He rejoyceth in the world as if he rejoyced not. Now this which is at once the duty and happines of the Saints, shall be the punishment of hypocrites. These whether they will or no shall have but a poynt or moment of worldly felicitie ; whereas the other reckon upon and chearefully make account of it , as of no more. Though true joy in worldly things be theirs, yet they lightly esteem that joy. As for spirituall joy, that belongs to them alone. The Apostle (*Phil. 4. 4.*) exhorts all such & only such, when he saith, *Rejoyce in the Lord, I say again rejoyce.* The hypocrite hath no right to any joy (sorrow is his portion) yet he can as hardly be kept from rejoycing in the world, as the godly are hardly got to rejoyce in the Lord. Now, though the hypocrites joy is most in outward things (he rejoyceth in *corne, wine, and oyle*) yet the joy of the hypocrite may goe further, he may have joy in spiritualls ; For the hypocrite doth not rejoyce meerely as a wicked man in the things of the world, he sometimes rejoyceth in the things of heaven. (*Matth. 13. 20.*) *The stony ground received the word with joy :* The hypocrite may get a smatch or some *tasts of the powers of the world to come*, as the Apostle speakes, (*Heb. 6. 5.*) for seeing hypocrites are not only enlightened about the things of this world, but also about the things of the world to come, they may have some joy in them ; yet this strictly taken is but a sensitive joy, or at the most a rationall , not a truely spirituall joy : A man may have a joy in and about spirituall things, yet have no spirituall joy, as a man may rejoyce in and about many worldly things, and yet his not a worldly joy ; or as a man may have much knowledge about spirituall things, yet no spirituall knowledge of them. Thus an hypocrite hath flashes of joy about spirituall things, but no spirituall joy : When a hypocrite heares a well ordered quick discourse and discovery of the joyes and happines of heaven, of the grace and goodnes of God, this from rationall grounds may affect his heart, and so cause joy : but this joy of the hypocrite about spiritualls, though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration ; for of this we may also conclude, 'tis but for a moment. As the hypocrite himselfe, so his joy is not built upon the rocke, but upon the sands ; it is not a Master-joy, a joy that can carry him out when

sorrow

sorrow commeth: A hypocrite cannot be as sorrowing, yet alwayes rejoycing; he cannot (as Paul sayth Rom. 5. 3.) *Rejoyce in tribulation*, because he is not indeed united unto Christ, the true Isaac, or laughter of his people, the fountaine of their joy. The hypocrites sorrow will last for ever, but all his joyes are onely a moment.

Lastly, Consider the opposite state which Zophar would have Job take notice of.

The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment.

Hence it follows that there are some whose triumphing and whose joyes are permanent and stable; The triumphing of the godly is for ever, and the joy of the sincere shall continue to everlasting. The joy of the Saints here is everlasting in the nature of it, though not in the actings of it, 'tis everlasting as everlasting is opposed to a period, though not as to a pause. Their joy dyeth not in this world, though sometimes it be sicke, and languish. Some Saints have had their joy abiding in strength, when themselves were weake, and their joy not onely alive but lively as long as they lived, they have been carried to the grave in the imbraces of Christ, and in the smiles of divine love. And as the moment of this life hath been a kinde of eternitie of joy to them; so eternitie shall be to them but as a moment of joy, and yet every moment shall have (as it were) an eternitie in it. Saints shall rejoyce for ever, yet their joy shall be alwayes as fresh and Greene as if new begun; as there shall be no removing of this joy, so no abatement of their sweetnes in the enjoyment of it.

JOB, Chap. 20. Vers. 6, 7, 8, 9.

6. *Though his excellency mount up to the heavens, and his head reach up to the clouds.*
7. *Yet he shall perish for ever, like his owne dung, they which have seene him shall say, Where is he?*
8. *He shall flee away as a dreame, and shall not be found: yea he shall be chased away as a vision of the night.*
9. *The eye also which saw him shall see him no more; neither shall his place any more behold him.*

Zophar having given his opinion about the vanishing prosperitie of a wicked man, proceeds to amplifie and confirme it.

He amplifies it.

First, By an Hyperbolicall Supposition, vers. 6. *Though his excellency mount up to the Heavens*, &c. The Antithesis whereof is layd downe, vers. 7th; *Yet he shall perish for ever, like his owne dung*, &c.

Secondly, He amplifies it by elegant Similitudes; First, of a dreame; Secondly, Of a night vision, vers. 8. Both which are prosecuted, vers. 9th. *The eye also which saw him, shall see him no more*, &c.

Vers. 6. *Though his excellency mount up to the heavens.*

It is a strong way of arguing when we put the worst of our case, and yet conclude it good. We shew our selves able to hold out in the worst that is or can be, when we professe a stedfastnes in that which is worse then is or indeed can be.

It is also a strong way of arguing when we put the best of another mans case, and yet conclude it bad. He is not able to hold out in the best that is or may be, who cannot continue in that estate, which is better then any is, or indeed can be. Such is the intended strength of Zophars argument in this place,

Though his excellency mount up to the heavens.

The vulgar renders, *If his pride ascend even up to heaven.* The word in the originall which we translate excellency, he translates

translates *pride*. Properly it signifies that *which is lifted up*. There is an easie cognation between these two. For that which is high, or he who lifts up himselfe high may be sayd to be proud. The Etymologie of the Latine word to be proud, is to goe over another, or to goe above him. And usually they who are exalted above others in high places of worldly honour and excellency, are also lifted up with pride. A lowly spirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both because all Princes are exalted above the ordinary sort of men, and because most Princes are proud in the exalting of themselves. The word is used often in a good sence, as *Psal. 62. 4. They onely consult to cast him downe from his excellency*. That is, to cast David from that Royall Throne to which God had exalted him.

*Superbire est
super tre.*

*Princeps dici-
tur NOL quasi
elevatus aut
sublimis.*

The Septuagint translate; *If his gifts ascend up to heaven*. Gifts may be expressed by this word, because they doe indeed lift him up in honour who is endewed with them; as also because we are very apt to be lifted up with gifts; as the Apostle speaketh *1 Cor. 8. 1. Knowledge puffeth up, but charitie edifieth*. This sence is very sutable to Zophars discourse of a hypocrite, who though he hath not so much as one talent of true grace, yet he may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with these gifts of heaven he is exalted and impregnated with those worst fumes of hell, pride, and selfe-conceit.

*Si ascenderit
in celum dona
ejus. Sept.*

This forme of speaking, *to mount up to heaven*, implyes a gradation of foure steps.

First, Heaven is high. Therefore to mount up to heaven, is to be in a high state of honour and excellency.

Secondly, Heaven is highest, and therefore *to mount up to heaven*, notes the highest ascent and elevation which man is capable of, or is attainable here on earth. When those builders (*Gen. 11. 4.*) consulted and resolved, *Goe to, let us build a Citie and a Tower whose top may reach to Heaven*, their purpose and plot was to build a Tower as high as it could possibly be builded. When *Bibulus* was extolled by the highest praises and acclamations of the people, *Cicero* the Oratour speakes it thus; *Bibulus is in Heaven*. The Poet speakes the same language, *With my exalted head I will touch the Starres*. As to be cast downe to hell,

*Bibulus in cae-
lo est. Cicero
ad Atticum
Sublimi feriam
sidera vertice.*

N n n 2

signifies Horat:

ſignifies in Scripture phraſe, the loweſt dejection or depreſſion : So to be liſted up to heaven, the higheſt exaltation. We finde theſe two ſet in oppoſition (*Iſa. 14. 13, 14.*) *Thou* (meaning the proud *Aſſyrian*) haſt ſayd in thy heart, *I will aſcend into heaven, I will exalt my throne above the Starres of God, I will aſcend above the heights of the clouds, I will be like the moſt high.* But thou ſhalt be brought downe to hell, to the ſides of the pit ; that is, thou ſhalt be caſt into the loweſt condition, as thou haſt aſpired to the higheſt. And thus Chriſt himſelf threatens that Citie which did not repent at the ſight of his mighty works (*Mat. 11. 23.*) *And thou Capernaum which art exalted to heaven, ſhalt be brought downe to hell.* Capernaum was liſted up both in her owne opinion and by thoſe reall priviledges, the perſonall preſence of Chriſt there, his frequent preaching and miracles ; The contempt or non-improvement of theſe ripen'd her for ruine, bringing her to a deſtruction which looked like a hell upon earth, and ſweeping her at laſt from the face of the earth into that utter deſtruction in hell. Hell notes the loweſt degree of temporall as well as eternall miſerie. And heaven notes the higheſt degree of temporall as well as of eternall happines.

Thirdly (which is more) *to mount up to heaven*, implyes a kinde of rivalitie with God himſelfe in happines, or man preſuming to ſomewhat more then a man, a kinde of divinitie among men. They who can patiently receive ſuch flattery as the *Tyrians* and *Zidonians* with the reſt of that throng beſtowed upon *Herod*, crying out, *The voyce of God and not of man* (*Acts 12. 22.*) and they eſpecially who affect or require to be Adored as God, as many Princes and very many of thoſe *Luciferian Popes* have done, theſe indeed may be ſayd *to mount their excellency unto heaven*, though in ſo doing they have had but a phancie of exaltation unto heaven, and have really debaſed themſelves below the earth, yea (as it followes in the next verſe) they have become in the eſteeme of God and of Godly men, baſer then their owne dung. For as that honour which is due and but commensurate unto man, exalts and enobles him that receives it, ſo every exceſſe, eſpecially this ſpoken of (which is the moſt irregular and exorbitant exceſſe) ſhames and depreſſeth him.

Fourthly, *to mount up to heaven*, carrieth in it not onely the ſigni-

signification of a high or of the highest estate on earth, but also of that, which is more then the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unremoveable estate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world passeth away, and the fashion of it; Therefore to have an excellency mounted up to heaven, is a presumption to be (what God can make and hath promised to make his *Jacob* or chosen people to be) an eternall excellency.

Take in these foure ascents, and then conceive how comprehensive a supposition, *Zophar* makes of the wicked mans worldly felicitie, in these words, *Though his excellency mount up to heaven.* The next and last clause of the verse is also of the same largenes and comprehension.

And his Head reach unto the clouds.

The word properly signifies thicke and darke clouds. As if, say some, *Zophar* would intimate thus much; *Though the wicked man lift up his head above all stormes and darknesse, and seemeth to himsele a superior to all dangers and disasters, yet he shall perishe.* The head of a wicked man is above the clouds of heaven, in aspiring projects, while his heart is among or below the clods of the earth in covetous and cursed practices. Yea he kickes at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he saith in his heart, *I will ascend above the clonds of heaven, I will be like the most high* (*Isa. 14. 14.*) He sets himsele as an enemy, and is most unlike to the most high. Heathens have often personated proud men in such a stile as *Zophar* expresth them in, walking like the Starres and reaching the poles of heaven with their head. As when the Psalmist would shew the Super-eminency of the mercy and faithfullnes of God, he sayth (*Psal. 36. 5.*) *Thy mercy, O Lord, is in the heavens, and thy faithfullnes reacheth unto the clouds.* So to shew the super-eminency of the pride and folly of man, he is described mounting to the heavens, and reaching out his head unto the clouds.

This whole allusion may be unto a tree, full and high-growne, like an Oake, or a Cedar of *Lebanon*. To which the flourishing condition of the *Amorite* is compared (*Amos 2. 9.*)

NU nubes obscurior & crassior; nubes enim a superiori radice dicuntur nescim, quasi elevationes.

Æqualis astris gradior, & cunctos super, Altum superbo vertice attingens polum.
Sen: in Theist.

I (saith the Lord) destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oakes. Nabuchadnezzar the greatest Monarch then living, was represented to himselfe in a dreame under this Similitude of a tree, the height whereof was great, and whose height reached unto heaven, (Dan. 4. 10, 11.) Thus Daniel interprets it (vers. 22.) It is, thou O King, that art growne and become strong, for thy greatnes is growne and reacheth unto heaven, and thy dominion to the end of the earth. When a mans dominion reacheth to the end of the earth, he in the strictest sence of this allusive language, may be said (as to a worldly felicitie) to reach his greatnes, or that his greatnes reacheth unto heaven.

Hence observe;

First; A wicked man may get to the highest of worldly heights, to the greatest of a worldly greatnes.

There is nothing of this world so good but an evill man may enjoy it. No power or honour on earth so high, but he may reach after and attaine it, whose portion is in the lowest hell. He may have any thing of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the least share in the least heavenly excellency. Though *Zophars* supposition be of impossibilities in the letter, yet according to the figure and tendency of them, they are very possible, yea and have been often reduced to act by many Instances, both of prophane persons & of hypocrites, advanced as high as the world could set them, or set upon the highest places and pinnacles of power on the earth, and what is that but in *Zophars* stile to be lifted up to heaven, and reach the clouds.

Secondly, Observe;

The highest worldly height and greatnes cannot secure a wicked man against the hand of God.

The Lord by his Prophet (*Isa. 14. 15.*) speakes thus to that proud Prince, who would ascend above the heights of the clouds, yet thou shalt be brought downe. Climbing high hath been the cause of many a mans fall, it never protected any man from falling; *Edom* is threatned in the same language by the Prophet *Obadiab*

diab (verf. 3, 4.) The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, who shall bring me downe to the ground? Though thou exalt thy selfe as the Eagle, and though thou set thy nest above the Starres, thence will I bring thee downe saith the Lord. Possibly there was no man on earth, that durst accept Edoms challenge, when he thus threw downe his Gauntlet and bid defiance in his heart to all the powers of the world, *Who shall bring me downe to the ground?* But presently the Lord accepted (or rather disdained,) the challenge, and undertooke that vaine boaster upon higher termes then himselfe proposed, not onely though thou dwellest in the clefts of the rocke, but though thou set thy nest (where no man ever set his nest) above the starres, yet thence will I bring thee downe. God is the high and lofty one (Isa. 57. 15.) and therefore the loftines of man shall be bowed downe, and the haughtines of men shall be made low (Isa. 2. 17.) God is the high one, and he inhabiteth Eternitie; that is, he is eternally high, his happiness is as steady as it is lofty. But the highest of men (when they inhabit their highest, longest) doe but inhabit time, & most that are high inhabit but a little time, yea, commonly they who are highest inhabit the least time; The triumphing of the wicked is short. Men are high, but their time is in his hand, who is higher then the highest, who is not onely high as the Heavens (which is the utmost stretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, so to abase those who are exalted. He casteth downe the mighty from their seates, but exalteth the humble and meeke. Many have stood faster by casting themselves downe before him, but none have stood by lifting up themselves against him. As a godly man needeth not to feare, though he walke in the very valley of the shadow of death (Psal. 23. 4.) So a wicked man hath cause enough to feare, and then to feare most, when he walketh upon the tops of the mountaines, and sets his foote upon the hils. This Zophar assures us in the next verse.

Verf. 7. Yet shall be perish for ever like his owne dung.

The Septuagint renders these words paraphrastically; For when he seemeth to be established, then he shall perish to the end: The

word

ὅταν γὰρ δὲ κτῆν
ἦν κατεστη-
ρίχθαι τοῦ
ἐκείνου ἀπο-
κταῖ. Scilicet

word carrieth totall perishing as well as the adjunct of time, *for ever*, speakes it finall. The word comes from a roote signifying to overcome. *For ever* overcomes all. That which perisheth for ever, can never be recovered from perishing. All shall be lost, and it shall be alwayes lost, his wound shall know of no healing. *He shall perish*, not to a not being, but from being what once he was. He shall neither be, nor be any more accounted, happie.

And as he shall perish utterly, so he shall perish basely, not onely shall misery be upon him, but contempt; *He shall perish*

Like his owne dung.

551 *stercus*
a convolutione.

And because the word which we render *dung*, signifies to *turne* or *roll* together, in its originall. Therefore some translate here, *He shall perish, as soone as turned about*. Mr Broughton gives that sence, rendring thus; *Turning a little he falls for ever*. But our reading hath a fuller, though that also hath a true, sence in it. *He shall perish like his owne dung*. What is more base then dung? Because Idols or false Gods are the basest and most abominable things in the world, they are therefore expressed by this word in the Hebrew; As if we should call them, *Dung-Gods*, or stinking dunghil gods, fit onely to be throwne away, and shoveld out of the world. For nothing makes a thing indeed so bad as an ambition that it should be accounted that which is best, when it hath not the least good in it. An Idol is accounted God, who is the highest and infinitely the most perfect being, when as in truth, it hath no being at all, or is as the Apostle speaketh *nothing in the world*. And hence also hypocrisie is justly called the worst of sins, because it would be taken for grace, or reckoned for that which is the gathering together of all Graces. *Holines*. Now as the Scripture calleth Idols dung, compared with God, or as being honoured (to whom they are so unlike) with the like priviledges of worship and dependance as God is: so, all our reall inherent righteousnesse, yea all things compared with Christ and our union with him upon Gospel termes, are also called *dung* (*Phil. 3. 8, 9.*) When the Apostle would testifie with what holy indignation he rejected those things which were good in themselves, when joynd with and taken in as a supplement to the pure worthines of Christ for

for our acceptance and Justification before God, he sayth; *I count them but dung, that I may win Christ, and be found in him, not having mine owne righteousness.* Thus any thing which eyther is in it selfe, or comparatively to somewhat else, most vile is wrapt up in this Title, *Dung.* The Lord threatens the House of Jeroboam to bring evill upon it, and (sayth the Lord) *I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone* (1 Kings 14. 10.) *Dung* is filthy and noysome, and because (as in homogeneall bodies) the least part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and stinkes, and therefore we cease not sweeping and removing it till it be all gone. The least of that which is naught is too much and too bad, unlesse it be all gone we have the trouble of its all. The Lord hath a besom very fit for this dung, (*Isa. 14. 23.*) *I will sweepe it with the besom of destruction, saith the Lord of hosts.* And when the Lord would testifie with how much loathing he rejected the sacrifices and solemne services of the Jewes, because of their hypocrisie and formalitie; He tells them by the Prophet (*Mal. 3. 2.*) *I will spread dung upon your faces, even the dung of your solemne feasts, and one shall take you away with it.* The best things corrupted or corruptly used are worst. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes drosse, and holy things but dung to them who are so. Their services are reputed so, and their persons shall perish so, as the Psalmist speakes of the Midianites, of Sicea and of Jabin, who perished at Endor, and became as *Dung* for the earth (*Psal. 83. 10.*) Thus Zophar concludes of the wicked, specially including Job (whom some personate as sitting upon a dung-hill) that he should perish for ever as dung, the vilest excrement, and which holds out yet more abhorrency in it.

As his owne dung.

The dung of some creatures is a perfume, and gives a delightfull smell; The dung of many creatures is medicinable, and physicall; The dung of almost all creatures is some way or other profitable and usefull; But the dung of man, or a mans owne dung, is both uselesse and contemptible, loathsome and noysome. When rayling *Rabshakeb*, would expresse the

Stercus hominis extrema abjectionis & contemptus symbolum.

utmost extremitie of famine, to which Jerusalem should be reduced, He saith (2 Kings 18. 27.) *Haith my Master sent me to thy Master, and to thee, haith he not sent me to the men which sit on the wall, that they may eat their owne dung, and drinke their owne pisse with you,* Implying, that if they presently submitted not, they should quickly feeble the utmost miseries of hunger and thirst, and be forced (which is an utter abomination to the apprehension of man) to take in what they had cast out, and be glad to stop the cry of their appetite with that, at which formerly they were wont to stop their noses. Ezekiel (to typifie a dreadful judgement) was commanded (among other things concurring in that wofull sceane) *to bake his bread with dung that cometh out of man in their sight.* And because this was very grievous to the Prophet, therefore though his using dung to bake bread with, could not be dispenced with, yet (by way of favour) the Lord condescended to a commutation of the dung (Ezek. 4. 15.) *Then he sayd unto me, lo, I have given thee Cowes dung for mans dung, and thou shalt prepare thy bread therewith.* Now if it were so loathsome to prepare or bake bread with mans dung, how loathsome is it to eat mans dung in stead of bread? All dung is vile, mans dung is vilest. To perish as dung notes a very contemptible condition, but for a man to perish as his owne dung is to be cast into the lowest imaginable degree of contempt. *He shall perish for ever as his owne dung.*

Hence observe;

First, Wicked men shall perish.

They shall not onely be troubled but ruin'd. *We* (saith the Apostle of himselfe and fellow-Saints in suffering, 2 Cor. 4. 8, 9.) *are troubled on every side, but not destroyed.* Trouble so farre as tryall and correction is the portion of the Godly, but trouble to destruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men perish finally.

They perish for ever, yea they shall be for ever perishing. They seldome recover when they are downe, or rise when they fall in this life; but none of them shall rise or recover in the next. The Church sayth; *Rejoyce not against me O mine enemy, when*

I fall I shall arise, when I sit in darknesse the Lord shall be a light unto me, (Mich. 7. 8.) But the wicked have cause to mourne when they fall, not onely because they are fallen, but because they shall rise no more, and being once in that darknes, they shall never see light. Some have sayd (how uncomfortably and erroneously is no place here to discusse) that a Godly man may fall from grace totally and finally; but that wicked men persevering in sin, shall fall so, both from their hopes and comforts, is assured us by the truth of God.

Thirdly, Observe.

Wicked men shall perish disgracefully, as dung, as their owne dung.

Their memory shall rot, and nothing shall remaine of them but a stinke or an unpleasing savour. It is recorded of King *Je-horam* (2 Chron. 21. 20.) that he dyed *undesired*. Many wicked men dye not onely undesired but abhorred: As the Prophet *Isaiah* concludes (Chap. 66. 24.) *They shall goe forth and looke upon the carcases of the men that have transgressed against me: for their worme shall not dye, neyther shall their fire be quenched, and they shall be an abhorring to all flesh.* It is some abatement of misery to finde pity, but to be at once destroyed and abhorred, or which is more to be an abhorring, especially an abhorring to all flesh is perfect misery. There are few men so bad but now they are esteemed by some, but ere long they shall be abhorred of all. And though all who see their misery shall abhorre them, yet the perfection of their misery shall not be seene, as *Zophar* im- plyeth in the latter part of this verse,

They which have seene him, shall say, Where is he?

To be seene may be taken two wayes.

First, Largely or vulgarly for the bare beholding or view which we have of any thing or person.

Secondly, Strictly or specially, to see with reverence and respect, with much intention and observation; or to be seene as a wonder, with much astonishment and admiration. What is it that eyther ambition or hypocrisie desires so much as to be seene, and poynted at, *there's the man*. The Pharisees (who were hypocrites of the highest forme) did all to be seene of men (Matth. 6. 5.) If the ambitious proud man act not in an open

*Pulchrum est
spectari & di-
gitis monstrari
hic est.*

*Irritamentum
est omnium in
qua insanimus
Admirator &
Conscius, Am-
bitio scenam
desiderat. Sen:
Epist. 94.
Ne concupiscamus
effic es si
ne ostendamus
effeceris. Id.*

icene, and have not store of spectators, all his cost and projects miscarry and are lost. Who puts on his best cloathes, or makes himselfe very fine, to stay at home, and sit in a corner? It satisfieth not a proud man, that he seeth himselfe, (for though many a man is proud in his owne eyes, yet he never thinkes his own eyes enow to see him) nor is he pleased to stand in the view of a few, especially of his friends and daily familiars, he must set himselfe in the Sun or in the sight of all. He is never feasted, till he conceives *The many* feasting their eyes with seeing him. He would alwayes stand upon the stage, and be in pride (what the holy Apostles were made in scorn) a *spectacle to the world, to Angels, and men*. Some sinners are all for secrecy, such Job describeth (Chap. 24. 13. 17. *They are of those (the murderer, the theefe, and the adulterer he meanes) that rebell against the light. The morning is to them as the shadow of death, if one know them, they are in the shadow of the terror of death.* But there are another sort of sinners (the vaine-glorious, the ambitious, the hypocrite I meane) who desire nothing more then worldly light. To lie in obscuritie, is to them as the shadow of death, if one know them not (as to their appearances) if no man see them, they are in the shadow of the terror of death: Popularitie is the Element in which this sort of men live; take them out of it, you take them out of the world. A hypocrite dyes, unlesse (as *Jehu* desired) *you come and see his zeale for the Lord of boasts*. A proud man is quite defunct and dispirited, unlesse you take notice of his port, and come see how large a sayle his vessell beareth in the world, how he is attended, how sued and sought unto. In reference to such a sight as this, I suppose *Zopbar* chiefly speaks here, *They who have seene him*, that is, who have seene and admired his splendour and greatnesse, even these shall say,

Where is he?

He who was lately a marke of honour in every mans eye, he who was lately so great and spreading, that he over-shadowed all, and you could scarce see any man for him; is now diminished into an Atome, which no man can see, He is now to be numbred (though not in his nature, yet as to his former state) among invisibles; The man is not to be scene, *They who have scene*

seene him shall say, *Where is he ?* And they shall say this first in scorne ? As those prophane enemies reproached holy David with his God, *Saying dayly, (Psal. 42. 10.) Where is now thy God ?* Thou diddest not onely promise but assure thy selfe of helpe from him, hast thou not boasted of him, *as thy strength, thy buckler, thy high tower, and thy deliverer ?* Thus thou didst phancy thy God, and please thy selfe in these high Elogium's of him, and delightfull dreames of deliverance by him ; But where is he ? As these (I say) spake prophanely and blasphemously of the great and faithfull God, so we may speake truely and soberly of the greatest among faithlesse men, *Where are they ? or where is he ? Where is that rich oppressour ? Where is that ambitious Prince ? Where is t'other cunning politician, what's become of them and their wealth, of them and their honour, of them and their wit and wisdom ?*

They shall say this, secondly, in wonder and astonishment, at the strangenes of his fall, and the totalitie of his destruction. Men shall be amazed to see him at such an ebbe, at such a dead low water, who lately swell'd over all bankes with such a spring-tide of prosperitie. Men shall be amazed to see him groveling in a valley, who so lately walked upon the hills, and nested among the starres. This shall make them say, *Where is he ? What, is he there ?* O the vanity of man ! O the uncertainty of all worldly happines ! We finde such queries, filled with this double mixture of scorne and wonder, Prophecied concerning Babylon (*Isa. 14. 4. 12. 16.)* *Thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressour ceased ? the golden City ceased ? How art thou fallen from heaven, O Lucifer, son of the morning ? How art thou cut downe to the ground, which didst weaken the Nations ? They that see thee shall narrowly looke upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake Kingdomes ; That made the world as a wilderness, and destroyed the Cities thereof. Is this the man that did these things ? is this he ? how like a wilderness he lookes himselfe ? Behold how he shakes and trembles ? Behold in how sordid and low a condition he now lyes prostrate ? He is now so little, that no man can tell what to make of him, or in what place he is to be found ; He is now not onely like a River running under ground, but quite exhaled and dryed up, in so much that all may say, *Where is he ?**

Hence

Hence observe ;

The sin of many men is visible, and may be read in the speciall judgements which are brought upon them.

The Lord is righteous in all his judgements , and he is (as we may say with reverence) even curious in some of them. What more exact and sutable, then to see vaine-glory punished with obscuritie; and that they should be *No-body's* in the world, who had an itch not only to be *Some-body's* (which hath a spice of ambition in it) but the *only-body's* in the world ? What more sutable then that they whose greatest desire was to be seene and taken notice of every where and by every one, should be reduced to such a little, to such a nothing, that no man can see where they are ? Hypocrites doe all to be seene, and anon themselves are not to be seene. Honour me before the people, say the sons of pride and ambition, and anon all the people see and scorne them, or scorne at them because they cannot be seene. They love the uppermost seates at the Table, and greetings in the Market-place, and anon themselves have not a Table to sit at, and are the cheapest ware, yea the trash and refuse of all the Market.

*Licet arma vacent cessantq;
doli, fidant ipso
pondere magna,
ceditq; oneri
fortuna suo.
Sen: in Agamem.*

Now, besides the nature of worldly things and states in themselves (which are all subject to change, and the greater any worldly thing is, the more subject to change and to oppresse it selfe with its owne weight, as the very Heathens have often told us ; I say, besides what is intrinsecall to the nature of worldly things) we must chiefly ascribe these eminent changes to the speciall providence of God, who being most high himselfe, and though invisible, yet only to be seene and adored in all we have or are, cannot beare it to see the creature set up himselfe to be seene. God would draw (and it is his due) all eyes and hearts to himselfe, and therefore he will not long endure those who affect the drawing of mens eyes upon themselves. The eye of God will not spare those who eyther thinke highly of themselves, or love to be highly thought of by others. The Lord is pleased to set some of his servants not onely high among men, but high in the hearts and thoughts of men, yet he is highly displeased when they or any in a vaine ostentation make it their busines to be so; And they who would
thus

thus be seene and exalted, shall see a day wherein (through their fall) God alone will be exalted. When any are designing to build high and reach heaven with their Towers (as they did, *Gen. 11.*) Then the Lord sayth, *Goe to, let us goe downe and confound their language.* Wo to high spirits and their high Towers when God sayth, *I will goe downe,* for then both they and their Towers shall assuredly goe downe. No creature can stand when once God goes thus downe. If God appeare thus where is man? how and whether is he gone? *Zophar* seemes to answer these questions in the next words.

Verf. 8. *He shall flie away as a dreame, and shall not be found, yea he shall be chased away as a vision of the night.*

This verse containes two similitudes, both which illustrate that one position which *Zophar* layd downe in the two former verses, That wicked men shall perish for ever, and be seene no more.

He shall flie away.

To run is more then to goe, and to flie is more then to run. Wings are too nimble for leggs, and therefore in Scripture those things which move or passe from us with greatest celeritie (though they have no wings, yet) are sayd to flie away. As for *Ephraim* (sayth the Lord by the Prophet *Hos. 9. 11.*) their glory shall flie away like a bird, from the birth, and from the wombe, and from the conception; that is, whatsoever *Ephraim* most gloried in, and that was the multitude of their people, (according to the Prophecy of *Jacob* (*Gen. 48. 19.*) and the Etymologie of their name (*Gen. 41. 52.*) This glory shall depart suddenly, their numbers shall soone be lessened, eyther by the death of their children as soone as they are borne, or by abortion in the wombe as soone as they are formed, yea as soone as they are conceived. They who make such hast out of the world, that they dye as soone as they began to live, may well be said to flie from the birth, and from the wombe, and from the conception. Thus sayth *Zophar* of the wicked man, *He shall flie away.* And how shall he flie? As a bird? That's very swiftly; and the originall word implyes the flying of a bird; but the Similitude leads to that which will out-flie a bird, *A dreame or a vision of the night.*

night. A bird, even the king of birds an Eagle is but a slugge or as a slow-worme to a dreame. This wicked man shall flie away

As a dreame.

We may expound it two wayes ; First, of the dreame it selfe ; Secondly, of the thing dreamed. Though sometime both the dreame and thing dreamed are fixed, the dreame in the phancy, and the thing dreamed in its fullfilling, yet many times the dreame it selfe is speedily gone (as 'twas from *Nebuchadnezzar Dan. 2. 5. 8. 10.*) and the thing dreamed rarely comes. Yet Interpreters carry it rather to the matter or subject of the dreame, then to the dreame it selfe. Many can retaine the memory of a dreame, but the matter dreamt of (which possibly pleased them much while they slept) is fled, or proves no such thing when they awake. The Prophet describes this elegantly and fully (*Isa. 29. 7, 8.*) *And the multitude of all the Nations that fight against Ariel, even all of them that fight against her and her mountaines, and that distresse her, shall be as a dreame of a night vision. It shall even be as when a hungry man dreameth, and behold he eateth, but he awaketh and his soule is empty, or as when a thirsty man dreameth, and behold he drinketh, but he awaketh and he is faint, and his soule hath appetite, &c.* I may adde, a beggar dreameth of Gold, but he awaketh, and his purse is empty. The prisoner dreameth of liberty, but he awaketh and findeth himselfe in irons. Such is the wicked man in his prosperitie. His joy is but the joy of a dreamer, which quickly vanissheth. Hence the ancients phancied that a dreame had wings like a bird of the aire. The Psalmist having learned in the Sanctuary, that the wicked are set in slippery places, & that as in a moment, they are utterly consumed with terrors, concludes in answer to *Zophars* allusion (*Psal. 73. 20.*) *As a dreame when one awaketh, so O Lord when thou awakest, thou shalt despise their image.* When the Lord puts forth his power to the destruction of wicked men, then he is sayd frequently in Scripture to awake. Now when the Lord is pleased thus to awake, he quickly awaketh wicked men out of their pleasant waking dreames, and maketh them see that their felicitie was but supposed and imaginary ; for he *shall despise their image* ; that is, he shall utterly spoyle and make despicable, the painted pageant of their outward pompe. Which is elegant-

Antiqui somnium deum fingebant volatilem & alitem.
Bold.

ly called an *Image*, because as an image it is a thing onely to be looked upon, or for a shew. Though an image be made to the life, yet it hath no life in it; and so is valuable onely for its appearance, not for its use. Such a dumbe shew is the glitter and greatnes of the world, and therefore rightly called, not onely by the Holy Ghost, but by those common Writers (who had any true judgement of the things of the world) an *Image* or an *Idol*; Which also complies fully with the similitude of a dreame, in which the minde frames within it selfe, many images and representations of things, which yet like Characters fairely drawne upon the sand, are discomposed and scattered by the next puffle of winde. And because an ordinary dreame hath in it the least, the shortest, and most uncertain enjoyment, therefore when we would shew that we never had the least thought, or the least to doe about such a thing we say proverbially, *I did not so much as dreame of it, or I had not so much as to doe with it in a dreame.*

*Ne in somnio
quidem, prover-
bialiter dicitur
pro nulla ratione
nullo tempore
aliquid esse.*

Hence observe;

First; The prosperitie of a wicked man hath no reall comfort in it.

There is no true satisfaction in a dreame. And that which hath only a shadow or appearance of good in it, leaveth, when 'tis past and (as the text speakes) fled away, reall impressions of evill. True sorrowes succeed imaginarie joyes; And every man is made by so much the more unhappy, by how much he thought he had attained happines, when indeed he had not. For, as those things which have only an appearance of terror, are more terrible as farre off then at hand, so those things which have onely an appearance of comfort, afflict more when they are as farre off, then ever they comforted us, when neere at hand, and in a conceited possession. As they who have been in a reall possession of good, so they who have had but an imagination of it, are more troubled when it is gone, then ever they should have been, if they had never had it; disappointments and saylings of expectation about those things which we hope to have, are as grievous, if not more grievous, then the losse of what we once really enjoyed. Now though a wicked man hath many good things while he prospers, yet that which we properly call the dreame of his prosperitie, he never hath. For so

much as he imagineth more in what he hath then is or can be in it (and so he alwayes doth) so much he dreameth.

Secondly, Note;

The prosperitie of a wicked man hath no tacke or consistence in it.

As a dreame is not reall, so it is not lasting. Many things which are reall stay with us but a while, but those things which are not reall, cannot be said to stay with us at all. I have from other Texts in this Booke met with this poynt before, and therefore I shall not here stay upon it; yet there remaines one clause more of this similitude, which I shall only touch to heighten the intendment of it, *He shall flie away as a dreame.*

And shall not be found.

When the Lord would shew how fully and clearely he pardoneth sin, he saith (*Jer. 50. 20.*) *In those dayes, the iniquitie of Judah shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.* Now as when a sin is so pardoned that it cannot be found, it is an argument of the fullest pardon; so when a man or his prosperitie is so fled and destroyed that neither can be found, it is an argument of the fullest destruction. We may apply these words to both; The wicked man, his wealth and greatnes shall so flie away, that neyther of them shall be found. We may enquire as was said in the former verse; Where is he? and where is his? and finde neither him nor his. What *Peter* said to *Simon Magus* (*Acts 8. 20.*) is verified of him, his money, his honour, is perished with him; or as another Scripture speaketh, *his memoriall is perished with him.* And as if *Zopbar* thought it too little to give but one illustration of this truth, he confirmes it by a second, which is yet of neere cognation with that already opened, and therefore I shall but name it.

Tea he shall be chased away in vision of the night.

He shall flie as a bird (said *Zopbar* before) here he shall be chased as a beast; The former word implyeth a voluntarie motion, this a violent. *He shall be chased away.*

As a vision of the night.

There are two sorts of visions, as to the time of their appearance. First, Visions of the day; Secondly, of the night. Visions of the day fixe more strongly upon us, and are more permanent, visions of the night passe sooner out of our memory, and are more transient. Therefore to shew the vanishing state of the wicked man more fully he compares him to a *vision of the night*. A vision hath somewhat in it beyond ordinary dreames. All visions are accompanied with the representation of some outward shape to the eye or phancy which many dreames have not; As was further shewed, *Chapt. 4. 13th*, to which place I referre the reader; and shall proceed to the next verse which brings up the conclusion of both these Allusions.

Vers. 9. *The eye which saw him shall see him no more, neither shall his place any more behold him.*

These words Zophar takes out of *Jobs* mouth, (who spake the same thing in his own case, *Chap. 7. 8. 10.*) As if he would cast him for a wicked man by his own confession, and turne what he had sayd upon himselfe. For the sence of the Text the reader may consult that Chapter, there being nothing in these words of any speciall observation, beyond what was there offer'd.

*Oculus vidit
& non addit.
Hebr:*

The letter of the Hebrew may be thus rendred; *The eye hath seene, and shall not adde.* 'Tis usuall in Scripture-phrase, to say that he adds to doe a thing, which doth that againe which he hath done once or often before. And because the Originall leaves out the object of this sight; Therefore some referre it to the *night vision*; translating thus: *The eye also which saw it* (sc: the vision) *shall see it no more.* As if he had sayd, The wicked man is like a night vision, which being once seene disappears and is seene no more. We fixe it upon the wicked man himselfe. *The eye which hath seene him shall see him no more.* They who saw him flourishing shall see him fading, till he fade quite out of sight.

*Ut sit Apodosis
precedentis
similitudinis.*

Neither shall his place any more behold him.

Which words may be expounded by a double figure, both frequently used in the holy Scriptures. First, by an *Enallage*.

His place shall not see him; That is, he shall not see his place, or he shall not be seene in his place; secondly, by a Prosopopeia, by which those acts which are proper to living creatures, or the person of a man, are ascribed to things without life. The summe and sence of all returnes to that which hath been already observed, the totall ruine and extirpation of the wicked man, whether hypocrite or prophane.

J O B, Chap. 20. Vers. 10, 11.

10. *His Children shall seeke to please the poore, and his hands shall restore their goods.*

11. *His bones are full of the sinne of his youth, which shall lie downe with him in the dust.*

IN the former words Zophar expressed the fleeting prosperitie, the uncertaine happines of hypocrites and wicked men; here he goeth on to enumerate some of those evils which overwhelm wicked men, when once their worldly state begins to totter, and the tide of their outward prosperitie to turne: The first evill which he reckoneth up falls upon the children of the wicked man.

Vers. 10. *His children shall seeke to please the poore.*

These words, in the face and letter of them, seeme to speake the ingenuitie and piety of the wicked mans children; Is it not a vertue to be courteous, civill and charitable to the poore, especially to be so courteous and charitable, as not onely to relieve, but even to seeke to please the poore? Industriouslly applying themselves to their support and helpe, who were unable to helpe themselves. This sounds like a rare vertue; but if we examine the matter further, we shall see a very great curse wrapt up as the portion of the children of the wicked man, in that they are here said, *To seeke to please the poore.*

They shall seeke to please.

פָּנָה פֶּנִּי, *facit,*
פָּנָה פֶּנִּי, *complacit,*

It is but one word in the Hebrew, and the roote of it signifies

to favour, to comply with, to please, or to be pleased with; it is often used in reference to the Sacrifices which were offered to God when he either did, or did not accept of them (P^sal. 51. 19.) Then shalt thou be pleased with the sacrifices of righteousness: and in the negative (Mal. 1. 8.) Offer them to your Governour, will he accept them, will he be pleased? Reade Levit. 19. 7. Levit. 22. 25. The word is used in the same sense (Job 33. 26.) He shall pray to God, and he will be favourable to him; he will shew him favour by deliverance from his affliction. The old counsellors spake this language to Rehoboam (2 Chron. 10. 7.) when he asked their advice how he should answer the people that came to have the burden of their taxes lightened, and their grievances redressed; they tell him, If thou speakest favourably to this people (if thou be kinde and please them as becomes a noble and gracious Prince) then they will be thy servants for ever; That Prince who hath got the love of his people, shall not want their service. They will act obediently and serviceably unto thee, if thou dost but speake favourably unto them. If thou dost but please them with good words, thou mayst have thy pleasure of them; So here, His children shall seeke to please the poore; that is, they shall ambitiously, as it were, desire the favour & friendship, the good will, and good word of the poorest; But how comes it to passe, that these desire to please the poore, and to have their favour? Answer, We are not to take it as if this sprung from their charitie or good nature, from the opennesse of their hearts, or compassion to the poore. Thus to please the poore is an act of Grace, at least a very commendable worke in us (as was intimated before) as well as it is a mercy to them. But when he saith, His children shall seeke to please the poore, his meaning is, they shall be forced whether they will or no; they shall be necessitated to submit to those who are most necessitous.

The word which we render poore, signifies those, that are spent and drawne dry; and it is sometimes referred to the weakning of a man in his strength, sometimes to the weakning of his estate, when his purse is drawne dry. Poore persons are exhausted persons, such whose vessels are run downe to the very least; his children shall seeke to please such poore, the meanest of the poore.

The Vulgar reads these words thus, his children shall be wasted

with

cui: proprie
significat gratum
habere benevolentiam
prosequi.

□ לך לך
hastus exbau-
tus suit, viri-
bus aut facul-
tatibus.

Filij ejus atte-
rimur egestate.
Vulg.

a *XXV* quod est
comerere, con-
fringere quassa-
re.

Abstractum pro
concreto; ege-
state i. e. per
egenos. q. d.
vilissimi in illos
sevient & do-
minentur.
Pined.

Filios ejus dis-
perdant mino-
res. Sep:

with poverty; Prodigality wasteth the estate, and poverty wasteth the person. The reason of this reading is because that translator derives the word which we render to please, from a roote which signifies to breake, to spoile, to dash one against another; So 'tis used (Gen. 25. 22.) The children struggled in the wombe, or dashed one against another, as if they had been contending for place before they had a place in the open world. Thus here (saith he) his children shall be dashed or wasted with poverty, or by the poore. When the poore rise and rage, the rich cannot stand before them. The poore shall impoverish his children. The Septuagint renders it, *The lesser ones, the minors, persons of the inferior and lower rank shall destroy his children.* This translation carrieth a cleare sense as to the minde of Zophar, and the scope of the place; it sheweth the misery of a wicked man to the full, to say, *The poore shall destroy his children; The needy the hungry shall devoure and eat them up.* There is a speciall finger of God in that, 'tis more then to say his children shall be destroyed by the mighty and strong; as when a poore word pulleth downe the strength of sin, and Satan, this advanceth the name of God. And the Apostle tells us, that the designe of God, in sending out his word in so meane a dresse, and by such powerlesse instruments, is, that his own power may be the more scene, and magnified. Thus when poore men subdue the mighty, the might and revenging power of God is in it. And as this speaks the justice and power of God, so the misery of those men. To be oppressed by the poore is the forest oppression (Pro. 2. 3.) *A poore man that oppresseth the poore, is like a sweeping raine that leaveth no food.*

Filij ejus place-
bunt egeni.

There is a second reading which differs somewhat from ours; whereas we translate, *His children shall seeke to please the poore;* this saith, *His children being poore shall please;* That is, *all shall be pleased to see his children poore;* this hath a cleare sense, shewing the portion and punishment of a wicked man; every one shall like it well to see his children goe a begging. The evill which befalls them will be a kinde of good to the beholders, and they will say, *'Tis well bestowed.* Yea, as some give the intendment of this rendring; *The poore shall thinke themselves well paid for all the wrong they have received, and the miseries they have undergone when they see his children in misery;* That curse is threatned

(Psal. 109.

(*Psal. 109. 12.*) Let there be none to extend mercy to him, neither let there be any to pity his fatherlesse children, while all is pulled from him, and they left not worth a groate, none shall thinke them worthy of compassion, or bestow a teare upon them. It is a great misery when none grieve to see us in misery. If sympathy be no ease to the afflicted, yet it is an honour to them.

But I shall pitch upon our owne reading; *The children of wicked men shall be brought so low, that they shall be glad to seeke the favour, and good will of those who are poore; or thus; His children shall seek to appease the poore, even those poore whom their father wronged and oppressed.* They shall be constrained to flatter and fawne upon those, over whom their father insulted and upon whom he trampled. Which suites well with the next clause; *And his hands shall restore their goods.* The summe of all is this; *His children shall be poorer then the poorest, and more miserable then the most miserable.*

Hence observe;

That, *Children of evill parents fare ill, and are scourged as a scourge to their parents.*

This poynt hath risen from former passages, I shall onely take notice of one dreadfull example out of Scripture to verifie and illustrate it. We reade (*2 Kings 2. 23, 24.*) that more then forty children were destroyed by two shee-beares for mocking the Prophet *Elisba*. *Justine Martyr* queries upon it; Why did the Prophet call for revenge upon children, who hardly understand what they doe, much lesse doe any thing upon deligne? he answers; though we should suppose they were children so young that they could not understand the evill of this action, yet having learned this from their parents, God sent this judgement at once to punish the children and the parents; that they might be smitten in this destruction, which fell upon their children, because they had given their children no better instruction, or rather because they received such bad instruction from them. For doubtlesse they had learned that scoffing language from their Elders, at least by hearing them speake so, if not by teaching them to speake so; *Goe up thou bald head, goe up thou bald head.* Which scoffe and reproach they cast upon *Elisba* in allusion to the rapture or carrying up of *Eliab*. As if they had said;

Filij ejus placabunt mendicos vel pauperes.
Reg. Pagn. Mont.
Adeo miseri erunt ut cogantur placare iratos, tenuis fortuna homines.
Variabl.
Erunt pauperiores pauperibus & miserrimis miserriores.

Voces ipsas pauperi a parentibus edocti erant, quare puerorum clade parentes flagellavit. Illud enim nascendo calve, proscindendi per destructionem Eliae assumptionis gratia proferebant. q. d. abripias te quoque spiritum meum a te libere. mur. Just. Mart. quest. 84.

said; Goe thou up also to heaven, even as *Eliab* did, that we may be rid of thee as well as we are of him. Children are apt to imitate their parents in every thing, but they are best at imitating those things which are worst. They quickly write after ill Copies. And they who imitate the morall evils of their fathers, shall be sure to inherit their poenall evils, and have new ones prepared for them.

Secondly, Observe;

It is a great punishment upon parents, either to see their children come to misery in the world, or if misery come upon their children after themselves are gone out of the world.

Though *Zophar* here describes the misery of the wicked mans children, yet his scope is to set forth the misery of their parents, who are smitten upon their childrens backs. When *Noah* awoke from his wine, and knew what his younger son had done unto him, as also how *Cham* saw his nakednesse, and mocked, he (not out of a vaine passion as some parents will when their children displease them, but) by divine inspiration, or being fil'd with a prophetick spirit pronounceth a curse upon him; yet he put his sons name into the curse not his: *And he said, Cursed be Canaan* (*Gen. 9. 24, 25.*) why *Canaan*? it was *Cham* the father of *Canaan* that sinned; yet when *Noah* comes to curse, he doth not say, cursed be *Cham*, but *Canaan*, not that *Canaan* should be cursed, and his father escape, but it was to shew that *Cham* should certainly be under a curse; For seeing his posterity should be under a curse, then much more he; for as much as besides what fell upon him personally, the curse falling upon his posteritie, was also his. When a curse falls upon children the father is cursed, as in the blessing of the children the father is blessed (*Gen. 48. 15, 16.*) *Joseph* brought his two sonnes *Manasseh* and *Ephraim* to his aged father *Jacob*, that they might receive his blessing, who laying his hands upon their heads, *Blessed Joseph* and said, *God before whom my fathers Abraham and Isaac did walke, the God which fed me all my life long unto this day, The Angel which redeemed me from all evill blesse the Lads.* Now as *Jacob* in blessing the children of *Joseph*, blessed *Joseph* himselfe; so *Noah* in cursing the children of *Cham*, cursed *Cham* himselfe. A very Heathen hath observed concerning the Tyrant

Dionysius, that though he escaped free and untoucht in person from the vengeance which his sacrilegious wickednes deserved, yet his sonnes were involved in so much misery, that in them he being past feeling suffered and being dead payd dearly enough for his stolne dainties. The light of nature, as well as Scripture, tells us that evils falling on posterity are reckoned upon the parents score.

Observe; Thirdly;

It is an eminent piece of divine justice when either they or the children of such as have afflicted others, and made them poore, are forced to sue, and submit to them, though poore, and to seeke their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promise; he threatens the enemy with it, and makes a promise of it to the children of God. (*Isa. 60. 14.*) *The sonnes also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves downe at the soles of thy feet, and they shall call thee the Citie of the Lord, the Zion of the holy one of Israel.* This is the honour that shall be doise to Zion, and the shame that shall fall on Zions enemies. The posterity of those that afflicted Zion shall come bending to her. We have a promise neere that (*Rev. 3. 9.*) *Behold, I will make them of the Synagogue of Satan (who are they? Such as oppose the Church of God, bitter yet secret enemies to Christ) which say they are Jews, and are not, but doe lie; Behold, I will make them to come and worship at thy feete, and to know that I have loved thee.* Some will never know nor acknowledge, that God loveth his people, till themselves are put under their feete, and subdited to their power. 'Tis prophesied (*Psal. 45. 15.*) *The rich among the people shall intreate thy favour.* That Psalme holds out the effect of grace; but when the Lord saith in this Prophecy; *I will make them come, and worship at thy feete*; it implyes onely an act of Justice. They who have scorned and trampled thee under their impure feete, shall fall downe at thy feete and give thee reverence.

Fourthly, Observe;

That man is brought to the lowest state of affliction who is put to seeke the favour of those who are low; how poore are they who seeke to please the poore?

It was the curse of *Cham*; *A servant of servants shall he be*; that

is, he shall ſeeke and ſubmit to thoſe who are meanest ; to be a ſervant is to be in a meane low condition, and therefore Chryſt is ſayd to humble himſelfe when he tooke upon him the for me of a ſervant. To be a ſervant of Rulers and great ones is to be leſſened, but to be a ſervant of ſervants is to be as low as low can be. And therefore Abigail ſpake of her ſelfe at the loweſt rate when David ſent for her to be his wife and companion ; (1 Sam. 25. 41.) Behold let thy handmaid be a ſervant to waſh the feete of the ſervants of my Lord. Solomon tells us, (Pro. 29. 26.) That all men ſeeke the Rulers favour. When men are in great place and power, no wonder to ſee all ſeeke to them ; but to ſee a great throng, at the doore of a poore man, to ſee many waite and attend at his gates, putting up petitions to him, doth it not conclude that theſe ſuiters are brought to a very low condition ? yet God will make thoſe who have been proud, and liſted up ſtoop thus low. I finde Job aggravating his ſorrow in a ſtraine nere this ; For having ſayd at the cloſe of the 29th Chapter ; *I choſe out their way, and ſate chiefe, and dwelt as a King in the Army ; but now* (as he begins the 30th Chapter) *they that are younger then I have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flocke ;* As to be derided and deſpiſed by thoſe that are our inferiors, is an affliction in a high condition ; ſo much more to be forced to ſubmit to them, and ſeeke their favour. And this not only becauſe it is a diſparagement to condeſcend to the pleaſing of thoſe who are poore, and inferior, but becauſe it is ſo hard to pleaſe them. Uſually the lower ſort of people are people of a low ſpirit. And commonly they who are Maſters of no eſtate, are Maſters but of little reaſon or ingenuitie ; How rude a thing is the ragged multitude ? How hard a taſke hath he, who muſt make it his buſines to pleaſe them ? 'Tis no ſmall ſkill and toyle to pleaſe ſome Princes and rich ones ; Wiſe men have their humours ſometimes, which will neither ſuffer them to be eaſily pacified towards thoſe who have offended them, nor pleaſed with thoſe that ſerve them. But how ſhall we pleaſe them at any time who ſeldome if at all know what will pleaſe themſelves ; And who through their want of breeding and diſcretion inſult over and grow upon thoſe moſt who ſeeke moſt to pleaſe. Any man of a lowly minde may eaſily be pleaſed. But men of low eſtates are for the moſt part,

part, hardest to be pleased. To please some is a pleasure, but he shall never want worke or trouble, who is forced (as these in the Text) to please the poore.

And his bands shall restore their goods.

Some render, *For his bands, &c.* making this clause the reason of the former, why the wicked mans children should be in so low a condition as to please the poore, even because their father before his death restored all his ill gotten goods to the right owners, and so had nothing left in stocke, wherewith to make provision for them his children.

To restore is a good worke; shall the wicked man be in this good minde, to restore the goods which he hath taken from the poore? This were an act of Justice (*a parte post*) and an argument of his repentance for all the injustice which he had acted (*a parte ante*) Restitution flowing from true repentance and godly sorrow is a worke of Grace; but here is restitution without eyther repentance or sorrow, except because he could hold what he had gotten no longer. For

There is a twofold restitution.

First, Willing upon the touch of conscience, that we have done wrong to others. So *Zachew* (*Luk. 19. 8.*) *Behold halfe my goods I give to the poore, and if I have wronged any man by forged cavilation, behold I restore fourefold.*

Secondly, There is a forced restitution, when the providence of God, not any motion of repentance, maketh a man restore: when eyther justice or violence compels him to restore, that's the restoring here meant; he shall restore not what he would, but whether he would or no. He shall not restore from any trouble of his owne minde at what he hath done, but because troubled and questioned for what he hath done, or as (the 20th verse of this Chapter speakes) *he shall vomit it up againe*, God will give him that, which will make him disgorge himselfe of his sweet morsells. Thus we must understand it of a violent act upon him, and not of any intendment by him. He hath no minde to doe those right, whom he hath wronged, but they whom he hath wronged call upon him for and demand their right.

There are different readings. Some thus; *His bands shall re-*

store his iniquity; that is; the things which he hath gotten by iniquity; others thus; *his hands shall restore his violence*, or *that which he hath gotten by violence*. The sin by which any thing is gotten is set as a marke upon it; That is elegantly and justly called *violence*, which hath been gotten violently. As that (with like elegancy and justice) may be called *fraud*, which was fraudulently gotten. A third saith; *His hands shall restore his strength*; which may run in the same channell of interpretation; his strength, that is, that which he by his strength hath forceably taken away from others. Lastly, the Text is read; *His hand shall restore his sorrow*, which may be explained thus; his hand, or his act (our hands being the chiefe instruments of action are put for action) shall bring sorrow upon him. He by his sinne shall bring upon himselfe that mischief, or those evils which he hath brought upon others; and this (not unfitly) may be called, the restoring of them. A wicked man draweth downe misery upon himselfe, and is the contriver of his owne troubles. For as he that doth good to others, doth good to himselfe; So (by the rule of contraries) he that doth evil to another; doth worse to himselfe; therefore their owne hand may well be said to restore or bring sorrow and misery upon themselves, even that sorrow and misery, which themselves had brought upon their brethren. Thus the Psalmist concludes of such a man (Psalm 7. 16.) *His mischief shall come downe upon his owne head*; His mischief is the mischief which he hath loved and acted. Sinne is like a stone cast against the wall, which bounds backe, or rather like a stone cast up to heaven, which falls on his head who cast it up. One of the Ancients giveth this sense of the words; *He shall burne his fingers with what he hath done*, or *sorowes shall burne his hands*: he put out his hand to take away what belonged to others, but he burnt his fingers by it. These various readings are occasioned by going to a different roote for the pedigree of this word; yet all fall into that generall sence which our translation holdeth forth; *His hands shall restore their goods which he hath taken by violence and strength of hand*, or *by any secret evill and unlawfull way*. So Mr Broughton, *and his hands recompence his wrongs*.

*Manus ejus
reddent dolorem
suum. sc: quem
alijs intulit.*

70. 3d'vves.

*Manus ejus
avant dolores.
Ambros.*

חַוּנִי ex חַוּנִי
vel ex חַוּנִי

Hence observe;

First, That as he who repents truly doth willingly restore what he hath unlawfully gotten, so God will force the impenitent oppressor to restore what he hath gotten whether he will or no.

As his oppression was an act of violence upon others, so his restitution shall be an act of violence upon himselfe. One Lyon makes another Lyon give backe his prey; all shall be restored, if not into that particular purse from whence it was taken, yet into some common purse.

Secondly, Note further;

It is a vexation to a wicked man, to part with, and restore that which he hath unjustly gotten.

He doth it not as a duty, but as of necessity, as a thing which he cannot avoyde. It is his punishment not to continue in his sinne; though indeed it is his greatest punishment to continue in the love of his sinne, while he parts with, or rather is separated from the matter of it. I shall not here further insist upon the nature of this great duty, the restoring of what hath been unduely gotten. That will fall in more properly at the 18th verse of this Chapter.

Onely, take notice of this one thing from the Text; which saith; *His hands shall restore*; as implying a punishment upon the wicked man, not onely in this, that they who had been wronged by him should recover their goods againe from him, but that he should be forced to returne them *with his own hands*. As a godly man rejoyceth to doe good with his own hand, so 'tis a paine to a wicked man to doe it; He would willingly doe every duty by proxy, or by his Deputy, especially those (and such is restoring) which charge shame upon him, for his former doings.

Vers. 11. *His bones are full of the sinne of his youth, which shall lie downe with him in the dust.*

Zophar seemes to retaine the same order in setting downe the punishment of a wicked man, which God did in the affliction of Job; God spoiled the outward state of Job, first, destroying his cattell and his children, and then filled his body with diseases.

eases. Thus the prosperous estate of a wicked man, is first broken ; secondly, his children shall be poorer then the poore : thirdly, his body, or *bones are full of the sinnes of his youth* : The misery of the wicked man is here set forth from the cause of it, *The sinnes of his youth*. The Allusion stands thus ; That looke as a debaist young man by his wanton and riotous courses gets bodily diseases which soak into his bones, and suck out his marrow ; so the judgements of God of any kinde consume & waite all the comforts of a wicked man, which together with his wickednes follow or rather drive him out of the world.

Ossa ejus replebuntur ipsius adolescentia i.e. panis quas sibi sceleribus adolescentia acquisivit. Bez.

Ossa ejus repleta sunt ejus occultis. Mont.

The originall runs thus ; *His bones are full of his youth, or of his youths*. The word is plurall, and in propriety signifies to hide, or to lie hid. For youth or young men come not abroad to action, but are kept close in their fathers houses, or in Schooles of learning and education. When he saith, *His bones are full of his youth*, the meaning is, they are full of those miseries and sorrows, which the sins of his youth have deserved and acquired. Upon this account some render the Text thus ; *His bones are full of his secrets* ; that is, of his secret sinnes ; Man commits many sinnes in secret, the world takes no notice of them, and his sin may lie long in secret, as secretly as the marrow lyeth in his bones, though indeed, it be not marrow but rottenness and payson in his bones. The word is used (*Psal. 90. 8.*) Where *Moses* thus complaineth ; *Thou hast set our iniquity before thee, and our secret sinnes (or sinnes of youth) in the light of thy countenance* ; That is, Thou seemest to call us to an account for the sinnes of our youth, or for our secret sinnes, those sinnes which have laine in the darke, are not onely brought to light, but set in the light, and that not onely in the light of mans knowledge, but in the light of the knowledge of God. As it is our highest mercy when God lifts up the light of his countenance upon our persons, so it is our saddest affliction, or a fore runner of very sad afflictions when God sets our secret sinnes, or the sinnes of our youth in the light of his countenance ; so that in eyther reading the meaning is the same.

There is a twofold exposition of these words, some referring them to the punishment of this wicked man, others to a further description of his sinne ; we may take in both : Mr Broughtons translation gives this as a description of the punishment of this wicked

wicked man; *His bones shall feelee full p:y for his youths pranks;* that is, he shall be fully punished, being an old impenitent. Sin is often put in Scripture for punishment. But what are we to understand by *these bones*? *His bones are full*; Bones in a strict sense are (as it were) the timbers and rafters of the body which maintaine and keepe up the whole fabricke. Here by *bones* we may understand, first, any thing that is strong or firme. So, *His bones are full of the sinnes of his youth*, is, his greatest strength hath fill of punishment, for the bones are the strongest part of the body.

Secondly, By bones we may understand the whole outward man, (*Psal. 141. 7.*) *Our bones lie scattered at the graves mouth,* that is, our whole body is ready to drop into the grave; againe, *All my bones shall say, &c.* (*Pf. 35. 10.*) That is, my whole man, body & soule shall say. Sometimes the bones are put specially for the soule (*Psal. 51. 8.*) *David prayeth, that God would restore to him the joy of his salvation, and that the bones which he had broken might rejoyce.* Where by bones he meanes the spirit, the inward part: for though the minde of a man be an immateriall substance, and hath no corporiety in it, yet the strength of a man is in his spirit; as the bones are the strength of the body, so the minde is the strength of the whole man. When a mans spirit is broken, we may well say, *His bones are broken.* In this sense we may understand that of David (*Psal. 6. 2, 3.*) *Have mercy upon me, O Lord, for I am weake, O Lord, beale me, for my bones are vexed:* That is, my spirit: so (*Psal. 38. 3.*) *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones;* That is, the outward, the inward man, my flesh and spirit, are unsound and restless, by reason of my sinne; so that we are not to interpret bones, as opposed to flesh, but as they denote the best and strongest of man, body and soule; and then, to say, *His bones are full of the sinnes of his youth*, is as much as to say, his youthfull sinnes draw trouble quite through him, they leave nothing of him untoucht or untainted. Thus we may expound the words, as implying the universality and extension of the wicked mans punishment, it shall soake into his very bones and marrow. When Satan desired leave of God to touch the skin and bones of Job, his meaning was, let me have liberty and commission to strike him quite through, without & within

to afflict both ſoule and body. So that, this phraſe, *His bones are full of the ſin of his youth*, intimates him both ſinfull and miſerable all over.

Hence obſerve;

First, *That youth is very ſubject to, and uſually very full of ſin.*

Every young man commits ſin enough to fill his bones when he is old; young men are ſo prone to ſin, that *Solomon* tells us (*Ecc. 10. 11.*) *Childhood and youth are vanitie*, and ſurely youth is more vaine then childhood. Children are vaine, becauſe little and ſo unable to doe good, youth is vaine, becauſe ſo able and active to doe evil. The antient Poet ſaid of youth, it is like wax to evil, you may work it into the ſhape of any monſter, and put what ſtampe you will upon it, as upon wax; yet this Text and the poynt now iſſued from it are ſpecially intended of thoſe young men, whoſe wayes have been fouleſt, and whoſe lives moſt vitious; ſuch as act not onely vainely, but reproachfully, or ſo as deſerves reproach. What *Ephraim* (*Jer. 31. 19.*) being upon his repentance, ſpake of himſelfe nationally taken, many have cauſe to ſay of themſelves perſonally; *I am aſhamed becauſe I have borne the reproach of my youth*; that is, now I feele, and am ſenſible of thoſe ſinnes of my youth, which expoſe me to reproach: 'Tis our duty to repent of our old-age ſins, but repentance inſiſteth uſually moſt upon the ſinnes of youth; which argueth that thoſe ſinnes preſſe moſt. *David* in ſpeciall prayeth (*Pſal. 25. 7.*) *remember not againſt me the ſinnes of my youth*, thereby implying the ſinfulneſſe and ſlipperineſſe of that age. The Apoſtles exhortation to *Timothy* and *Titus* (*1 Tim. 4. 12. Tit. 2. 15.*) both young men, *Let no man deſpiſe thy youth*, warned them and teacheth us that as unconverted young men uſually run ſuch courſes, ſo converted young men are apt to fall into ſuch acts of ſin, as render them deſpicable; And the ſame Apoſtle faſtens ſome ſins in ſpeciall upon youth, as haunting that age and ſtate (*2 Tim. 2. 22.*) *Fly youthfull luſts*; old age hath its proper luſts, and ſo hath youth.

There are ſeven ſorts of ſpeciall ſinnes: Firſt, Such as appertaine to, and moſt commonly ſhew themſelves in this or that age of mans life. Secondly, There are ſinnes more proper to ſome Countries and places. Thirdly, To the ſeaſon or times wherein we live. Fourthly, There are ſpeciall ſinnes of mens
ſpeciall

*Cereus in vitia
fleſſi, monitori-
bus aſper. Ho-
rat. in Arte
Poet.*

*Habet pueritia
innocentiam, ſe-
neſtus pruden-
tiam Adoleſcen-
tia ſola eſt in-
valida viribus,
infirma conſilij,
vitio calens, &c.
Ambroſ.*

special callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great, or small. Sixthly, There are speciall sinnes following the constitution of the body, whether sanguine, chollerick, flegmatique, or melancholly. And, Seventhly, There are speciall sinnes hanging about our relations. The bones of some are full of the sinnes of their relations and constitutions. The bones of others are full of the sinnes of their conditions and callings; The bones of not a few are full of the sinnes of the place, time, or age, wherein they live; The bones of many are (as the bones of Job were supposed to be) full of that speciall age of their lives, their youth. The sins of their youth-age, are visible in their old-age, and the sinnes of their first age prove the sorrows of their last.

Thirdly, Observe;

Till sinne be repented of, and pardoned, the punishment of it remains.

It is impossible to remove the punishment of sinne from the guilt of it, and it is impossible to remove the guilt of it by any meanes, but the pardon of it. Bones full of sin, shall not want paine: cast out sinne by repentance, take hold of pardon by beleeving, and then punishment is cast out, and must let goe its hold.

Fourthly, As bones are taken extensively for the whole man. Observe;

That the punishment of sinne reacheth as farre as sinne reacheth.

If sinne get into your bones, punishment will follow; As there are sinnes of the flesh, and sinnes of the spirit, so punishments of the flesh, and punishments of the spirit; there is nothing so strong, so deepe, or retired, but punishment will finde it out: not onely the skin and flesh, but the very bones shall smart, yea and the soule too. *Woe to them* (saith the Prophet Isa. 29. 15.) *that seeke deepe to hide their counsell from the Lord, and their workes are in the darke*; for though their counsell be deepe and their workes in the darke, yet wrath will see its way to overtake them, and fill their hearts with woe. An impenitent person shall have punishment enough, he shall have his fill of it, till he vomit, yet he cannot vomit it up, or disburden his

pained conscience. As he filleth up his measure of sinne, so he shall have his measure of sorrow full; The time will come when all the ungodly shall be filled with the wrath and righteous judgements of God, as now they are filled with wrath and unrighteousnesse one against another. Saints have their fullnes of grace in Christ, and having received grace they fill up their measure, *Till they come to the measure of the stature of the fullnes of Christ*; And when once they have attained and are arrived to a fullnes of Grace, they shall receive fullnesse of joy in glory. *In thy presence is fullnesse of joy*; all their bones shall then say, *Who is a God like to thee?* (Psal. 35. 10.) Not a bone but shall have its fill of joy; Every mans bones shall be full at last, *Good measure, pressed downe and shaken together and running over shall God give into their bosomes.* The bones of the Godly shall be filled with the goodnesse of God, and the bones of the wicked shall be filled with that wrath of God which their owne finnes have deserved. *His bones are full of the finnes of his youth.*

Againe, These words may be expounded as a description of a wicked mans perseverance in sinne. The finnes which he had in his youth, he hath them still, he hath not lost nor put off one of them. Those filthy lusts which like so many running sores corrupted the forepart of his life, corrupt the latter, running still upon him, and ceasing not.

Hence note;

All the finnes of youth remaine in and upon the oldest of impenitent persons.

Old impenitents keepe a stocke or treasure of their youth-finesse, layd up not onely in their bones, but in their hearts; as God maketh them to possesse the finnes of their youth in punishments; so they possesse the finnes of their youth, if not in practise, yet in affection and pleasing contemplation. Suppose a wicked man growne old and unable by weaknesse to act sinne, yet the habit of sin is not weakened; his sin remaines as it were young and greene, though he be a sinner of a hundred yeares old; though he be spent and dry, yet his finnes are vivid, warme, vigorous and youthfull; *Time weakens sinners, but it cannot weaken sinne*; though the marrow be spent out of his bones, yet his spirit is as full of sinne as ever his bones were of

of marrow. Man is a vessel strongly sented and seasoned with sin by nature, and till the grace of God cleanse, and regenerate him, the taste of the caske never goeth out. And as this is true in reference to the pollution and filthines of sin, so also in reference to the guilt of it. A wicked mans bones are full of that also. Sinne unpardoned and unmortified, carries death and wrath in it continually. He is said, *To treasure up wrath, against the day of wrath,* (Rom. 2. 5.) Why so? because he treasureth up guilt; every sin bringeth in some further guilt, and the guilt of them all as well as the filth of them all, as also that wrath which is due to them all, is treasured up with them; no guilt can be got off from any sinne, but by the blood of Christ, and that through the free mercy of God; now this man hath nothing to doe with the blood of Christ, and therefore he hath nothing to doe with mercy.

Further, Observe;

It is the greatest misery to persevere in sinne.

As sinne brings all misery with it, so it selfe is all misery. No evill can be added to a sinner so bad as his sinne is. As grace and holinesse considered abstractly are a greater good, then all outward, yea then many inward blessings and rewards. So sinne considered abstractly, is a greater evil then all outward, yea then all those inward curses which are only punishments. (Rev. 22. 11.) *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; that is, let him sin his bones full and his belly full.* (Ezek. 24. 13.) *Because I have purged thee, and thou wast not purged; that is, I have given thee meanes to purge thee, but thou wast not purged; thou shalt not be purged from thy filthinesse any more; As if he had said, thy remaining sin shall be thy punishment, and that shall draw downe punishments in kinde, as the Prophet adds, Till I have caused my fury to rest upon thee. Sin is a bad bed-fellow, the company of it for a night is burdensome and dangerous; then how bad a grave-fellow is sinne, yet so it will be to all impenitents, as Zophar further expresth himselfe at the close of the verse.*

Which shall lye downe with him in the dust.

Or, *sleepe with him when he lyeth downe; That is, when he dieth, and goeth to the dust, his sinne shall live and goe with him;*

*Hæc dicendi
formula signifi-
cat non prius
cessare peccare
quam vivere
impium.*

it is an Hyperbolicall straine, noting that sinne will never leave the wicked man neyther alive nor dead, neyther in this world, nor in the world to come. It filled his bones while he lived, and it will fill his grave when he dyeth : unlesse a man dye to sinne before he dyeth, his sinne will live with him when he is dead. The damned in hell have all their sinnes about them; when they shall have been in hell millions of yeares, yet then their bones will be full of sin, that which was the cause of their being cast to hell, shall be their everlasting companion there. For as (*Rev. 14. 13.*) *Blessed are the dead that dye in the Lord, they rest from their labours, and their works follow them.* When a believer dyeth, his righteousness and holiness dye not : the good workes which he hath done, dye not, but lie downe in the dust with him ; they perfume his memory on earth, and they goe up with him into heaven. So we may say, *Woe to those that die out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their workes of wickednesse shall follow them ;* How glad would sinners be if they might goe to the dust of the grave, yea to the flames of hell, and sinne not goe with them ; hell is as full of sinne as it is of misery ; and if it were not full of sinne, the misery would be but little in comparison of what it is ; there is weeping in hell, but neither repenting, nor pardoning ; Man cannot repent there, and God will not pardon there ; And hence it is, that though there be continuall weeping in hell, yet there can be no removing of sin out of hell ; repentance and pardon remove sin, but weeping alone will not doe it ; therefore hell is full of sin ; though full of teares. So we may apply that of *Moses (Deut. 29. 20.) The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smooke against that man, and all the curses that are written in this booke shall lye upon him.* The curse shall lye upon him as long as sinne lieth upon him. When Christ spake the utmost evill of the sinnes of the *Jewes*, and the utmost of their misery in their refusall of himselfe who came to take away sin, he tells them ; *I goe my way and ye shall seeke me, and shall dye in your sinnes, (Job. 8. 21.) Yee shall seeke me, but it will be too late ; it is a misery to live in sinne, but O what a misery is it to dye in sin ? they that dye in sinne shall rise in sinne, and stand before Christ in sinne, and how shall they be able to stand before him ?*

Prophet

Prophet (Ezek. 24. 6.) compareth the people of the *Jewes*, to a pot whose ſcum is in it, we may ſay ſo of all impenitent unbelievers, their ſcum boils in ; ſometimes the ſcum appears to them, and they may be thinking to take it off, but the ſcum boils in againe, and there it remains for ever This is the hell of hell, ſin goeth down to the duſt with ſinners. We may ſay (in alluſion to that of Peter, Acts 12th) that every wicked man ſleeps in the grave, as he in the priſon, bound not onely with two but with a thouſand chaines. The ſins of beleevers goe to the grave before them. Sin dyeth while they live, and they have a life which ſhall never dye. The ſins of unbeleevers goe to the grave with them ; while they live they are dead in ſin, and by ſin they fall into that death from which there is no recovery unto life. Some ſinners are long lived in the body, and they have a hope of dying to ſinne, when they are ready to dye in nature ; as if they carried repentance in their ſleeves, and could command it when they pleaſed : No man hath repentance in his power ; and the longer any man lives in ſin, the more power ſin gets to hinder repentance. And they ſeldome receive this power of repentance from God, who have long abuſed his patience ; therefore dye they ſhall in their ſinnes. When they ceaſe to live here, ſin ſhall not, nor ſhall they ever want a will to ſinne, when they are in that ſtate, wherein (properly) they cannot ſinne.

J O B, Chap. 20. Verſ. 12, 13, 14.

Though wickedneſſe be ſweet in his mouth, though he hide it under his tongue. :

Though he ſpare it, and forſake it not, but keepe it ſtill within his mouth :

Yet his meate in his bowells is turned, it is the gall of Aſps within him.

Zophar

JOB proceeds to deſcribe the miſeries of a wicked man, moſt of all of an Hypocrite, by an elegant metaphor, or ſimilitude taken from meats, which are ſweet in the taſte but deadly in the effect ; and however, the paſſages of this ſimilitude

*Introducitur im-
pium tanquam
guloſum atq;
voracem, &
quæ ſumma a-
viditate vorat,
paulo poſt
ſediſſimè vo-
ment. Pined.*

litude are ſomewhat obſcure, and dark, yet the ſenſe and meaning of it is plaine and eaſie; in which we may take notice in generall, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More diſtinctly.

First, That ſin is compared to meate.

Secondly, That the actings of ſin are compared to the eating, chewing, and digeſting of meate.

Thirdly, The delight that goeth with ſin, is compared to the ſweetneſſe, and well taſtedneſſe of meate.

Fourthly, Continuance in ſin, to the holding of meate under the tongue, and keeping it in the mouth.

Fiftly, The puniſhment of ſin is compared to poyſon mingled with meate, or to poyſonous meate.

Sixthly, The effects which follow this puniſhment are compared to torments vexing the bowells, and to vomiting.

Seventhly, The iſſue of all is compared to death; *He ſhall ſucke the poyſon of Aſpes; The Vipers tongue ſhall ſlay him.*

Though wickedneſſe be ſweete in his mouth.

The word which we translate *wickedneſſe*, ſignifies any kinde of ſin, yet ſome reſtraine it here to that particular ſinne of the mouth, or tongue, evill ſpeaking, oathes, and blaſphemy, theſe are ſweet and pleaſant to prophane mouthes, as the praiſe of God is to the mouthes of the righteous. There is a ſecond reſtriction of this *wickedneſſe*, (which is more proper,) to the finnes of oppreſſion and fraudulent gaine. (*Gen. 6. 5.*) *God ſaw the wickedneſſe of man that it was great in the earth;* But what was the ſpeciall wickedneſſe of that age? The holy Story tels us it was an age of violence, there were *mighty men*, who were mighty oppreſſours of men: They are called, *men of renowne* at the 4th verſe, *whoſe chiefe was Nimrod, A mighty Hunter before the Lord.* We may take wickedneſſe in the Text both wayes; firſt, in the generall; ſecondly, in particular; for the ſin of violence, and wrongfull obtaining the things of this life, which is ſpecified at the 15th verſe; *He hath ſwallowed downe riches.* . . .

Though wickedneſſe be ſweet in his mouth.

Sweetneſſe is the ſuteableneſſe of the humour which is in meate and drinke, to the ſalival humour in the mouth or palate;

late; sweetnesse to the taste is nothing but this suitableness; wickednesse is suitable to corrupt nature, therefore *wickednesse is sweet*, and hath a pleasant taste, as those meats which are most congruous to appetite; *Though it be sweet in his mouth*; The mouth is added, because sensation is made there; for when the meate is passed from the mouth to the stomach, there's no more tast of it, unlesse it send backe fumes to the mouth, which are usually unpleasant and distastfull. The sensitive part of the soule which is affected with the pleasure of sin, is here compared to the mouth; so that, whatsoever internall delight a man takes in the committing of any iniquity, or in any iniquity committed, that is the sweetnesse of it in his mouth; while the inferior faculties of the soule are pleased and take contentment in sin, they may be said to tast it.

From the Similitude in Generall

Observe;

That, sin is as food to the soule of a naturall or carnall man.

Yea it is as food to the naturall part of a regenerate man; Sin is the food of lust. The first sin was committed by eating the forbidden fruit, and now every sin is the eating of some forbidden fruit. Sin is meate and drinke to the sinner, not onely in reference to the effect, because it brings in the bread which some men eate: as Solomon speaks (Pro. 4. 17.) *They eate the bread of wickednesse, and drinke the wine of violence*; that is, they eate and drinke that bread and wine, which hath been gotten by wickednes and violence, now (I say sin) is food not onely in the effect & consequence of it, but also (as obedience and doing the will of God is to godly men) in the very act; The adopted sonnes of God say (in their proportion) as Christ said John the 4th, *This is my meate and drinke to doe the will of my Father which is in heaven*; Wicked men say also 'tis their meate and drinke to doe the will of Satan, who is indeed their father: Nature is as hungry and thirsty after wickednesse; as grace is after righteousness. As there is a hunger and thirst after spiritualls, so after carnalls. The naturall man is not content, till he have his fill of them. The reason why there is so much labouring paines taken to commit sinne, is, because there is a *hungering paine* provoking to it; we say of naturall hunger, *It breaks*

Optimè per os significatur voluntas inferior & appetitus sensitivus. Tunc peccatur versat malum in ore suo dum in concupiscentia & voluntate inferiori illo delectatur. Bold.

*Qui beatitudi-
nem in volupta-
te collocant sunt
Homines importu-
nissimi. Arist.
lib. 1. Eth.
cap. 5.*

breaks through stone walls; that is, it stirres us to overcome all difficulties, and labour hard for the supply of nature. Many have so much bread at home, that it is a trouble to them because they are no more hungry, who yet are so hungry after sinne, that it puts them to a continuall trouble of breaking through stone walls, the greatest difficulties to come at it. The Philosopher calls those who are given up to pleasure, who (as the Apostle speakes of the wanton widdow, 1 Tim. 6. 5.) *Live in pleasure*, as if that were their onely element, or who account it their blessednesse to doe so; he (I say) calls such, *The most importunate men*; I conceive he meaneth that such are most eager in pursuing all those meanes which may satisfie them with pleasures, and are restlesse till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores; he is hungry, hunger putteth him on; so it is with every man whose heart is set upon sinne, he is an importunate man, nothing can stop him; Though he meete with denials, yet he reneweth his motion, though he meete with rebukes, yet he is not answered, yea though he meete with blowes, yet he will on againe. *Hunger must get somewhat, or loose all, and many of these hungry ones for the getting of a poore somewhat, (a dry crust, a bare bone, indeed, a very nothing) have lost all.*

Secondly, observe;

There is a present sweetnesse in sinne.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evill heart. *Daniel* for some weekes *eate no pleasant bread*; he eate bread to keepe life and soule together, but he forbore feasting or good cheare. Sin is a feast to a carnall man, it is his good cheare, yea it is dainties to him. We have that word (Psal. 141. 4.) where *David* speakes of wicked men; *Incline not my heart to any evill thing with them that practise wicked worker, and let me not eate of their dainties.* These dainties may be expounded (as was sayd before) either for the prosperitie that comes in by wicked practices (some by wicked wayes get not onely ordinary food but dainties) or those dainties are sin it selfe; they feasted themselves in doing evill: *Lord let me not eate of their dainties, if that be their food I had rather*

ther starve then eate with them. (*Prov. 9. 17.*) *Stolen waters are sweete, and bread eaten in secret is pleasant : Stolne water and secret bread are sinfull practises, which are so much the more sweet, by how much they are more secret. This bread of secrecies is pleasant bread and sweete meates to a wanton spirit ; as the word of God and holy actings are pleasant bread to a gracious heart. David sayth of the Commandements of God ; They are sweeter to me then bony, and the bony-combe (Psal. 119. 103.)* What was thus sweete to him ? not the bare word of the commandement onely, but obedience to the commandement, or these commandements requiring his obedience ; the word of the commandement is sweet to none but such as doe and obey it ; the word is gall and wormwood to a disobedient spirit, but to a *David* it is sweeter then the hony, yea sweeter then the sweetest part of bony, if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he adds, *They are sweeter then the bony, or the bony combe.* But what sweetnes is there in the hony-combe ? we are not to take the combe alone without the hony, but when he sayth, *sweeter then the bony-combe*, the meaning is, sweeter then the hony that cometh immediatly out of the combe : That hony which drops from the combe without pressing is counted purest and sweetest. There is not onely meate and drinke to believers in obedience, but hony and sweetnesse ; And such likewise for a while is wickednes to the wicked.

Thirdly, From the intendment or scope of the similitude, which is to shew what putteth carnall men upon the pursuite of sinne, what it is that provokes them to it ; no man acts but he seeth some reason for it : a beast is provoked with somewhat proportionable to a reason, though he hath no reason. *Zophar* giveth us, *this sweetnesse* as a reason why a wicked man pursues and is so greedy of his sinne.

Hence observe ;

It is some expected sweetnesse in sinne, which provokes to the acting of it.

When Satan tempts to sinne, he plays the Oratour, and presents some consideration of profit, or pleasure, or credit. In the Parable of the Sower it is said the word of God was choa-

ked, (Luke 8. 14.) The thorny ground received the word, but it was choaked; by what? There are three choakers mentioned in that place; first, *The cares of the world*; secondly, *The deceitfullnesse of riches*; thirdly, *pleasure*: These choake the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; pleasure quickens the principles of sinne, and hightens desire after it. When the woman was tempted to eat the forbidden fruit, the Text sayth (Gen. 3. 6.) *The woman saw that the tree was good for food, and pleasant to the eye, a tree to be desired to make one wise, and then shee did eat*; here were all sorts of motives, externall, internall, sensitive, and intellectuall, to draw her to that sinne; And thus the Lord deales with his people, to draw them on in the wayes of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceablenesse of his wayes. (Prov. 3. 17.) *The wayes of wisdom are peace, all her pathes are pleasantnesse*. Thus he allures the foule to walke in his wayes. The wayes of wisdom considered abstractly, are not onely the best, and most honourable wayes, but 'tis sweetest also to walke in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and silver to be had in his wayes; and indeed he infinitely out-bids sinne and Satan for our service. *Godlinesse is profitable for all things*; First seeke the kingdome of heaven and the righteousness thereof, and all other things shall be added to you. What can we desire more then that by which we may obtaine all our desires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his wayes by the sweet bayte of benefits; And thus Satan provokes into the wayes of sinne; he perswades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sence, and liveth like a beast; Satan handld, and fits him accordingly. He feeds him with sweet meats; But though wickednes be sweet in his mouth.

Though he bide it under his tongue.

These words carry on the former allusion to eating. For as a glutton

*Voluptatum
blanditijs deli-
nit, ad ea ge-
renda omnia
qua prava sunt
impellimur.
Arist. lib. 2.
Eth. cap. 3.*

*Voluptas bonum
pecoris est. Sen.
Epist. 92.*

glutton that gets a sweet morſell between his teeth, is loath to looſe the delightful taſte of it, and therefore doth not haſtily chew and ſwallow it downe, but eats it by degrees; ſuch men of appetite and palat-pleaſures will ſay to others when they are eating, *Thinke what you are doing, taſte pleaſure.* Thus doth the carnall man deale with his ſinne, he chews it long, he keepeth it cloſe, and hideth it under his tongue.

The word in the Hebrew which we tranſlate to *hide*, is more proper to the worke of the tongue in ſpeaking then in eating, and may imply thus much, that as a man who hath got a ſweet morſell, hides it under his tongue in eating, ſo a carnall heart that lives and delights in ſin, uſeth his tongue to hide or keep it from revealing. The word ſignifies hiding with the tongue. The heart is the ſhop wherein, & the tongue the inſtrument whereby thoſe artificiall coverings and vayles are made, by which the wicked man hideth his ſin. The tongue hideth both what wee are, and what wee have done, as *Rachell* hid her fathers images, or as *Rabab* hid the ſpies who came to *Jericho*, leſt the ſearchers ſhould have found them. Thus the carnall man covers his ſin with his tongue. And this is the right character or property of a falſe hearted hypocrite; So that *Zophar* ſtruck at *Job* ſecretly, as a hypocrite, while he ſpake of hiding ſin under the tongue.

כחך *est negare, negando celare diſſimulare.*
הכחך *est plerumq; de medio tollere, ut dicere poſſis non fuiſſe.*
Teget peccatum ſermone ſicco & fraudis pleno.
His verbis figurat hypocritam & oblique *Jobum* perſtringit.
Jun.

Hence obſerve;

The wicked mans tongue is the cover of his ſinne.

The tongue of a ſincere heart is the diſcoverer of his ſinne. For as with the heart man beleeveth, ſo with the tongue or mouth confeſſion is made (of our faith in God) unto Salvation (*Rom. 10. 10*) as alſo of our ſinnes againſt God unto pardon and remiſſion. I ſaid I will confeſſe my ſinne unto the Lord (ſaith repenting *David*, *Pſal. 32. 5.*) and thou forgaveſt the iniquitie of my ſinne. Now as the tongue of a good man diſcovers his ſinne, ſo the tongue of a wicked man hides it; and that three wayes.

Fiſt, By plaine denying that he hath done it.

Secondly, By diſſembling or concealing what he hath done.

Thirdly, And moſt ordinarily by excuſing it; though he cannot conceale the evill done, much leſſe deny it, yet he hath ſomewhat to ſay, to render the doing of it leſſe culpable then

others conceive it. To which purpose the heart prompts the tongue with a thousand excuses ; The hypocrite is elegantly said to hide his sinne under his tongue, because by carnall reasonings and faire words he makes so many excuses for it ; he guilds over the rotten post, and paints the filthy sepulchre of his heart and life with oylie words, dropt from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live asunder. *As it is the glory of God to conceale a thing, that is, a sinfull thing (Prov. 25. 2.) So it is the glory of God for man to declare his sinne.* Thus *Josbua* exhorts *Achan* ; *My son give glory to God, and make confession (Josb. 7. 19.)* But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their sins for shame, but that hiding will produce greater shame. *He that covers his sin shall not prosper (Prov. 28. 13.)* If we doe not cover our sins God will. Our covering of our owne sins by excusing them, brings the curse (few sins hurt except we cover them) but if God cover them by forgiving them, we are blessed, (*Psal. 32. 1.) Blessed is he whose sin is covered.* God covers the sin of a believing and repenting soule ; but the impenitent unbeliever covers his owne. *He hideth it under his tongue.*

Againe, We finde the word used to another sence in Scripture, which may further cleare up this poynt ; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde ; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. (*Cant. 4. 11.) Thy lips, O my Spouse, drop as the bony-combe, bony and milke are under thy tongue ; bony and milke, that is, bony words, sweet pleasant words are under thy tongue ;* my Spouse is now meditating and considering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue. That of *David* (*Psal. 66. 17.)* reacheth this sence : we translate ; *I cryed to him with my mouth, and he was extolled with my tongue.* The Text may be rendred thus ; *I cryed to him with my mouth, and his exaltation was under my tongue ;* That is, I was considering and meditating how I might lift up and exalt the name of God, and make his praise glorious ; holy thoughts are said to be under the tongue when we are in a preparation to bring them forth ; and so are unholy thoughts. (*Psal. 10.*

(*Pſal. 10. 7.*) *His mouth is full of curſing, and deceite, and fraud, under his tongue is miſchiefe and vanitie; that is, he ſpeaketh evill and is deviſing how to ſpeake worſe; His words are wicked, and his deviſings are more wicked. Thus as in reference both to good and evill, there is a hiding under the tongue to prepare for ſpeaking, ſo there is a hiding under the tongue that the thing may be concealed, and not at all ſpoken; that's the hypocrites art; for as prophane perſons care not to proclaim their finnes, they make their tongues the trumpet of their vanitie, they declare their finnes as Sodom, ſo the hypocrite is buſie to make ſhadows for his finne, and to glosſe it over with faire pretences, leſt it come to light.*

Againe, We may expound this latter branch as an effect of the former, which alſo comes up clearly to the point in hand. *Becauſe wickedneſſe was ſweet in his mouth, he will therefore hide it under his tongue.* To which ſence the Chaldee Paraphraſt ſpeaketh; *If wickedneſſe was ſweete in his mouth, he did belie it, or hide it by a lye, under his tongue.* As lying is it ſelfe a great finne, and every ſin hath ſomewhat in it of a lye, ſo many finnes are concealed by lying. That ſweetneſſe which cauſeth a wicked man to commit it, cauſeth him alſo to retaine and hold it, or as the Text ſpeakes, *To hide it under his tongue.* We reade of an ancient Glutton who wiſhed his neck were as long as a Cranes, that ſo he might keepe the taſte of his meate, there is ſuch ſweetneſſe upon the taſte of a naturall man in ſinning, that he wiſheth he might retaine it long upon his ſpirit, & is troubled if he quickly part with the pleaſure of his dainty morſels.

Zophar hath not yet done with theſe ſuppoſitions, we have had two of his *Thoughts* already; *Though wickedneſſe be ſweete in his mouth, though he hide it under his tongue, he is not ſatisfied in theſe two, but gives us two more in the next verſe, one expreſſely, the other by implication.*

Verſ. 13. *Though he ſpare it, and forſake it not, but keep it ſtill within his mouth, yet &c.*

This verſe is of the ſame tendency with the former, which hath been already opened. In the 14th verſe wee have the application of the ſimilitude, whereof this is but a further illuſtration; *Though he ſpare it, and forſake it not, but keepe it ſtill, &c.*

This

Cum enim dulce fuerit in ore ejus malum absconder illud sub lingua ſua.

Vulg.

Si dulceſcebat in ore ejus malitia mentiebatur eam ſub lingua ſua. i. e. mentiendo tegebat.

Tharg.

Philoxenus.

This expreſſion for the manner of it, ſuits that which we reade (*Joh. 1. 20.*) where *John* being asked whether he was the Chriſt, he confeſſed and denied not, but confeſſed *I am not the Chriſt*; So 'tis here ſaid of a wicked man, he ſpares his ſin, and forſakes it not, but keeps it, to ſhew the intentneſſe of his ſpirit upon his ſinne, he will by no meanes let it goe.

*Parcius agit
cum peccato non
ſtatim transmi-
tens aut deglu-
tiens elabi ſi-
mens. Pined.*

The words ſtill purſue the metaphor of eating, for a gluttonous perſon (as was intimated before) eats for eating ſake, or for pleaſure, not for ſtrength to glorifie God, which ſhould be the end of our eating. Now though this morall glutton be not ſparing at all in the eating of his meate, that is, in the committing of his ſin, he eats, that is, ſins heartily, yet he ſpares his meate while he is eating it, he will not eat it haſtily, but with a kinde of deliberation; as ſome eat their meate ſo greedily that they ſcarce taſt what they eat, ſo others eat it ſo ſlowly, as if they thought they could never taſt it enough, or have enough of it. 'Tis thus alſo in ſinning. Some ſin in a kinde of hurry or ſuddaine paſſion, they ſcarce know what they doe, while they are doing evill, or they are to any ſinfull occaſion what a carnall heart is to any good occaſion or to any occaſion of doing good, glad when they are rid of it; But others ſinne lingringly, and thinke they never ſtay long enough upon it; They ſin feelingly and deſire (as that *Romane Tyrant* deſired men ſhould die) to ſeele themſelves ſinne. Such as theſe (I conceive, according to *Zophars* ſcope and minde) may be ſayd to ſpare their ſin. They doe not ſpare to commit it, but they commit it ſparingly, as being loath it ſhould ſpend off their hands too faſt. The Originall word here uſed, ſignifies to ſpare, as we ought, out of pitie and compaſſion; hence not ſparing and not pitying are put together, *Ezek. 5. 11.* it ſignifies alſo to ſpare what ſhould not be ſpared, to ſpare not onely that which is in our power, but which is our duty to deſtroy. Some ſpare being moved with a fooliſh pity, and others with covetouſneſſe. We may finde a mixture of both in *Sauls* ſparing the *Amalekites*. His Commiſſion ran ſtrictly, thus (*1 Sam. 15. 3.*) *Goe and ſmite Ameleck and utterly deſtroy all that they have, ſpare them not*; But verſe 15th *Saul* being queſtioned by *Samuel*, answers, *the people ſpared the beſt of the ſheepe, &c.* they would ſpare *Ameleck*, when God had ſaid, *ſpare them not. Saul* pretends devotion, it was for ſacrifice;

למה dimitte.
re relinquere
intactum. Pro-
pitius eſſe.

sacrifice ; But indeed 'twas pride or covetousnesse, or at the best a groundlesse pity which prevailed with him. In this sense wee are to take it here. Though he be very tender towards sin, as if he were afrayd the winde should blow upon it ; Though he deale gently with it ; as *David* gave instructions to his Army concerning *Abisalom* ; though (according to the Allusion in the Text) he spare it as a pleasant morsel, which he would be alwayes eating and never eat up, yet it will be bitter to him, &c.

Hence observe ;

A carnall man is mercifull to his sinne, and favourable to his lusts.

The Apostle saith (*Rom. 8. 32.*) *God spared not his Sonne ; That is, he did not deale with him in a way of pity when he was in the place of sinners, but delivered him up (namely to death) for us all ;* but sinfull hearts are kinde and pitifull to their sinnes ; though they heare that sin will damne them, yet they will not give their sinnes an ill word, much lesse a wound, they spare them, as *Saul* spared *Agag* and the fat cattle. Sin is spared three wayes.

First, When not confessed ; we bring sin forth to tryall and arraignment by confession.

Secondly, When we doe not passe sentence upon it, nor judge our selves for it ; so the Apostle speakes (*1 Cor. 11. 31.*) *If wee would judge our selves, wee should not be judged of the Lord.* We should say this sin deserves death, and we deserve to die for it, else we spare it.

Thirdly, We spare sinne when it is not actually put to death, though we condemne it ; some confesse the iniquitie of their sinne, who yet will not part with it. And sin like a malefactor cast by the sentence of the Judge cryeth for mercy, or as a prisoner of warre for quarter, when the life of it is in danger ; sin sayth as those ten men to *Ishmael* (*Jer. 41. 8.*) *Slay us not ; why ? what hath sin to say for it selfe why it should not dye ?* usually it saith as those men in the Prophet did, *We have treasures hid in the field.* Spare us say covetousnesse and oppression deceit and fraud, *We have treasures and riches for you ;* spare me sayth uncleannesse, I have pleasures and delights for you ; spare me sayth another, I am but a little one : spare me, this is the first time ; I have been committed but once, or twice, spare

us cry they all, we are your kindred, flesh of your flesh, and bone of your bone. Thus sinne cryeth for sparing, and the Hypocrite is very willing to heare this cry, and spare his sinne, though he thereby wound and be cruel to his own soul. Therefore what Solomon saith concerning the chastning of a childe, I say, concerning the destroying of thy sin, *spare not for its crying*. Foolish pity destroyeth that which is more worth then a City, yea then a world, *the pretious soule*; We may say (as it was to Abab in that case when he spared Benadab and let him goe (1 King. 20. 40.) *Because thou hast let a lust goe which God hath appointed to destruction, therefore thy life shall goe for its life*; take heed of sparing, and pitying your sins, as you beare any pity to your own soules, or desire that God should spare and pity them; if we spare our sins, God will not spare us, Deut. 29. 20. Remember God hath appointed every lust to death, if it hath not a death of mortification here, you shall have a death of misery hereafter; if you spare what God hath appointed to death, your lives shall goe for its life. *There is a sparing cruelty as well as a punishing mercy*; it is mercy to punish some persons, and cruelty to spare others; but it is mercy to punish all sins, and cruelty to spare so much as any one; we may call every sin as Christ doth Judas the traytour, *A sonne of perdition*, eyther actively or passively; if it be not destroyed, it will destroy. Sin is actively a destroyer, therefore let it be destroyed; If you deale not with it as a son of perdition, it will be your perdition.

*Crudelitas par-
cens misericor-
dia puniens.*

*Quamvis non
parcet ei. Sep.
i. e. non parce
et moderate a-
get cum iniqui-
tate, sed arden-
ter et insatia-
biliter.*

Further, the Septuagint readeth it with a negation, *Though he spare it not*; their negative hath the same sense with our affirmative. *Though he spare it not*; that is, (in allusion to meats) though he eats freely of it; we ordinarily say when friends are at Table with us, *Pray doe not spare*; so when a wicked man gets sinne under his tongue, he eats, like a glutton, greedily, so the Apostle describes such, *Being past feeling they commit iniquity with greedinesse*; They eat and spare not, they doe not sin with moderation or temperately, but are like Epicures in sinning, they sin insatiably. But because the negative is not in the Hebrew reading I shall not stay upon it; yet (I say) the generall scope and intendment of both readings is the same. For if he spareth it, it is because he loves it, and if he spare it not, it is because he liketh it. *Though he spare it*

And

And forſake it not.

In purſuance of the ſimilitude of eating, the ſenſe is made out thus; Though he ſpare it, as loath to let it goe downe into his ſtomack, for when once the meate is downe, 'tis loſt to the pallate, therefore he parts with it by leiſure. But more properly to *forſake*, notes theſe two things; firſt, to withdraw outward communion; ſecondly, to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his preſence. Every where in Scripture carnall men are ſaid to forſake God both wayes (*Jere. 2. 13.*) *This people hath committed two great evils, they have forſaken me the fountaine of living waters,* that is, I have no more of their company, they doe not love me, therefore they deſire not communion with me. The word is uſed by *David* the figure of *Chriſt* (*Pſa. 22. 2.*) as alſo by *Chriſt* himſelfe when he hung upon the Croſſe, *My God, my God, why haſt thou forſaken me?* The Lord at that time did interclude or ſtop his preſence from his Sonne, he did not manifeſt himſelfe to him, there was as it were, for that preſent, a kinde of intermiſſion of the ſenſible actings of the love of God towards him: *Chriſt* being thus denied that communion which he had alwayes enjoyed with the Father, cryed out, *Why haſt thou forſaken me?* But as the wicked man ſpares his ſin, and will not hurt it, ſo he would never be out of its company, much leſſe forſake it utterly.

Hence note;

That, a wicked man is very faithfull and conſtant to his ſinne.

Solomon giveth that rule of love; *Thy friend and thy fathers friend forſake not,* (*Prov. 27. 10.*) a man ſhould not forſake his owne friend, much leſſe ſhould he forſake his fathers friend, or a friend to the familie: Thus ſayth a carnall heart, *this ſinne is my friend*, and he looks upon it as his fathers friend; His ſin poſſibly is as the Apoſtle ſpeakes (*1 Pet. 1. 20.*) *a vaine converſation received by tradition from his fathers*; ſin deſcends as well as land. Many inherit vantage, and hold it (as it were) by their fathers copy. And if at any time a Hypocrite forſakes the practice of ſinne, yet he doth not forſake his reſpect to it; he may

T t t

leave

leave off the exercise, yet not withdraw his love. Many considerations may breake off his actions, but nothing breakes off his affections. A wicked man sayth to his sinne, as God to Joshua; *I will not leave thee nor for sake thee.*

The last clause of this verse, is but the affirmative of this negative.

But keepe it still within his mouth. Never confessing it.

Solomon puts those two together, *He that confesseth and forsaketh his sin shall have mercy.* He that hath no minde to forsake his sinne, hath no desire to confesse it. He that would keepe it in his hands, would also keepe it within his mouth. But what gets he by this concealment? Let the next verse enforme us, which contains the Application of the whole similitude.

Vers. 14. *Yet his meate in his bowells is turned.*

Though wickednes be sweete, though he hide it under his tongue, though he spare it, &c. Suppose all this, that a wicked man hath been very tender of his sinne, and nourished it long, what's the benefit? vvhhere's the fruit? *Yet his meate in his bowells is turned;* That is, the many dishes and courses that he hath had in this banquet of sin, all this *meate in his bowells is turned;* how turned? every thing that is eaten, if there be a digestion made of it, if the stomach can doe its work, is turned. Naturalists call it *Assimilation*, when the meate eaten is changed or turned into the substance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his stomach to be such as if the meate were not that which he had eaten, it doth not turne to nourishment, but to poyson, as the next clause expresseth. *His meate in his bowells is turned.*

It is the gall of Asps within him.

So Mr Broughton reads it, *His meate in his bowells turneth into the gall of Asps within him.* We say, *His meate in his bowells is turned,* it is the gall of Asps within him; The sence is the same; For this turning of his meate in his bowels (as our translation expresseth it) is not the turning of it into nourishment, but into poyson.

Nulli manifestabit, & propter hoc nullus ei peccatum occultum dissuadebit nec aliquid remedium adhibebit, quod adhibetur peccata sua conscientibus.
A. quin.

The gall of some creatures is poyson, yea the most deadly poyson; *Aristotle, Plinie*, and others that write the History of animals, tell us that the gall of Serpents is full of poyson, and they have exceeding copious galls; yet there is a further elegancy in the words, suiting a secret in nature: it was *sweet in the mouth, now it is gall*. Those meats which are sweetest to the tast turne most to bitternesse and choller in the stomach. So there is a graduall continuance of the metaphor, sweetnesse turnes to bitternesse, and not onely to bitternesse, but to gall, and not onely to gall, but to the gall of Asps, which is not onely bitter, but poysonous. There is a bitternesse that hath wholesomenes in it, and is medicinable, there is also a poysonous bitternesse. The wilde bitter gourd put into the pot was deadly, but of all poysonous bitternesse, the bitternesse and poyson of Asps is most deadly. There are many remedies or antidotes against poyson. And there may be remedies found against the poysonous bitings of all Serpents, except that of the Asp, which as the ancients affirme, *killeth in foure houres*, notwithstanding the use and application of the most soveraigne remedies. Insomuch, that the biting of the Asp is gone into a proverb, for *An immedicable evill*.

There is another consideration in the gall of Asps that carrieth the poynt more fully; for though that gall be death, and death without remedy, yet it causeth a kinde of a pleasant death. The biting of the Asp stupifies and then kills. The person bitten falls presently into a sleepe, which is a short death, and then dyes which is a long sleepe. Though the person bitten be in present danger of death, yet the paines of death are not felt. It is storied of *Cleopatra, Queene of Egypt*, that when shee saw her Husband *Marke Anthonie* ruined and dead, having layd violent hands upon himselfe. When shee saw all lost, the City of *Alexandria* (where shee thought to secure her selfe) taken, and her power utterly broken; shee so much disdained to be a captive, and to be brought in triumph to *Rome*, that out of the greatnesse of her spirit, shee chose to put Asps to her breasts and dye; Which shee did upon this naturall consideration, not onely because shee knew they were present death, but because they would put her to least paine, or make her altogether sencelesse of paine in dying.

Fel serpentum porissime maxime copiosum.
Plin.

Qua dulcia sunt facile in bilem & amaritudinem convertuntur.
Gal.

Adversus viperarum omniumque serpentum morsus remedium inveniuntur, aspide una excepta.
Ælian.

Morsus aspidis proverbio dicitur de malo immedicabili.

Aspidis veneno afflicti somno in mortem solvantur.

Hence observe ;

First, That, how pleasant soever sin is in the acting, it is bitter in the end.

Holinesse is sweet in the way and end too : wickednesse is sometimes sweet in the way ; but alwayes bitter in the end. Solomon gives this in plaine assertions, (*Prov. 20. 17.*) *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravell.* And againe (*Prov. 23. 31, 32.*) *Looke not upon the wine when it is red, when it gives its colour in the Cup ; That is, take heed lest the light of it ensnare thee to intemperance and drunkenness ; Some love to see their wine sparkle and briske in a cleare christall glasse, it pleaseth them to looke upon it, and see it, as well as to tast and drinke it. But looke not on it, so as to lust after it ; why ; At the last it bites like a Serpent. The bread of deceit is gravel afterwards, and the sweet wine bites at last ; 'Tis pleasant to looke to in the Cup, and pleasant to the tast, but if you be over-taken with it, your bowels will finde it turned to the gall of Asps. The Prophet (*Jer. 2. 19.*) saith to such ; Thine owne wickednesse shall correct thee, and thy backslidings shall reprove thee. But is sin it selfe a correcter and a reprove of sinners ? The acts of sin doe neyther correct nor reprove, but the effects of it doe both ; so the Prophet seemeth to expound himselfe in the latter part of the same verse, Know therefore and see (namely, by the event) that it is an evill thing and a bitter, that thou hast forsaken the Lord thy God ; That is, thy forsaking of God (such is every turning aside to and embracing of sin) will procure thee much evill, and provoke God to make thy life bitter unto thee. We may say to every one who delights in sin, as the charge is given against Babylon (*Rev. 18. 7.*) *How much thou hast glorified thy selfe, and lived delitiously, so much torment and sorrow shall be given to thee ; How much of the one, so much of the other ; Thy sin was sweet in thy mouth, but it will be turned to the gall of Asps in thy bowels.**

Secondly,

Secondly, Note;

Sin hath not onely bitterneſſe in it, but there is death in it.

All gall is bitter, but the gall of Aſps is deadly. Sin is a deadly poyſon; for though it be pleaſing a while, yet 'tis killing in the end; The bitterneſſe that floweth from ſin, is the bitterneſſe of death: If after it hath yeelded us a little unſatisfying pleaſure, it ſhould onely conclude in paine, this might not onely diſcredit it in our opinion, but provoke us to caſt it for ever both out of our affection and praſtiſe; how then ſhould our hearts be turned from it, and riſe againſt it, when we are aſſured that this paine is as a poyſon, and that this poyſon is unto death?

Thirdly, Note;

Though ſin be deadly, yet it leaves the ſinner ſenceleſſe of death.

Sin deſtroyes, and the man knows not what hurts him. Every Evil is by ſomuch the worſe, by how much it leaves us leſſe apprehenſive of the evil it doth us. Thoſe wounds may be moſt mortall, of which at preſent we feele leaſt paine.

Laſtly, Obſerve;

It is a dangerous thing to keep ſins counſell, or to conceale it.

The wages of ſin (committed) is death. But the wages of ſin concealed, is the worſt of that death. Every ſin acted hath in it the ſeede of death, but ſin hidden under the tongue, and kept in the mouth, by denying, diſſembling, or excuſing it, is a deadly poyſon. The Goſpel hath a remedy againſt that death which is deſerved by the acting of ſin, but it hath no Antidote againſt the poyſon of a ſtudied and continued concealment of ſinne; *'Tis the gall of Aſps within him.*

Jon

JOB, Chap. 20. Verſ. 15, 16, 17.

He hath ſwallowed downe riches, and he ſhall vomit them up againe, God ſhall caſt them out of his belly.

He ſhall ſuck the poyſon of Aſps, the Vipers tongue ſhall ſlay him.

He ſhall not ſee the rivers, the floods, the brooks of hony and butter.

THe ſimilitude between ſinne in generall, and pleaſant, though poyſonous meate, which *Zophar* purſued in the three former verſes, is here contracted to a particular ſinne, the unjuſt obtaining of riches, the roote of which is covetouſneſſe, or the love of mony, and that the roote of all evill (1 Tim. 6. 10.) 'Tis the roote of all morall evill, or ſinne, and ſo the roote of all penall evill or trouble, whether to our ſelves or others, as appears in this context.

He hath ſwallowed downe riches.

The word implyeth eating with inſatiable appetite; every man that eateth muſt alſo ſwallow, but a glutton is rather a ſwallower then an eater. He throwes his meate whole downe his throate, and eats (as we ſay) without chewing. The rod of *Mofes* (turned into a Serpent) ſwallowed up the rods of the Egyptian ſorcerers. The word is often applied to expreſſe oppreſſion (Pſal. 35. 25.) *Let them not ſay in their hearts, ah, ſo would we have it, let them not ſay we have ſwallowed him up;* That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adverſary is deſcribed in this language (Pſal. 124. 3.) *If it had not been the Lord who was on our ſide, when men roſe up againſt us (that is, if we had one leſſe then God, though the greateſt of creatures on our ſide) Then they had ſwallowed us up quicke.* The Church is comforted (Iſa. 49. 19.) with an aſſurance of freedome from ſuch ſwallowers; *They that ſwallowed thee up are farre away; thou haſt thoſe by thee that were ready to devoure thee (as it is ſaid Revel. 12. 4. The Dragon ſtood before the woman for to devoure her childe as ſoone*


as it was borne) But thy oppressours shall be sent packing; they who heretofore swallowed thee, shall not stay within sight of thee. Thy swallowers are swallowed up. The metaphor is taken from wilde beasts which greedily devoure their prey; He hath swallowed downe riches.

Hence observe;

Riches are a sweet morsel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteousnesse. What he teares from the backes, and pulls out of the bellies of others, delight his backe and belly most. Some care not so much for the riches they get, as for the sinfull wayes by which they get them; It contents them more to over-reach another, then to enrich themselves. *Augustine* confesseth of himselfe, that in his youth he would steale fruit, not because he cared for the fruit, but because he delighted to steale; so we may say of these, it is the wrong, not the gaine which pleaseth them: *Stollen waters are sweete*, and this makes them sweetest to some, that they are stollen. 'Tis rare, if he that swalloweth downe riches, be not a swallower of the poore, if his particular rising and filling, be not the falling and emptying of many.

Againe, When a man swallowes and devoures greedily, he doth not well discern what he eats, he takes little notice whether his meate be wholesome and fit for nourishment or no, he eats without due respect eyther of quantitie or qualitie. This sets forth the temper of worldly men, and gives us a second observation.

 *Greedy covetous persons care not what it is they have, so they may have it.*

A just man considers every penny he gets, and askes his own heart, how he came by it; A righteous man is as carefull what money he puts in his purse, as a temperate man is what meate he puts into his stomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more considerable to him, then the gaine, and whence he hath it, then what he hath. But

*Est metaphora
ducta ab imma-
nibus bestiis,
quæ alias feras
uno rictu deglu-
tiunt.*

*Apposite signifi-
catur per verbū
devorare, quod
est sine delectu
quicquid objici-
tur sive salubre
fit sive nocivū
carpere.*

all is fish that comes to a wicked mans net; though it prove a Serpent not a fish. As appeares by the issue of his greedy getting, or swallowing, lzyd downe in the latter part of the verse; *He hath swallowed downe riches, and*

He shall vomit them up againe.

עומויט vomit
evomit, proprie
de cibis.

תנפ pelicanus
a vomitu; con-
chas enim a ca-
lore ventris coc-
tas rursus evo-
mit ut testis
rejetis esculen-
ta feligat.

Plin. lib. 10.
cap. 30.

What we eate moderately, we digest, concoct, and turne to good bloud for the support of nature, but if a man eats intemperately, his stomach turnes and he falls a vomiting; A glutton gets more meate downe then others, but he gets lesse strength by it. The Pelican hath his name in Hebrew from this roote, because having eaten shel-fishes he vomiteth them out againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the shel. The Prophet (Jer. 25. 27.) tells us of a vomit which the wrath of God gives a sinfull people; *Therefore thou shalt say to them, thus sayth the Lord of hosts the God of Israel, drinke ye, and be drunken, and spue and fall, and rise no more.* What was it they should drinke? it was a cup of judgement, they had been drinking liberally the cup of sin before, now God puts a cup of sorrow and bloud to their mouths, and they must drinke till they spued, and stagger till they fell, and so fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spued out. They are to a Land as unwholesome meate is to the stomach, the burden of it. Heare that severe warning to the people of Israel, (Lev. 18. 26. 28.) *Ye shall therefore keepe my Statutes and my Judgements, and shall not commit any of these abominations, neyther any of your owne Nation, nor any stranger that sojourneth among you, that the Land spue not you out also, when ye defile it, as it spewed out the nations that were before you.*

But whence is it that the wicked man vomiteth up what he hath devoured? To cleare that, consider there are foure sorts of vomiting.

First, From the fullnesse of the stomacke, by excessive eating and drinking.

Secondly, From the filchinesse or foulnesse of the stomack, by eating and drinking those things which are unwholesome and uncleane.

Thirdly,

Thirdly, From the weaknesse of the stomach ; Some are not able to retaine, no not a little, and that good food, because their stomackes are ill.

Fourthly, From a secret antipathy, or averfenesse to that which is eaten. The vomit in the Text is not caused any of these wayes. A wicked man doth not vomit from the averfenesse of his spirit to his sin, he liketh it well enough, nor from the weaknesse of his spirit to sin, he is mighty to eat and digest the worst of sins ; nor doth he vomit because of the foulness of his spirit, that never troubles him, the fowler any mans spirit is, the more retentive it is of sin, nor doth it proceed from his fullnes of sin ; for how full soever he is, yet he is hungry still, and saith not, it is enough.

Whence is it then that he vomiteth ?

I answer, by distinguishing against of a two-fold vomiting.

First, Free and naturall: Secondly, forced or artificiall.

Some vomit alone, others have vomits given them ; some vomit by the strength of medicines ; others vomit by the strength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently ; not freely but forcedly. The gaine of fraud and oppression may be said to be vomited up two wayes.

First, By repentance ; Secondly, by expetted.

Repentance in generall is called by the ancients, *The vomit of the soule*, and that is applicable to any speciall repentance. And repentance upon this speciall account of unlawfull gaine (as also repentance upon what account soever may be) is two-fold.

First, There is a repentance rising from godly sorrow ; thus repenting *Zachew* vomited up his ill gotten goods. For when Christ was come to his house, *Zachew* stood and said unto the Lord, *the halfe of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him fourefold* (Luk. 19. 8.) This gracious vomit his soule received by the power of the Spirit of God, provoking him to repentance ; and happy it is for them that have swallowed downe riches unduely, if the Lord give them this repentance of godly sorrow to vomit them backe againe.

Secondly, There is a vomiting of riches by a repentance

which ariseth onely from worldly sorrow and gripes of conscience, not from any change of the minde; so Judas having swallowed down the thirty peices of silver (the price of blood) for betraying Christ, vomited them up by repentance such as it was, a repentance proceeding from worldly not from Godly sorrow (Matth. 27. 4.) Then Judas when he saw that he was condemned, repented himselfe, and brought the thirty peices of silver to the chiefe Priests, and Elders, and cast them downe and departed, and went and hanged himselfe. The Apostle (2 Cor. 7.) saith that worldly sorrow causeth death. Sin causeth eternal death, and this kinde of sorrow for sin causeth temporall death; some pine and languish to death in worldly sorrow, and others (like Judas) by the violence of it thrust themselves violently out of the world, and dye. Meere vexation enforceth some wicked men to be honest and to cast up what they have unjustly gotten; 'Tis not the tendernes of their consciences, but the sicknes and paine of them, which puts them upon this. As some men say the reason why they refuse or abstaine from eating such or such meate, is not because they doe not love it, but because it doth not love them; it makes them sicke if they eate it; so the reason why some vomit up the unrighteous mammon which they have swallowed, is not because they doe not love it, but because it doth not love them, but hath made them sicke. The Whale that swallowed up *Jonah*, found him hard meate, his stomacke could not digest that morsel, he must vomit him up for his owne ease. Ritches in the belly of many an oppressour is like *Jonah* in the Whales belly, a trouble to his stomacke, and he must vomit them up againe, not out of love to righteousness, or hatred of sin, not out of pity to the oppressed, or charitie to the poor, but for his own present ease, & yet, if goe no further, how poore an ease will that prove? Such as this described is all the vomiting here meant. And in this *Zophar* doth not set forth the duty, but the punishment of a wicked man; For though it be better to restore any way, then to retaine that which is ill gotten, yet a man is not made better who restoreth onely thus. And we may say of such a repentance, it is to be repented of.

Againe, As there is a vomiting of riches by repentance, so secondly, by expence. And this also is twofold.

First, By a willing expence; some men swallow downe
riches

riches for prodigalitie; they spend profusely, what they get sinfully. What one lust brings in, another lust carrieth out. One lust is as a rake to gather, and another as a forke to scatter. A conjunction of both these may be found in the same man. For there are two sorts of covetous men. Some get meerly to hoord & lay up, their nest is full of eggs, and yet they can scarce afford themselves one, but sit brooding upon them to hatch more. A second sort of covetous persons extort and get meerly to spend; By covetous practices, they make provision for wanton and luxurious practices. These vomit what they have swallowed, by a willing expence.

Secondly, Others vomit what they have swallowed by forced expence, such troubles and Law-suits are brought upon them, that what they have violently or fraudulently gotten from others, they are compelled to refund, and pay backe againe; as appeares yet more clearly in the next clause.

God shall cast them out of his belly.

These words shew what kinde of vomit his is. The word in the Hebrew signifies both God and an Angel. The Septuagint render, *An Angel shall cast them out of his belly*; And their Interpreters expound it of an evill Angel, who is the tormenter of this evill man; we referre it to God as being a part of his divine justice, thus to repay unjust men; *God shall cast them out of his belly*. An oppressour having gotten riches into his possession hopes to hold them; But God sends out his write of ejectment, and turneth him out of their possession, or them out of his. The word which we render *cast out*, carrieth a double, and that a contrary signification; it signifies both to *possesse*, and to *dispossesse*, to put in, and to thrust out of an inheritance. So the word is used (*Josb. 23. 5.*) in reference to the *Canaanites*, whom God dispossessed; *And the Lord your God, he shall drive them out of your sight, and ye shall possesse their Land*. In both parts of which verse we finde the same word. As God cast the *Canaanites* out of their Land to place his own people there, according to his promise; so God will cast all ill gotten riches, those riches especially, out of the belly of wicked men, which they have gotten from his people, contrary to his command. (*Zach. 9. 4.*) *Behold the Lord will cast her out* (that is, *Tyrus*) why will the Lord cast

וְיָ הֵרֵסָהּ
תָּוִיב פִּסְדִּית עֲ-
תִיָּא הֵרֵסִית
עַד פִּסְדִּית
עֵינֶיהָ.

out Tyre? Tyre was a merchandizing Citty, an opprelling Citty, Tyre heaped up silver as the dust, and fine gold as the mire of the streets, vers. 3^d. yet the Lord will make her poore, and naked, he will level her heaps of gold and silver, and smite her power in the Sea. The lot of proud opprelling Tyre and her riches shall be the lot of every oppressor and his riches, God shall cast them

Out of his belly.

That is, out of his barnes and gardenes, out of his chests and store-houses; wheresoever he hath hoarded his riches, that's his belly, and from thence they shall be cast.

Hence observe;

First, The worldly man is unwilling to part with his worldly portion.

Here's an act of violence, God casts them out of his belly, and pulls them from him by an act of justice, as he had unjustly pulled them from others. He can let his bloud goe as easily as his wealth.

Secondly, Note;

Man may get but he cannot hold what he hath got unjustly.

What God giveth he will maintaine, what is sinfully swallowed downe shall be vomited up with shame. *I will punish Babel in Babylon, and I will bring forth out of his mouth what he hath swallowed up* (Jer. 51. 44.) What was that? he had swallowed the riches of the Nations round about him. Thus the Prophet Isaiah represents him boasting (Chap. 10. 13, 14.) *I have removed the bounds of the people, and have robbed their treasures, my hand hath found as a nest the riches of the people.* But as some Princes politickly connive at their Subjects oppressions, till they get great estates, and then squeeze all into their own coffers, & leave them naked; so the great God permits some to fill themselves like sponges, by sucking in the substance of others unrighteously, and then makes them returne and render it backe by his righteous judgements, *Whatsoever is gotten by sinne, is not given by God; and whatsoever is not given by God, he threatens to take away: they who are rich, but not by the blessing of God, shall be made poore by the curse of God; therefore the Psalmist*

concludes, *A little that the righteous man hath, is better then the great riches of the ungodly*; This betternesse, ariseth two wayes. First, From the excellency of the conveyance, and that in three respects; First, the little which the righteous man hath, comes to him by the purchase of Christ. Secondly, He hath it by the promise. Thirdly, by the speciall providence and fatherly goodnesse of God to him. A little thus conveyed to the righteous man is better then the greatest riches of many ungodly. Secondly, It is better in reference to the surenesse of it: there is a flaw in the title of wicked men, and therefore God will one time or other question their possession. The righteous hold their temporalls as well as their spiritualls (*in capite*) by Christ their head: and hence it is that they have a sure estate in and hold of both.

This should admonish all to consider what riches they swallow downe; He that hath got much honestly, may spoyle all by mingling a little with it dishonestly gotten. For as he that hath eaten divers wholesome meats, may yet loose the comfort and nourishment of them, by feeding upon some one unwholesome dish; And by this meanes undergoes a double evill; First, in eating that which is bad, and then in vomiting up good and bad together; so 'tis in this case. Christ useth an argument (*warning men to take heed of unjust gaine*) much higher then this (*Mat. 16. 26.*) *What shall it profit a man if he gets the whole world, and loseth his owne soule.* Put all unjust gaine into the ballance with your soule, and see what you get by that, while you loose this. The argument in the Text is also very pressing; What shall it profit a man to get a masse of worldly riches unjustly, and by that gaine loose all that he hath justly gotten. If injurious dealing did indamage our estates onely, what advantage is there in dealing injuriously? But Zophar urgeth yet further in the next verse.

Vers. 16. *He shall sucke the poyson of Asps.*

These words may be taken eyther as a distinct similitude, or as the conclusion of the former. There is a double reading; some thus; *He shall sucke the bead of the Asp.* The same word in the Hebrew signifies the head and poyson, because the head in those venomous Serpents holds the poyson. We translate this

אֲשֵׁרִי signifi-
cat tum caput
tum venenum,
quod capiti au-
dentibus ser-
pentis venenum
inest.
Caput aspidis
sugget. Vulg.

word

word (*Rosh*) Gall. (*Deut. 29. 18.*) *Left there be among you a roote that beareth Gall (or a head) and Wormewood.* That is, left any person among you should commit this wickednesse (namely, Idolatry, or the worship of strange gods) which will be as distastfull to God as Gall is to man, and which will be bitter as Gall to the man who commits it, whether we consider the bitterness of repentance if it be pardoned, or the bitterness of paine, if he (persisting in it impenitently) be punished. And hence this very word is used againe to signifie Gall, in that Prophetick Psalme of the passion and paines of Christ for our sins (*Psal. 69. 21.*) *They gave me also gall for my meate.* Any Gall is so bitter and unsavoury to the tast, so offensive and troublesome to the stomacke, that 'tis a kinde of poyson, and some venomous creatures carry their poyson in their Gall.

He shall sucke the poyson of Asps; That is, He shall finde that most bitter and deadly to him, wherein he thought to finde much sweetnes and delight. As if he had said; *Thou who hungerst after the estates of the poore, I tell thee, when thou art sucking them as at a hony-combe, thou art but sucking the poyson of Asps.* While the covetous oppressour is in the act of sin, he saith, it is sweet and good, he little thinks he is sucking poyson, the deadly poyson of the Asp: It is misery enough to sucke poyson at any time, but to sucke poyson while we thinke we are sucking milke or hony is a greater misery. There are none so mistaken as they who take wrongfully from others. As there is a sinfull sparing, so a sinfull getting which tends to poverty, & he who thus gathers, doth worse then scatter; For, *He shall suck the poyson of Asps,* and (which speaks the same or a worse fate to him)

The Vipers tongue shall slay him.

That is, he shall surely dye, the issue shall be his ruine. The poyson of Asps is deadly, and that the Vipers tongue is present death, we have cleare evidence (besides what is asserted by naturall Historians) from Scripture record. When *Paul* had escaped from Ship-wrack, and was come on shoare at *Malta*, the *Barbarians* shewed him kindnesse, and made him a fire, out of which when a Viper came and fastned upon his hand, they looked when he would fall downe dead, concluding he was a murtherer, whom, though he escaped the Sea, yet, vengeance followed

*Perinde cedit
ei maleficium
ac si venenum
hausisset poten-
tissimum, aut a
vipera fuisset
morsus. Jun.*

*Nullum animat
tanta celeritate
linguam movet
ut serpens, adeo
ut triplicem lin-
guam habere vi-
deatur, cum u-
nam sit. Plin.
l. 8. c. 37.
Isid. lib. 12.*

followed him to land, or (as that Text gives it) *would not ſuffer him to live* (Acts 28. 4.) So that, when Zophar ſaith, *The Vipers tongue ſhall ſlay him*; The meaning is, he ſhall be as certainly and ſuddenly ſlaine, as if a Viper had bitten him. The Vipers tongue is worſe then the Lyons tooth, and gives ſo mortall a wound that every touch is death. When John the Baptiſt, as alſo Chriſt would ſhew how hurtfull and dangerous the Scribes and Pharifees (among the Jewes) were, they call them, *A Generation of Vipers* (Matth. 23. 7. Matth. 12. 34.) Theſe Vipers never gave over till they had ſlaine Chriſt. There's no eſcaping if a Viper bite; and of them Chriſt ſaith (Matth. 23. 33.) *O Generation of Vipers, how ſhall ye eſcape the damnation of hell?* It ſhews that the moral Viper is as dangerous as the naturall, when we read that the former ſhall not eſcape the wrath of God, as man cannot eſcape, being ſtung, by the latter. The Vipers tongue is the Embleme of any remedileſſe evill. And ſuch ſhall befall the covetous oppreſſour, *The Vipers tongue ſhall ſlay him.*

Hence note;

The miſchiefe that a wicked man doth to others, ſhall returne upon his owne head.

While he impoveriſheth his neighbour, he undoth himſelfe, while he is ſucking others, he is ſlaying himſelfe. Solomon deſcribes a combination of evill-doers, *whoſe feete run to evill, they make haſt to ſhed blood*; But he concludes (Prov. 1. 18.) *They lye in waite for their owne blood, and lurke privily for their own lives, ſo are the wayes of every one that is greedy of gaine, which taketh away the life of the owners thereof*: They made haſt to ſhed the blood of others, but the event proved that they laid waite for their owne blood. Sin is the great Deceiver; The harme-doer is alwayes the greateſt harme-receiver. He that layeth ſnares, layeth them for others, but he catcheth himſelfe. And therefore Solomon reſolves it directly (which yet we are to underſtand of the event, not at all (which makes their caſe more miſerable) of their intention) *They lurke privily for their owne lives. All their lurking and plotting recoyle upon themſelves; Their owne iniquities ſhall take them, and they ſhall be holden with the coards of their ſinne*, as the ſame Solomon expreſſeth it, (Prov. 5. 22.) *As, He that is wiſe* (that is, holy and right) *ſhall be wiſe for him*.

himſelfe (Prov. 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himſelfe, yet himſelfe ſhall be the chiefe gainer by it in the end; ſo he that is fooliſh (that is, wicked and unrighteous) ſhall be fooliſh to himſelfe. Though he onely intended the hurt of others, yet he ſhall be the chiefe, poſſibly, the onely hurt-receiver in the end, as it followes in the latter part or croſſe part of the ſame Proverbe, *If thou ſcorneſt, thou alone ſhalt beare it.* The greateſt hurt which any man can doe his brother by any wrong done to him, is ſo little comparatively to what he doth to himſelfe, that the Scripture caſts the whole upon himſelfe; *He alone ſhall beare it.* While he gives his brother a bitter potion to drinke, himſelfe drinks the poyſon of Aſps; While he wounds his brother with hand or tongue, *the Vipers tongue ſhall ſlay him.*

*Per linguam
vipera ſignifi-
cari poteſt alius
impius contra-
ria loquens.*

Pined.

*Vipera lingua
ſymbolum eſt
lingua detracta-
toria.*

Further, By the *Vipers tongue*, we may underſtand any oppoſer, who riſeth up againſt and accuſeth this fraudulent or violent oppreſſour. An accuſing tongue, eſpecially a falſely and maliciously accuſing tongue, may well be called a *Vipers tongue*. In which ſenſe, principally, the Scribes and Pharisees are called a *Generation of Vipers*. Detraction wounds deeply, and a wound in the reputation is hardly healed. When the *Egyptians* would deſcribe a man ſmitten with a detracting tongue, they were wont to paint a *Baſiliſke*, who kills ſuch as come neere to him with his breath. And the *Vipers tongue* hath alſo been (among the Ancients) an Embleme of the ſame ſignification.

Hence note;

Oppreſſours ſhall not want accuſers, and they who have ſmitten others in their eſtates, ſhall be ſmitten in their names.

Such get riches to themſelves a name, and they (ambitiouſly, as the *Pſalmiſt* hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project ſayles them, and as they never deſerved nor had a good name, ſo they ſhall not long have a Great one. If good men doe not cry them downe, ſome or other as bad as themſelves ſhall. *The Vipers tongue ſhall ſlay them.*

*Deus quibusdā
ma'is tanquam
carnificibus uſus
eſt ad ſumendas
de alijs malis
pœnas. Plut.
de ſer. Nem.
vindiſta.*

Verſ. 17.

Vers. 17. *He shall not see the rivers, the floods, the brookes of hony and butter.*

These words continue the misery befalling a wicked man; He hath gained unjustly, but he shall not possesse what he hath gained. *He shall not see*; that is, he shall not injoy; *Seeing* is not taken here for a naked hungry sight of these things. He may see the floods, rivers, and brookes of hony and butter with his eye, but he shall not have a comfortable use of them. Sight is so noble a sence, that it is put for all the senses; especially for that which is the desire of all the senses, enjoyment. We render that of the Preacher (*Eccles. 2. 1.*) *Enjoy pleasure*; the Text is, *See pleasure*; pleasure is the object of every sence, and that which every sence naturally lookes for, is the enjoyment of pleasure. The sight of the best things without enjoyment, doth rather afflict us then please us. Thus here, *they shall not see, that is, they shall not have a comfortable or pleasurable injoyment, of the rivers, floods, and brookes*; here is an elegant heape of words, all being of a neere signification, and concurring to make an Hyperbolicall speech, signifying greatest abundance of good things; *hony and butter* are put synecdochically for all good things. *Rivers, brookes, floods*, denote the fullest store and plenty of them. Or these words may note these three things to us distinctly.

First, Plenty in the word *flood*; we may have water in a pond or cisterne, but floods are the excesses and over-flowings of water.

Secondly, Perpetuities in the word *river*; floods fall quickly; Torrents rise with the fall of raine, or the dissolving of snow, and when this hath been a while dissolved and that fallen, they fall againe. But rivers keepe a constant streame, being fed by constant springs. When the Lord saith (*Isa. 48. 18.*) *Then had thy peace been as a river*; The meaning is, that in case of their obedience, their peace had been continued. And when the Lord promisseth (*Isa. 66. 12.*) *I will extend peace to thee as a river*; He assures them that their peace shall continue forever.

Thirdly, The joyning of these three together, *floods, rivers, brookes*, may imply variety of kinds, or the confluence of all

*Non sumitur pro
jejuno visu sed
pro delibabili,
qualis cum pos-
sessione & usu
rerum societur;
inde videre pro
ut et experiri;
visus ad actio-
nes reliquorum
sensuum trans-
fertur. August.
lib. 10. Con-
fess. c. 35. &
Epist. 112. ad
Paulin.*

Sorts of good things, both little and great together. Brookes are little rivers, and rivers are great Brookes. Floods are the inundations or swellings of both beyond their banks.

He shall not see these rivers, floods, and brookes, of hony and butter; And who ever did see them? Rivers and brookes of water, as they are usefull and delectable, so every where seene. But where shall we see rivers or brookes of hony and butter? This is a high straine of Rhetoricke, noting onely (as was toucht before) greatest abundance; yet in some Countries there is such abundance of hony and butter, that, they may be sayd to have (almost) in the letter, rivers and brookes of them. It is said (1 Sam. 14. 25.) that *when the people of the Land* (in pursuit of the Philistims) *came to a wood, there was hony upon the ground, and* (vers. 26.) *the hony dropped.* Here were rivers of hony, flowing hony. The land of Canaan is often described by this Periphrasis, *A Land flowing with milke and hony* (Exod. 3. 8. 17. &c.) Job speaking of his former flourishing estate, gives it in this language (Chap. 29. 6.) *I washed my steps with butter, and the rocke powred me out rivers of oyle.* They who eat butter and hony are supposed by some to have more then necessaries (though others expound it for plaine Country food) even dainties to feed upon (Isa. 7. 22.) *Butter and hony shall every one eate that is left in the Land.* And this is the food which the Virgins sonne our Immanuel was prophesied to eate at the 15th verse of the same Chapter; *Butter and hony shall be eate, that he may know how to refuse the evill and choose the good.* That is, that he may grow up to yeares of discretion, and so be able to distinguish between that which is morally good and morally evill.

Further, Some understand butter and hony allegorically, for spirituall good things; The butter and hony of the Land of promise were indeed shadowes of heavenly things. And this amounts to a sorer judgement upon the wicked man, whose portion how great so ever it is in temporals, shall be nothing in eternalls; His whole lot falls on this side heaven, and the things of heaven. But I rather keepe to the literall sence, which suits clearely with the words foregoing; *He shall sucke the poyson of Asps, the Vipers tongue shall slay him;* there's an end of him; he shall not see the rivers, &c. of hony and butter which he looked for.

Lastly,

Lastly, Some give the meaning as if the sordid disposition of a covetous worldling were here described; who though he doth abound with the things of this life, yet he doth not see them; that is, he hath not a heart to make use of them, but keeps all in prison; His rivers and brooks when in their highest flood, are as dried up to himselfe; This (I grant) is a judgement visible upon many covetous wicked men, who as much want what they have, as what they have not. But I passe this also, and shall insist onely upon our first interpretation; He shall not see the rivers, &c. Then he had hopes to see, that is, to possesse and enjoy them; He made sure of them, but they passed away, and proved not sure to him.

*Hic describitur
sordidum avari
hominis Ingeni-
um qui quamvis
bonorum omniū
copia abundet
nihil sibi ex ho-
nis assumit.
Cajet.*

Hence observe;

First. *A worldly man hath great expectations, he promiseth himselfe huge things in the world, whole rivers, brookes and floods of hony and butter.*

Small matters will not serve his turne, he dreames not onely of Gold, but of golden mountaines, and golden showers; he dreames of rivers and floods of gold; What pleasant dreames of esteeme, honour, and riches hath he; He phancieth that all shall not onely honour, but humor and adore him; He promiseth himselfe, that he shall be able to doe what he will, and make whom he pleaseth stoope to him, that none shall dare to speake a word, or rise up against him; What fine imaginations have many about this world, but they reckon (as we say) without their Hoast. For,

Secondly, Observe;

God often cuts wicked men short of their expectations.

He shall not see the rivers, &c. of hony and butter; He looks for them, but he shall not see them; He hopes, but he shall be ashamed of his hope. What the Poets phanci'd of *Tantalus*, is true and accomplisht in him. He is Tantaliz'd, standing up to the chinne in those floods & rivers, of which he cannot drinke; he hath pleasant apples touching and playing upon his lips, which yet he cannot tast. He thought himselfe happy in getting great things, but, his misery is, he cannot injoy what he hath gotten. *Solomon* saith of a sloathfull man (*Prov. 12. 27.*) He

roseth not what he hath gotten in hunting; his meaning is, he will not hunt for his meate, he will take no paines for his living, if he have any rost-meate, it is not what himselfe, but what his friends or forefathers have hunted and caught for him; We may say the same of many covetous men, who though they take paines enough in hunting for their living, who though they rise early, goe to bed late, and compasse Sea and Land in the pursuite of riches, yet they rost not what they have got; though they have gotten much in this hunting, yet God denieth them the comfortable injoyment of it: And he doth it two wayes; First, God sometimes taketh the man away from his gettings, as is instanced (*Luk. 12th*) in the rich man, who said to his soule; *Thou hast goods laid up for many yeares*; He had rivers and brookes, which would never fayle, nor be dryed up, as he dreamed, but he saw them not; for God sayd to him, *Thou foole, this night thy soule shall be required of thee, then whose shall those things be which thou hast provided.*

Secondly, God takes away what he was possessed of, he pulls all out of his hands, or from between his teeth. When he hath good things about him, and is resolving to take his fill of them, then God sends a flood of wrath, and sweepes away his floods of riches; so that he cannot so much as behold them any longer with his eye. Thus the Lord threatned his ancient people in case of disobedience (*Deut. 28. 31.*) *Thine ox shall be slaine before thy eye, and thou shalt not eate thereof; thine Asse shall be violently taken away before thy face, and shall not be restored to thee.* That which he hath laboured for, shall be taken away and not restored, his losse shall be irrecoverable. Or himselfe shall be compelled to restore what he hath laboured for, he shall not swallow it downe, as Zophar shews in the next verse, where he gives us in plaine words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully spoyled and stript others of, in hope to make himselfe a happy man.

J O B, Chap. 20. Verſ. 18, 19.

That which he laboured for ſhall he reſtore, and ſhall not ſwallow it downe, according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein.

*Because he hath oppreſſed, and hath forſaken the poore, be-
cauſe he hath violently taken away a houſe, which he
buildd not.*

IN the former verſe Zophar aſſures Job that the wicked man ſhall not ſee the rivers, the floods, and brooks of hony and butter; that is, he ſhall not injoy the golden abundance he dreamed of. Here Zophar tells him why or whence this comes to paſſe.

What he laboured for he ſhall reſtore, and ſhall not ſwallow it downe.

The Hebrew is, *He ſhall reſtore his labour*; The originall is con-
ciſe; What we render by eight words in our language, is but
two there. But how can labour be reſtored? We may cleare it
three wayes.

Fiſt, Taking labour for the miſery and trouble which the
wicked man brought on others. Then to reſtore labour, is to be
punished and troubled in proportion to the trouble which he
put others to. *Troublers of others ſhall not want trouble themſelves.*
Trouble ſhall be reſtored or payd backe againe into their owne
boſomes.

Secondly, *He ſhall reſtore labour*; That is, the profit and fruit
of their labours, whom he had wickedly oppreſſed or defrauded.

Thirdly, By labour, we may underſtand any fruit or profit
of his owne labour as well right as wrong; our Tranſlation
holds forth that ſence; *That which he laboured for* (or the profit
which came in by his labour) *ſhall be reſtore.* The word which
ſignifies labour, is extendable to all kinde of labour, but properly
to that which bringeth in profit, and advantage, ſuch as men
take in trading and commerce. (Hoſ. 12. 8.) where the Pro-
phet ſpeaks of Ephraim under the Title of a Merchant; And
Ephraim ſaid, yet I am become rich, and have ſpawd out ſubſtance, in all
my

מְסִיב יוֹט
Reddet labor-
em.

Dabit poenas
pro labore &
moleſtia quam
alijs inſtixit.
Pined.

Græco notiam
reſponder, et no-
tat laborem
cum moleſtia &
laſſitudine.

my labours (which I have taken for my profit) they ſhall finde none iniquitie in me. (Prov. 23. 4.) Labour not to be rich; and it notes ſuch a labour for riches as is accompanied with much toyle of body, eſpecially with reſtleſnes of minde: it implyeth not onely (as is commanded Gen. 3.) Eating bread in the ſweat of the face, but in the vexation of the heart.

Zophar doth not ſay, He ſhall reſtore his goods or eſtate, but *what* he laboured for; teaching us that the things of this world are ſuch as men toylingly yet willingly labour for; riches are ſo much laboured for, that the ſame word ſignifies both labour and riches.

Hence obſerve;

Man is very ready to take paines for worldly things, for the things of this life.

We can freely beſtow many thoughts upon, *What ſhall we eate? what ſhall we drinke? and wherewith ſhall we be cloathed?* Chriſt ſeeing the thoughts of men run ſo much to the world, pulld them quite out of the world; Take no thought (Matth. 6. 26.) not that it is ſinfull to thinke what we ſhall eate, onely we muſt not be thoughtfull or full of thoughts about it; or Chriſt ſpeaks comparatively, take no thought for this world in ballance with the next. Beſtow your thoughts upon better queſtions then, *What ſhall we eate? what ſhall we drinke? how ſhall we be cloathed?* Labour an answer to theſe queſtions, How ſhall we be ſaved? how ſhall we make our calling and election ſure? how ſhall we honour God? how ſhall we ſerve our generation? Man is ſo apt to over-aſt his labour for the world, that Chriſt in another place ſeemeth to put a totall prohibition upon that labour (Job. 6. 27.) Labour not for the meate that periſheth, but for that which indures to everlaſting life; though a man labour very hard for the things of the world, yet all the way is downehill to his nature, and the wheelles of his ſpirit move ſo faſt, that (as the Ancient Moraliſt ſaid in another caſe) He bath need of triggering. In all theſe worldly labours man needeth not a ſpurre, but a bridle. Our ſpirits are ſo fleet in this purſuite, that we muſt have weight layd on us. Labour not for the meate that periſheth. The Prophet (Iſa. 55. 1.) calls aloud to buy ſpirituals; Come and buy wine and milke without money, or without price:

price: But men had rather bestow their paines and labour for the world, then take heavenly things at the lowest rates, upon the easiest price, yea without price, as the Prophets rebuke intimates in the next words; *Wherefore doe ye spend your money for that which is not bread, and your labour for what satisfieth not.* Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread satisfies the hunger of man & renews his strength, but that which is not bread cannot satisfie. All the things of this life (which are our bread) are no bread in comparison of the things of Christ, especially of Christ himselfe, who is living bread, the bread of life, & that an eternal life; yet Christ who is the best bread, better then bread, is little laboured for, & that which hath so little of bread in it, that it is not bread, is every mans labour, & the only labour of most men.

Againe, *Labour* signifieth that which a man hath gotten by honest endeavours, and in righteous wayes. That which is un-duely gotten, is not (properly) sayd to be gotten by labour, though a man hath laboured much in getting it. Thus labour is opposed to stealing (Ephes. 4. 28.) *Let him that stole steale no more* (what shall he doe then?) but rather let him labour *working with his hands the thing that is good, that he may have to give to him that needeth.* So we may take it here, this man hath gotten much wickedly, and he hath gotten somewhat honestly, he shall suffer damage in his honest gaines, because he hath gained dishonestly. He shall restore his labour, or what he hath laboured for. *A little ill gotten paysons that which is well gotten; as was touched before.*

Etiamsi labore suo, lacunam damni a deo illi expleturus sibi videatur, fructum tamen non percipiet.
Jun.

And shall not swallow it downe.

¶ The word was opened at the 15th verse; where it is said, *he hath swallowed downe riches*; It may be enquired, how Zophar saith here, *He shall not swallow it downe*? To cleare that you may consider of a twofold swallowing.

First, There is a swallowing by rapine, and violence; thus the wicked man swallowed downe riches at the 15th verse.

Secondly, There is a swallowing for nourishment, and sustenance, for strength and support. Thus 'tis sayd here, *He shall not swallow it downe* A man may be said to swallow downe what he hath gotten, and to digest it, when his estate thrives, as the body

*Illis non frue-
tur diu. Merc.
Cum max vo-
mit perinde est
ac si non absor-
bisset.*

body doth with meate well digested. This is the sense of the place here; *What he hath laboured for he shall restore, he shall not swallow it downe*; That is, it shall not be converted eyther to his personall benefit, or to the benefit of his family. As before, *He shall not see, is, he shall not enjoy*, so now, *he shall not swallow, is, he shall not thrive or waxe strong in state by all his gettings*.

Yet we are not to understand the Text, as if this were plainly the lot of every wicked man, but thus it is with many, & thus in some sence it is with every wicked man. For, Eyther God doth not suffer him to hold that long, which he hath gotten unjustly, or it doth him so little good while he hath it, that he may be said not to have had it; The longest contents of this life, are of so short a being, that they may be sayd not to be at all.

Hence observe;

A wicked man hath no true profit by all his labours.

The promise to the Godly is (Psal. 128. 2.) *Blessed is the man that feareth, he shall eat of the labour of his hands*: He that feareth God, stands under the influence of that sweet promise; *He shall eat the labour of his handr*. It is sayd of Christ in the Prophet (Isa. 53. 11.) *He shall see of the travaile of his soule, and shall be satisfied*. Christ laboured hard and he did eat the fruit of his labour; He saw and daily seeth of the travaile of his soule; many beleeve and are saved; The saving of soules is the fruit of the travayle of Christs soule. Thus in proportion a Godly man seeth of the travaile of his soule, and is satisfied, he labours he takes much paines, in his place and calling, he hath many weary dayes, and some waking nights, but by the blessing of God, his labours are fruitfull; He eats his labour to the refreshing of himselfe and family, and to the bearing up of his credit in the world; The ungodly shall not finde it so at all, or shall not long finde it so; he must restore his labour, and not swallow it downe.

According to his substance shall his restitution be.

The word which we translate *restitution*, signifies any kinde of change. It is rendered by recompence (Job 15. 31.) *Vanity shall be his recompence*, or the change that he shall have is from bad to worse, even into vanity: so the word is used, Ruth 4. 7.

Levit.

חֲמוּרָה
*Restitutio dici-
tur permutatio,
quia semper fit,
per aliquod cam-
bium nam pro
alienis inique
vaptis sua dan-
tur.*

Levit. 17. 10. 23. Some give the sence thus; He shall be as poore as ever he was rich; His change shall be according to his substance. Our Translation supposeth Zaphar giving the rule of restitution, According to his substance shall his restitution be.

Hence observe;

If that which is ill gotten be not restored, it shall.

If men will not restore willingly, God will make them restore whether they will or no; though man hath no minde to it, yet he must. It is a duty to restore what we borrow, much more what any man hath violently taken away. *Owe nothing to any man, but to love one another (Rom. 13. 8.)* Love is a debt which is alwayes owing, and should be alwayes paying; *There can be no discharge of that bond.* When we have payd much love, we still owe more. But other debts must not onely be payd, but may be discharged. If a man must not alwayes owe what he hath borrowed, then much lesse where he hath defrauded. Oppression whether secret or open is a crying sinne; And untill restitution be offered or really made where the party offending is able, or really desired where he is unable, the mouth of it cannot be stopped. This being so necessary a duty, I shall for the clearing of it briefly touch these five things, And shew

First, What restitution is; Secondly, what must be restored; Thirdly, who must restore; Fourthly, to whom we must restore; Fifthly, the proportion of it.

To the first question, what is this restitution? I answer, *It is an act of communicative justice, whereby the wrong which we have done to another is recompenced, and he againe reestated in his owne.* To give to the poore is a duty, yet an act of charitie. But to restore (though to the rich) is not onely a duty, but an act of Justice.

Secondly, What must be restored? That which hath been unjustly gotten; yet the meaning is not that a man must alwayes restore what he hath taken away in *specie*, or the thing it selfe in kinde. If the value and worth of it be restored, that sufficeth; yet it doth not suffice to restore the bare value of that which hath been taken away. For (as Casuists speake) there are two things to be considered in restitution.

Tantum restituet, quantum ex alieno didatus est. q. d. juxta mensuram operum quas rapuit victerum jam mutata restituet. Merc.

*Dammum emergens
lucrum cessans.*

First, The damage done to the person wronged, by detaining his goods.

Secondly, The hindrance of that profit or benefit, which probably he might have made by their continued enjoyment and possession. In stricknes the wrong doer must account to the wrong sufferer in both these, else the wrong done is not repaired according to the nature of restitution.

Thirdly, 'Tis questioned, *Who must restore?* Some may be concernd in making restitution who were not the immediate actors of the wrong. There are seven sorts of persons who may be involved under the duty of restitution.

First and principally, they who personally did the wrong.

Secondly, If they have not made restitution, their heires who possesse their estate are bound in conscience to doe it.

Thirdly, They are engaged to restore who have given assistance to the damage of others, eyther by force, command, or counsell.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principalls nor abettors, yet gave their after-consent or approbation to it.

Fifthly, They, who having power in their hands to prevent the damage or wrong of others, having knowingly neglected to put it forth for them.

Sixthly, They, who having lawfull power in their hand to relieve the wronged, have yet suffered them to lye under those wrongs unrelieved.

Seventhly, They, who willingly conceale the wrong which they know hath been done to another, or being called refuse to give testimony, or beare witness according to their knowledge, that so he might be righted. All these are under an obligation to restore, because they are all partakers in and so guilty of the wrong.

Fourthly, To whom must we restore? I answer; First, Restitution must be made to the person wronged; For to wrong one man and restore to another, will not make up a restitution. This discovers their error and mistake, who having by their extorsions ground the faces of the poore, yea to enrich themselves, have impoverished many rich, yet thinke it a sufficient amends, if they build an Hospitall for those poore, whom they

they never saw, much lesse wronged in person; Whereas the Lawes of restitution say, The person wronged must be repayed. To give to the poore at large is charitie, but no restitution; yet to give to the poore what is not justly ours, is no charitie. No man can indeed do an act of charitie, but he that hath done or is ready to doe all acts of Justice. God doth as much hate robbery for charitie to the poore now, as he did of old for sacrifice or burnt offerings to himselfe. So that till a man hath restored and done all men right, he is not in a capacitie to give to the poore, and to how many poore soever he gives, he makes no restitution, unlesse he gives to those individuall persons (if they may be found and will receive it) whom he hath personally wronged. Secondly, If such be not living, then restitution must be made to their heires or Executors, to whom the right and disposition of their estate doth belong. Thirdly, If neither the man himselfe, nor his heires are to be found, then the person offending must restore to God; he must put his ill gotten goods into Gods Treasury. The earth is the Lords, and the fullnes of it; he gives to all, and yet he looks to receive from many. *Honour the Lord with thy substance* (Prov. 3. 9.) God hath a double treasury, to which we are to bring our substance, that we may honour him. First, All the godly are Gods treasury; suppose they are not in extreame want, and so need not the gifts of charity, yet God takes it well, and as done to himselfe, when we bestow upon such the gifts of bounty, for their encouragement and more comfortable subsistence in this world. Secondly, The poore, chiefly the godly poore are Gods treasury; I doe not say we must examine every poore man to know whether he be godly or no before we give; but such as we know to be godly we should not fayle to give to before others. That's the rule of the Apostle; *Do good to All, especially to those who are of the Household of faith* (Gal. 6. 10.) Thus there will never want persons to whom restitution may be made, if the man cannot be had nor any of his who was wrongd, then restore to God. Any godly man, especially a godly poore man is Gods Treasury.

The fifth thing questioned is the proportion, or how much must be restored. The Text Answers and resolves it, thus; *He shall restore all his substance, or, all that he hath in the world*

shall go to make good the wrong which he hath done; yet more clearly to the rule of restitution, according to his substance is this; Suppose he be not able to make full restitution, yet according to his substance, that is, so farre as he is able, so farre as his estate will reach he shall restore; *Halfe a loose is better then no bread*, in reference both to the receiver and the restorer. When we cannot doe what we should, yet we must doe what we can. Further, divers Scriptures resolve the proportion of restitution. The Law given the Jewes sayd (*Exod. 22. 1.*) *If a man shall steale an ox or a sheepe and kill it or sell it, he shall restore five oxen for an ox, and foure sheepe for a sheepe.* The reason of this difference why the Law made the proportion fivefold in oxen, and but fourefold in sheepe, might be this; because the owner lost the labour of his ox, and the profit of that was to be valued in restitution; but sheepe are not for labour. *Solomon* makes the proportion higher (*Pro. 6. 3. 4.*) *If he (that is, the theife) be found, he shall restore sevenfold.* But suppose the man were not worth so much as he had stolne, how could he restore sevenfold? The next clause answers that case; *He shall give all the substance of his house*; That is, if he be poore, yet let him not be spared, but take all. But seeing the Law of *Moses* made the proportion fivefold, why is it there sayd, *He shall restore sevenfold.* To salve this, *Junius* translates (*Septies*) *seven times.* And gives the meaning thus; Let him restore often, even as often as he is found stealing; or this phrase of restoring sevenfold, imports not any addition in those times to the penalty of the Law, because of the encrease of that sin, and the pronenes of men to it, as some (I conceive unwarrantably) expound the place; but onely that the theefe should make full satisfaction; So the word is used *Psal. 12. 6.* In the 22^d of *Exodus* v. 4th; It is sayd; *If the theft be certainly found in his hand alive, whether it be ox or Ass or sheepe, he shall restore double.* At the first verse the stolne ox was to be restored fivefold and the sheepe fourfold; how doth this consist with the 4th verse, *He shall restore the ox and sheepe double.* The reason is because the first verse speaks of the ox and sheepe eyther kild or sold; This 4th verse speakes of the theefe taken (as we say) in the manner, or presently apprehended with those goods in his hand; The owner being by this speedy discovery and recovery of his goods, put to lesse dammage, the penalty of restitution

stitution was lessened. Another Scripture speaks of restitution in an example (*Luk. 19. 8.*) *Zachew* stood, and said to the Lord, behold Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by false accusation I restore him fourfold. *Zachew* makes a double disposition of his estate ; first, to those who were poore ; Secondly, to those whom he had impoverished whether poore or rich ; *Zachew* was sure his estate would hold out to restore fourfold to those that he wronged, else he could not have given halfe his estate to the poore.

Now though we cannot in these times edforce these rules of proportion taken from the Judicials of *Moser*, strictly upon the consciences of men ; yet we may draw downe these two conclusions for our direction in this thing.

First, That in Restitution the Damage of the person wronged should be fully repayed.

Secondly, That if the wrong-doer be not able to give so much as will fully repaire the damage, then according to his substance, or to the utmost of what he hath he is bound to restore.

Restitution must be made according to the substance, unjustly gotten, or according to the substance of the unjust getter. They who restore willingly as true Repentants doe, will alwayes give backe (if they have it) according to the substance unjustly gotten ; But they whom divine vengeance forceth to restore, shall give backe, fore against their wills, according to their owne substance, how much soever it is, yea though it be much more then they have unjustly gotten: *God will take all from him who hath no will to restore any thing.* Thats *Zophars* meaning when he saith here; *According to his substance shall his restitution be.*

And he shall not rejoyce therein.

Wherein shall he not rejoyce ? It may be taken two wayes.

First, In this restitution, it pleased him well enough to oppress and doe wrong, but he shall take no pleasure in restoring and doing right ; he shall not doe it willingly as *Zachew*, who rejoyced more in restitution then ever he had done in oppression ; but the wicked man here spoken of is forced to restore, and therefore cannot rejoyce therein.

Secondly,

Solent huiusmodi extenuationes frequenter in veniri in sacris.

Secondly, It refers rather to the estate which he had gotten by oppression, He shall restore it, and shall not rejoyce therein; that is, his ill gotten goods shall administer no content to his minde. Besides, there is more meant by this expression then is expressed, when Zophar sayth, *He shall not rejoyce in it*; the sence is, he shall have sorrow with it, or it shall be a vexation to him. The word which we render rejoyce, is emphaticall, it signifies to rejoyce with boasting, yea with insulting, a proud rejoycing. The word is applyed unto the Peacocke; *Gavest thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich, Job 39. 13.*) Gavest thou the rejoycing wings to the Peacocks; the Peacock is brag of his feathers, & spreads his plumes, and then cryeth out, and strutteth as it were exulting and boasting in his beauty. This word is also used (Prov. 7. 18.) Where the Adulteresse saith; *Come let us take our fill of love untill be morning, let us solace our selves with loves.* Such is the joy of wicked men in worldly enjoyments, they spread their plumes, hey looke upon their estates, houses, and lands, upon their gold & silver, as a Peacock on his taile, or as filthy lovers forethinke their uncleane embraces, and then boast and pride themselves. So did Nebuchadnezzar walking in his pallace and discoursing with his owne vaine heart, *Is not this great Babel, which I have built, &c.* Thus the worldly man alwayes would but his joy is often stopt. *He shall not rejoyce therein.*

Hence note;

First, *The things of this world are the matter of a carnall mans rejoycing.*

When a godly man hath the world at will, he hath no will thus to rejoyce in it: he rejoyceth in these things (as the Apostle directs 1 Cor. 7. 30.) *As though he rejoyced not.* His joyes indeed are in God. Many say, *who will shew us any good?* David answers (Psal. 4. 6.) *Lord lift thou the light of thy countenance upon me, thou shalt put gladnesse in my heart more then in the time when their corne and wine increased.* Job (Chap. 31. 25.) gives us this protestation of his owne integrity, and uprightness, that he lived not in worldly joyes, though he had much of the world; *If I rejoyced because my hand hath gotten much, &c.* It is a duty to blesse God for what we have, and to take comfort in the use of it, but to rejoyce in the creature is to put it into the place of the Creator,

Creator, and to commit Idolatry with it. As it is the highest act of Grace to make our boast of God all the day long; so it is the highest & vainest acting of corruption to make our boast of the world, though but a moment. *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, &c.* (Jer. 9. 23, 24.) These checks given to humane gloryings, shew in what man delights to glory. And when man is most set and bent upon these gloryings, God delights to check him most, and to say, *He shall not rejoyce therein.* We are never so neere the losse of these rejoycings, as when we make surest of them.

Againe, We may take this rejoycing in a lower sence, for those common contents and refreshings which by the ordinary providence and blessing of God are received in the use of the creature. Thus God is sayd to fill the hearts of men *with food and Gladnes* (Acts 14. 17.) He gives not onely meate but mirth and a kinde of naturall musicke with it. And indeed when he spreads a Table for us, he likes it well to see us *eate our meate with gladnes, as well as with singlenesse of heart* (Acts 2. 46.) If we take rejoycing in this sence; Then the words, *He shall not rejoyce,* yeeld us this Observation.

God can seperate joy from the injoyment of the creature.

Many enjoy that which they cannot rejoyce in; there is a vast difference between the having of outward things, and taking comfort in them; these are distinct gifts of God (Eccles. 5. 19, 20) *Every man also to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.* Whosoever lives hath a naturall power to eate, yet many live in the abundance of riches and wealth, who have not a hearty power to eate; They have a portion, but they cannot take it, or rejoyce in it; They have meate, but no musick. God can make musick at a poore mans Table; Though he hath but a crust of bread, and a cup of water, yet he shall have musick with it, he shall rejoyce in it; whereas though the rich man hath musick at his Table, yet he shall have none in his spirit. (Eccles. 5. 17.) *At his dayes he eateth in darknesse, he hath much sorrow, this also is a sore evill.*

But

But how is it ſayd, that *All his dayes he eateth in darkneſſe*? What hath he not a candle to eat by? yes he may eat by Sun-light and Candle-light too, he may have outward light enough, yet he eats in darkneſſe, that is, with diſcontent, and trouble of minde; he hath no joy in what he hath, his ſweeteſt morſels are eaten with ſowre ſawce. He poſſeſſeth much, yet is as having nothing. For this word is gone out againſt him; *He ſhall not rejoyce therein.*

Zophar having thus deſcribed the puniſhment, returns to the ſinne of this wicked man.

Verſ. 19. *Because he hath oppreſſed and forſaken the poore, because he hath violently taken away a houſe which he builded not.*

This verſe, as it ſtands between, ſo it gives the reaſon both of the 18th and 20th verſes. Here's the reaſon why he ſhall reſtore what he hath laboured for, ver. 18. *Because he hath oppreſſed the poore*; this alſo is the reaſon *why he ſhall not feele quietneſſe in his belly* (ver. 20th) The word which we tranſlate to *oppreſſe*, ſignifies oppreſſion joyned not onely (as all oppreſſion is) with injuſtice, but with extremity, tyrannicall oppreſſion, without mercy, or moderation, without hoe or hold; ſome give full ſcope to their rage, and wrath, they put neither bond nor bridle upon their covetouſnes and cruelty; ſuch are characteriſ'd by this word, which moſt properly notes, *breaking in pieces*; we ſay uſually when men fayle in their eſtates, *ſuch are broken*; ſome breake through their own neglect and careleſneſſe, many are broken by the harſhnes and ſeveritie of others. And as the wrath of man breakes many, ſo the juſtice of God breakes not a few (Iſa. 24. 19.) *The earth is utterly broken downe, the earth is cleane diſſolved, the earth is moved exceedingly.* Wicked men breake and oppreſſe the poore, God breaketh the richeſt Nations for their wickedneſſe. We reade in Scripture, firſt, of breaking the head; ſecondly, the teeth, thirdly, the hornes, fourthly, the bones, fifthly, the armes of the wicked; All ſhew the breaking of their power, till there be no healing. And thus (to the utmoſt of his power) doth the oppreſſour breake the poore. And for this God puniſheth the oppreſſour. *Because he hath oppreſſed, &c.*

Hence note;

Oppreſſion

צצ״ confregit,
contulit, ad
ſummam in opi-
am reduxit.

Oppreſſion is a vengeance bringing ſinne.

The Lord tells the *Jewes* that it was but a vaine thing for them to thinke of freeing themſelves from feared judgements by prayer and faſting, unleſſe they did *let the oppreſſed or broken goe free, and breake every yoke* (*Iſa. 58. 6.*) The Scripture every where thunders againſt this ſin. *They ſhall have judgement without mercy who have ſhewed no mercy* (*Jam. 2. 13.*) With what face can they aſke or expect mercy from God, who ſhew none to man ?

Secondly, Note ;

The poore are moſt ſubject to oppreſſion.

They meet with moſt oppoſition, who are leaſt able to make defence. We may be deceived and cooſened by the weake, but all oppreſſion is from a greater power. And they uſually are oppreſſed, who have very little, or no power at all, *The poore.* And this diſcovers not onely the ſinfulneſſe, but

Fiſt, The diſingenuouſneſſe of that ſort of men. They are Low-ſpirited and cowardly, they dare not meddle with their match, but oppreſſe the poore who are not able to deale with them.

Secondly, It diſcovers their inhumanity and incompaſſionateneneſſe; they oppreſſe the poore, whom they ſhould pitie and relieve ; they take away from thoſe to whom they ſhould rather give. The Prophet ſpeakes of ſuch (*Mic. 3. 2.*) *Who hate the good, and love the evill, who pluck off their ſkin from off them, and their fleſh from off their bones ;* That is, they take from thoſe who have leaſt, and they take all from them ; to take a way a mans cloaths is an act of extream oppreſſion, but to pull off a mans ſkin, that's inhumane, yet there is a degree further, they take not onely ſkin but fleſh too ; they who are very poore, may be ſayd to have nothing but ſkin upon them, yet the oppreſſour will have that. *Zophar* proceeds yet further

Because he hath oppreſſed and forſaken the poore.

Or according to the letter of the Hebrew, *left men poore* ; *ליו* *deſerere* that is, having ſpoyled and peeled them, he left them in a poore condition. Some reade it as a puniſhment not as a ſin ; *There- negligere. 1* fore he ſhall leave them poore, that is, his owne children. But I rather

ther take our sense, as a discovery of his sin; *He hath forsaken the poore*; To forsake is to withdraw helpe, assistance, counsell, protection, any thing which might doe another good; These words may be expounded as an aggravation of the former sin, oppression; As if Zopbar had sayd, because he hath not onely oppressed but forsaken the poore, denying them all helpe, when he hath made them unable to helpe themselves, *Therefore evill shall be upon him, &c.*

Hence note;

That as it is sinfull to forsake the poore, though we have never oppressed them, so to oppresse and then forsake them is farre more sinfull.

Though we have not taken from them, yet if we have not given them, though we have not made them naked, yet if we have not cloathed them, this will be charged in that Great day (*Matth. 25. 35, 36.*) we finde the poore complaining (*Act. 6. 1.*) *In those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widdowes were neglected in the daily ministracion.* Neglect of the poore, especially of the Godly poore, is a sin in all, especially in the Churches. How great then is their sin, who make many poore, and then neglect them; let them sinke or swimme, 'tis all one to them. For a man to take some care of, or bestow some Almes upon the poore whom he hath oppressed, is no satisfaction for his sinne, but not to take care of the poore whom he hath oppressed, is a great aggravation of his sinne.

Because he hath violently taken away the house which he builded not.

These words are (upon the matter) the same with the former; *He hath violently taken away*; 'tis but one word in the Hebrew, He hath not taken away by stealth, by trickes, and deceits, but in open view. Some take away houses which they builded not, craftily, and upon pretensions or colours of Law and right; others take them away violently without any colour of right. The former is as unjust a way of taking as the latter. But the latter hath not onely injustice in it, but impudence. These are so farre gone in sin, that they are past shame;

They

rapuit aperte
absque res
aut personas.

They declare their sin as Sodome, they hide it not. These are the Nimrods of the earth, mighty hunters. They violently take away, &c. There is a twofold interpretation of the words; some make the latter part of this clause as the punishment of the sinne spoken of in the former part: He hath violently taken away a house, and he shall not build it. That is, he shall not have abilitie or opportunity to build. He tooke away a house, intending to fit it for himselfe, but before he could doe it, God tooke him away. He tooke away a house, therefore he shall not build it. His oppression of others shall be punished with his owne disappoyntment. Again, Others reade thus; He pulls downe mens houses, but he never thinkes of repaying them: He is so farre from restoring four-fold, that he would not restore a fourth, no nor a farthing. But rather, as we render, the whole clause is a description of his sinne; He hath violently taken away a house which he builded not; That is, he hath by force invaded and seaz'd upon that which he had no title to, upon that on which he never bestowed cyther paines or cost: House, is here expressed by a Synecdoche for any thing, whether lands, or goods, or money, which belong properly to another man.

*Domum rapuit
& non adifica-
vit.*

Hence note;

It is a crying sin to take that which others have laboured for.

The idle servant (Matth. 25. 24.) layed this aspersion upon his Master, *I know thee that thou art a hard Master; how proved he that? Thou reapest where thou hast not sowne; if a man sow he ought to reape, and he that hath strawed should also gather. What the idle servant charged God with, is indeed the temper of many earthly minded men; let who so will build the house, they will take it if they can; if power stand not between them and their neighbours house, between them & their neighbours estate, their owne conscience doth not. As to doe this to any man is a great sin, so for a man to have this done to him is a great affliction. God threatens it as a sore judgement upon his owne people (Deut. 28. 30.) Thou shalt build an house, and thou shalt not dwell therein. Then who shall? An enemy shall, He shall take away the house which thou hast builded, and turne thee out of house and home. Many rich men gather in the labours of the poore; such seeme to act by that rule (which will be no*

rule for them) to him that hath ſhall be given , but he that hath not from him ſhall be taken away even what he hath. Some becauſe they have much think they muſt have all; as for thoſe who have not, that is, who have but little, they thinke they muſt have nothing at all. As there are many Idle poore who will not labour for bread to eate ; ſo there are ſome covetous rich , who eate the bread which the poore have laboured for. The Apoſtles command to the *Theſſalonians* was, *That if any would not worke , neither ſhould be eate* (*2 Theſſ. 3. 10.*) Drones deſerve no honey. All the bread which is eaten and not (where ability is) in ſome way or other laboured for, is ſtolne. Idle perſons ſhall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then ſhall they be judged, who will not ſuffer thoſe who worke to eate ; nor them to have a houſe to dwell in , who have been at the paines and charge of building one , who violently take away what they never brought together , nor laboured for ; This is the oppreſſours practice, and his fin , ſet downe in this verſe ; his puniſhment hath been ſpoken of before , and is againe expreſſed in another kinde and forme with the additions of a ſtrong aſſeveration to ſeale it faſt upon him in the next verſe.

J O B, Chap. 20. Verſ. 20, 21, 22, 23.

Surely he ſhall not feele quietneſſe in his belly, he ſhall not ſave of that which he deſired.

There ſhall none of his meate be left, therefore ſhall no man looke for his goods.

In the fulneſſe of his ſufficiency he ſhall be in ſtraits : every hand of the wicked ſhall come upon him.

When he is about to fill his belly, God ſhall caſt the fury of his wrath on him, and ſhall raine it on him while he is eating.

ZOpbar purſues his former purpoſe, ſtill drawing out the ſad eſtate of a wicked man : he ſhew'd us his ſin in the former verſe ; *Becauſe he hath oppreſſed and forſaken the poore, &c.* Now followes his puniſhment ; *Surely he ſhall not feele quietneſſe in his belly.* He that hath diſquieted ſo many ſhall have little quiet himſelfe, and he that would not ſuffer others to reſt in their houſes, ſhall have no reſt in his owne heart. *Surely he ſhall not feele quietneſſe.* This verſe may containe, both a deſcription of the ſin, and of the puniſhment of this wicked covetous man. Some interpret it as a deſcription of his ſin ; of the fury of that ſin of covetouſneſſe which is never quiet ; *He ſhall not feele quiet in his belly ;* That is, his minde ſhall never be ſatisfied. Others interpret it as a deſcription of his miſery. I conceive we may take in both ; This is his ſin, and this is his puniſhment, not onely becauſe his ſin is his puniſhment, but becauſe this puniſhment falls upon him for his ſin ; his ſin was unquiet unſatisfiable deſires, and now he is puniſhed with an addition of freſh deſires, which will not be ſatisfied ; As he gave up himſelfe ſinfully, ſo God gives him up judicially to vile and earthly affections. The Lord hath many externall puniſhments for ſin, and he leaves many under internall puniſhments, or penall ſins. When ſin is made a puniſhment, it is the moſt dreadfull puniſhment. But to the words.

Surely he ſhall not feele quietneſſe.

The Hebrews, *He ſhall not know peace or quietneſſe, he ſhall not*

finde

Non novit pacem, i. e. Non ſentiet ſedatam ſitum aut ſanctam etiamſi nulla voraverit.

finde his craving appetite, his hunger and thirſt after the world appeaſed, how much ſoever of the world he hath devoured ; no, though he ſhould have devoured the whole world. He ſhall not (as it were) know the meaſure of his own belly ; nor how to proportionate his deſire to a comfortable enjoyment, being meerly led by unſatiſfiable and boundleſſe luſts. Thus he feels no quietnes in his belly. *Zophars* language continues in the former alluſion to a gluttonous eater, who eats till his belly akes, and crammes himſelfe till his ſtomacke is rather ſicke then ſatiſfied.

By *the belly*, we are to underſtand the *appetite*, thoſe powers of deſire which take in, and concoct faſter then the ſtomack can, and hold infinitely more then the belly can. When the naturall belly is full, this is emptie and hungry. This *Zophar* might intend while he ſaith, *He ſhall not feele quietneſſe in his belly*. For as when there is a convenient portion received into the body ; this fulneſſe is the quieting of the ſtomack, and of thoſe naturall powers, that draw and ſuck in the food, and pray for it : ſo there is a filling of the minde to the ſtaying, appeaſing, and quieting of its appetite, which uſually exceeds the bodily appetite. There is a morall appetite as well as a naturall appetite, and that is moſt hardly ſatiſfied, and filled. It is ſo hard to be filled that all the good things in the world cannot fill up the roome and ſtowage of it ; and therefore the covetous wretch cannot feele, or know quietneſſe in his belly. This is his puniſhment, after all that he hath ſcaped, and hoarded together, yet the man ſaith not, it is enough. *David* (*Pſal.* 17th v. 14.) deſcribes the men of the world, who have their portion in this life, *whoſe belly thou filleſt with thy hid treaſure, they are full of Children, and leave the reſt of their ſubſtance for their babes*. That is, thou givest them enough to ſatiſſie nature, thou filleſt their bellies ; thou openeſt thy treaſures, thy ſtore-houſe, thy granery, thy wardrobe ; thou openeſt all that whercin any good thing is layd up, eyther for back, or belly : (ſo by a ſinechdoche we are to underſtand it) thou filleſt them with thy hid treaſures, with treaſures hidden in the bowels of the earth, but when they are at the fullereſt, when they are ſtuffed till their bellies are ready to break, and enough remaines of outward enjoyments for their children after them, yet (as *Zrphar* here ſpeaks)

speaks) *They feele no quietnesse in their belly.* So the Tygurine translation renders it excellently ; *The man scrapes together a huge heape of wealth, but yet he shall not finde that he is wealthy.* He shall not at all feele his wealth when he hath all this.

Hence observe ;

The desire of a wicked man is never full, how full soever his estate is.

He hath a morall belly which nothing can fill, though his naturall belly be filled (*Prov. 13. 25.*) *The righteous eateth to the satisfying of his soule.* 'Tis possible a righteous man may not have enough to eat for the satisfying of his body, he may rise a hungry from his dinner, he may rise with an appetite, because he hath not enough ; yet if he hath but a little, a morsell of bread, a sallet of Greene herbs, when ever he eats, he eats to the satisfying of his soule, that is, he blesteth God though he have but a little, and is content : though his hunger be hardly satisfied, yet his soule is plentifully satisfied. But, as for the wicked man (saith Solomon there) *The belly of the wicked shall want.* I conceive, belly in that place of the *Proverbs* is to be understood as here in *Job*. The punishment which is ordinarily inflicted upon wicked men, is not want in their purses, but want in their spirits ; their hearts are in want, while their houses abound. As it is better so farre easier for a man to fill his belly then his eye. Here in the Text the covetous mans belly is his eye, nothing of this world can fill that, and yet he neither desires nor endeavours to have it filled with any thing but the world. Hence, when he is at his highest food and feasting (seeing he hath nothing to feed his spirit with, not a dish for his soule) he doth but increase, not appease his soules appetite ; creatures can no more quench that thirst than wood can quench and extinguish fire. For as the Moralist telleth us, The thirst of covetous men is not from want, but from a disease. And that desire which proceeds from a disease, and not from want, is not stopped but provoked by what it receives, so that whatsoever you bestow upon such a man is not the end of his former longings, but a step to new and fresh ones. What can appease desire, when desire is a disease ? Labour to get the disease the distemper that is in your desires cured, and the wants which your desires move

Non sentiet in ventre suo quodd opulentius sit.
Tygur.

Avarorum fitis non est vera aliqua natura indigentia sed morbus. Quod non ex inopia sed vitio nascitur quicquid illi contigerit non finis erit cupiditatis sed gradus.
Sen: de Con-
about sol.

about will ſoone be ſupplied, or not complained of.

The *Dogge-Appetite*, or hunger of which Phyſitians ſpeake, is like the covetous mans appetite. Some men have ſuch a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and cannot be ſatisfied; ſuch is the ſoule appetite of a covetous worldling, he feeles no quiet in his belly, he ſtill calls for more, and when he hath it he would have more, and the more he hath, the more he would have. The horſeleach hath two daughters, *Crying, give, give.* There are three things that are never ſatisfied, yea foure things ſay not it is enough (*Prov. 30. 15.*) This Horſeleach is *deſire*, by the two daughters of the Horſeleach may well be meant covetouſneſſe and prodigalitie; both theſe cry, *give, give*; The former cryes *give, To keepe*, the latter cryes *give, To ſpend*, neither of them ſaith, *it is enough*; The one would ever have more to keepe, and the other would have more to ſpend. They feele no quietnes in their bellies. Their preſent havings kindle freſh deſire-ings; and in ſtead of ſtaying, doe but whet their appetite.

*Plinius lib. 11.
Nat. Hiſt.
cap. 34.*

The Naturaliſt obſerves that the Horſleach hath no thorough paſſage, he takes much in, but he lets nothing out, and therefore breaks, and kills himſelfe with ſucking. The covetous man is like the Horſleach in this, he is all for taking in, he would not have any paſſage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of revenue. Nothing can ſatiſſie deſire but God, not riches, not greatneſſe, nor power; The bleſſing and favour of God with what we have ſatiſſieth, and that will ſatiſſie with a little. Therefore if you would feele quiet in your belly, if you would have deſire ſatisfied; Say not, If I had ſo much I ſhould be quiet, if I had ſo much I ſhould be well; if I had ſuch a proportion of eſtate I ſhould be content. That which gives quiet in any portion, is, firſt the favour and preſence of God; ſecondly, that it is received from the hand of a father; thirdly, that it comes to us in the Covenant of grace; fourthly, that it is the purchase of the blood of Chriſt; fifthly, that it is an answer of prayer, and a bleſſing from above upon honeſt endeavours. Such conſiderations as theſe, whether it be much or little which you have, will make you feele quietneſſe in your belly with what you have. Elſe the greater your portion is, the greater is your unquietneſſe.

Secondly,

Secondly, Note further, That *as this non-satisfaction is the punishment of a wicked man, so it is his sinne*; It is a sin not to be satisfied, as well as it is a misery, not to be satisfied. The Apostles rule is; *Be content with the things that you have*; that is, be quiet, sit downe; we ought to feele quiet in our belly with our portion; and blesse God for our allowance in every condition. *Contentation is a liberall portion*; contentation hath been highly honoured as a vertue, by Heathens, It is a grace among Christians. Contentation, is the rest of the soule, or to use *Zophars* language, *The quietnes of the belly*. We may further expound this Negative, *He shall not feele quiet in his belly*, as Negatives often are in Scripture by an Affirmative, of the contrary; And so, *He shall not feele quiet*, is, he shall feele much vexation, trouble, and distresse; his belly shall be pained, that is, his minde shall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expression (1 Cor. 15. 58.) *Know that your labour is not in vaine in the Lord*; The Apostles meaning is, your labour in the Lord shall have abundant reward. Againe, *Isa. 57. 21. There is no peace (saith my God) to the wicked*; the sence is, Trouble is their portion. Thus here, he shall not feele quietnes, is, he shall be much disquieted. There is no midle of participation between these two.

He shall not save of that which he desired.

This clause containes another part of the covetous mans punishment, He is much for getting, and more for saving. But.

He shall not save.

The Hebrew word signifies sometimes *to save by flight* (1 Sam. 22. 1.) *David escaped to the cave of Adullam. He saved himselfe by flight.* It is used also to signifie bringing forth, or deliverance in Childbirth (Isa. 66. 7.) *Before she travayled she brought forth, before her paine came she was delivered of a manchild.* We translate it to another sence; *He shall not save*; that is, keepe, preserve, or maintaine that which he hath desired.

לִּבְרָא Libera-
tus fuit evasit
peperit, in lu-
cem emisit.

That which he desired.

The letter runs thus; *He shall not save in or of his desire*: The

A a a a

word

מחמ *summe*
desiderare.
Ad verbum, in
(i.e. de) opta-
ti suo non serva-
bit. q. d. non
fruetur optatis
aut ijs, quæ ei
in delicijs erant.
Dr. f.
De desiderabili
suo non serva-
bit. Merc.

word in the originall signifies an earnest desire, a thing earnestly desired, or extremely coveted. (Job. 7. 21.) Achan makes this confession of sin; *When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of Gold, of fiftie shekels of weight, then I coveted them and tooke them.* It is the word here used; *He shall not save of that which he desired; that is, of that which he coveted to have with strong desire; Achan got a goodly garment and a golden wedge, but he was so farre from saving them that he lost his owne life.* The Prophet Daniel is called a *man of desires* (Chap. 9. 23.) that is, a man greatly desired, or beloved, God was (as it were) in love with him. So (Cant. 2. 3.) *As the apple trees among the trees of the wood, so is my beloved among the sons, I sat downe under his shadow with great delight.* Or delighted, and sat downe, or I desired to sit downe with great delight. Christ is the *Desire of Nations*, that is, he whom all Nations (to whom his beauty is revealed) greatly desire. Here is the punishment of this wicked man; he shall not save that wherein his chiefe pleasure lay, his Benjamin, the son of his right hand, the childe of his desire; The desire of his eyes, shall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given, we may here give a double exposition of the whole sentence.

in *in* *Supra*
aut & om.
Sept.
Cum re deside-
rabili sua non
propriet se.
Jun.

First thus, *By that which he desired he shall not be safe, or escape, he shall not deliver himselfe.* So divers render it. And the Seventy also expresse the former clause in the abstract, rendring it thus; *He shall not be saved in his desire; that is, he shall not save nor deliver himselfe by it.* So Mr Broughton, *By that which he desired he shall not be safe.*

Hence note;

When a wicked man hath gotten what he would, he is never the neare, or not the nearer to safety.

He is not safe by that which he desired. He sayth, if I could get such an estate, and make sure such an interest, and engage such friends, I should be safe. But by that which he most desired, he shall not be safe, be it riches, or friends, or correspondency with the best and greatest in the world, none of these shall be his safety. There is such a threatening upon men of the world (Isa. 44. 9.) *They that make a graven image are all of them vanitie,*
and

and their delectable things shall not profit. It is this word, *their desirable things*. Which you may understand, eyther by their gold or by their Gods, eyther by their riches, or their Idolls: Which were their desire, and as they supposed, their safety. Michab in the booke of Judges, when he had got an Idol to worship, and a Levite to his Priest, concluded; *Now know I that the Lord will doe me good* (Judg. 17. 13.) But their delectable things should not profit them, or be their safety, whether they be things desired superstitiously or covetously, whether they be things of the world, or an Idol, *which is nothing in the world*, as the Apostle speaks (1 Cor. 8. 4.) that is, it is of no worth or value, it hath no power or vertue to doe good or deliver from evill. These delectable things shall not save them, when God will destroy them. Though a wicked man had his choice of all that he desires for his protection, yet he cannot be safe. His desires rise not above the creature, which cannot save it selfe, much lesse be safety to others. There is no safety but under the shadow of the Almighty; we are never hid till we hide our selves in his pavilion. The wicked come not under that shadow, nor shall they ever enter that pavilion. Their desires never carry them indeed that way, and therefore *they shall not be safe by that which they desire*.

Secondly, As his desireable things cannot save him (according to the former reading) so (according to ours) he shall not save of that which he desired; that is, he shall save nothing of it. All shall be wasted & vanish away upon which he built his felicitie; Though he have it, yet he shall not be able to hold or keep it; not so much as a bit or a thread of it, not so much as the gleanings or parings of it. That's the meaning of, *He shall not save of that which he desired*. All will escape, get out, and break prison. He thought he had layd up his goods, his gold and silver, safe enough, even as prisoners within Iron grates, under lock, and key, yet these will escape and be gon. Thus Mr Calvin renders, *He shall not keepe his desire, or that which he hath so much desired*.

Hence observe;

When a wicked worldling hath gotten all that he desires, yet he cannot hold it.

¶ When he hath what he would, he cannot keep what he hath.

A a a a 2

There

There are two usuall expreffions in Law Conveyances about Lands or houses ; *To have, and to hold.* Many come to the *habendum* but not to the *tenendum*, they *have*, but cannot *hold* ; Their goods and gaires slip away between their fingers.

The desirable things of the Saints are safe to them ; As they *have*, so they shall *hold* them ; they shall save the things they desire ; and the things they desire shall save them : their great desire is after spiritualls, & these will stick by them : *O how great is the goodnesse that thou hast laid up for them that feare thee (Psal. 31. 19.)* The goodnesse of God is great, and God hath laid it up : it is in the treasury of God, and his is a safe treasury. When he hath layd up goodnesse and mercy for us, we need not feare, nor goe to any Ensurance Office for security. *The moth cannot corrupt, nor can theeves breake through and steale these treasures.* But as for the ungodly man it is not so with him, for he and his, he and his golden mountaines shall be as the chaffe which the winde driveth away ; *He shall not save of that which he desired.*

Zophar yet enlargeth this doefull Narrative.

Vers. 21. *There shall none of his meat be left, therefore shall no man looke for his goods.*

Zophar had sayd immediately before, here he sayth ; *He shall not save of that he desired*, there shall not be a scrap left, *None of his meat shall be left.* It being of the same sence with the former, I will onely open the words and note the different reading.

First, Some for, *None of his meat shall be left, or remaine*, render it by a person ; *There shall none be left* ; The word is used most frequently for a remainder of men, not of things ; none shall be left for his meat. If he save any of his worldly estate, if some of his meate be left, yet no heire shall be left to enjoy it after him.

Some of the Rabbins interpret it as a further aggravation of the greedines and cruelty of this man ; *There shall none of his meat be left.* He will eat up all at once ; he is resolved to oppresse and ravine for more against the next meale ; he cares not though all be spent to day, he will oppresse afresh to morrow. He is resolved not to want as long as any about him have any thing.

Non defunt qui
 מַשְׁכָּלִין in mas-
 culino accipiunt;
 non erit residuum
 ei, sc: superstes
 heres qui ejus
 bona fruat. Merc.
 Nihil fecit re-
 siduum cibo ejus,
 i. e. nihil reli-
 quit ex ijs qua
 manibus habe-
 bat quod in pos-
 terum comede-
 ret, confidens
 se statim rapin-
 rum unde vive-
 ret. Rab. Lev.

thing. Such Nimrods (as Chriſt ſpeaks, but in a quite other ſence then Chriſt ſpoke it, *Matth. 6. 34.*) Take no thought for the morrow ; Chriſt would have us doe ſo with dependance upon his proviſion , they doe ſo upon preſumption of their owne. Greedy Lyons have no ſtore-houſes, but make an end as ſoone as they can of what is gotten, and then out to get more.

None of his meate ſhall be left.

The Hebrew ſtrictly thus ; *Nothing ſhall be left to eate.* Though he may leave many eaters behinde him, yet *nothing ſhall be left to eate*, or, *none of his meat ſhall be left.*

There is a threefold apprehenſion about theſe words.

Fiſt, Some expound them as intimating the baſeneſſe of this mans ſpirit. He keeps ſo poore a houſe (as we ſay) though he be a rich man, that when dinner is done, there's none of his meate left, there's not a ſcrap nor a cruſt not a bit of broken bread left to give to a begger waiting and craving at his doore. His proviſion is but juſt enough to ſerve for himſelfe and his family.

Tam parcus eſt in viſtu quotidiano, ut cum vix ſibi ſatis ſumat, nulla remaneant reliquia cibi.
Cajet.

Secondly , Others expound it not of the baſe narrowneſſe and niggardlineſſe of this mans ſpirit, but of his luxury, and lavifhnes. He is profuſe in his own expences ; He cares not what he layes out upon his owne backe and belly , but as for the poore, they may ſtarve at his doore , he hath nothing left for them. The rich man (*Luk. 16*) ſared deliciouſly every day ; but had not a crum for *Lazarus*, all was waſted in gluttony and drunkenneſſe. When *David* in diſtreſſe (*1 Sam. 25. 11.*) ſent for ſome reliefe to *Nabal*, the Text ſaith ; *Nabal kept a feaſt at his houſe like a King*, yet he had nothing for *David* ; *Shall I take my bread, and my water, and my fleſh, which I have killed for my ſhearers, and ſend it to men whom I know not whence they are?* Some feaſt like Kings at home, and all their bounty keeps at home. 'Tis true-ly ſaid of theſe ; *None of their meate is left.*

Deſcribitur gula leſitas impij quæ de abundantia menſæ ſuæ nulli peregrino reſeſtionem præberet.

But thirdly , I rather underſtand this Text as a deſcription, not of his expenſivenes, or penuriousnes to himſelfe, or others, but of his extreame poverty, ſent upon him as a puniſhment by the hand of God.

1. *None of his meat ſhall be left.* That is, he ſhall ſcarce have enough.

*Ita omnibus
spoliabitur bonis
ut nihil reliquū
ei erit, quo ves-
ci possit.*

enough for himselfe. The wicked are oft reduced to a morsell of bread: God never leaves taking from them till all be gone. As David professing his owne experience, saith, *I have been young and now am old, yet I never saw the righteous forsaken, nor their seed begging bread*; they had alwayes some of their meat left. So Zophar (it seemes) had observed in his experience, many wicked men forsaken and themselves begging bread. They who have nothing left of their own, must of necessity aske or steal from others; *None of his meate shall be left.* And this interpretation suites best with that which followeth:

Therefore no man shall looke for his goods.

*Vocem Hebra-
am deducunt a
לול parturi-
re, & legunt,
non parturiet,
vel non multi-
plicabitur bo-
num ejus.
I agn. Vatabl.
Peg.*

There is a threefold exposition of this passage also: Some derive the word which we render *to look*, from a roote that signifies *to bring forth, or to multiplie*. And so the sence is given thus; *None of his meate, that is, of his estate or goods, shall bring forth for his good, or multiplie to his profit.* If a man doe not encrease, he comes to nothing, if he spend, spend, spend, if he be alwayes giving out, and never bring in, though his estate be great, 'twill soone be gone; Unlesse a mans estate be growing and multiplying, he cannot (as we say) *hold his owne*. In a short time there will be none of his meate left. As vegetables grow properly, so also inanimates have a kinde of growth. A mans estate groweth; gold and silver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I say, if there be continuall spending, and carrying out, and no comming in, no growing, or increase, such a man must needs come to povertie. What God sayd at first to the cattle, and beasts of the earth; he sayth to all that a man hath, *Encrease and multiplie*; And when he sayth, *Multiplie not*, all must needs decrease, and the owner must lie under the curse of want, when what he hath is under this curse of Barrennes.

*A לול quod
significat robur.
Non roborabi-
tur bonum ejus.
Rab. Abra.
Propterea non
manebit prospe-
ritas ejus.*

Secondly, Others derive the word from a roote that signifies *to be strong, or strength*; rendring thus; *His meate or estate shall not be strengthened*; that is, *his prosperitie shall not continue.* Mr Broughton renders it so; *therefore his goods continue not*; there shall be no tacke in them.

*A לול quod
est expellere.*

Besides these two rendrings we take a third, and all three meet in the generall punishment of the wicked man; *Let no*

man

man looke for his goods. We derive the word from a roote signifying to expect and wait for a thing ; therefore *no looking for his goods* ; we put in those words (*no man*) Therefore *no man shall looke for his goods.* Which is as much as to say, he shall have nothing left ; for if a man hath any thing some or other will be looking for it, and making title to it. He that hath abundance shall not want heyres. So that, when Zophar saith, *No man shall looke for his goods.* The plaine meaning is, He shall dye a beggar, and leave no estate worth the looking after, or suing for. He shall not need to make his Will, or appoynt Executors ; The wrath and justice of God shall dispose of all before he dyeth, there is no man needs to gape for his death. When a rich man is sicke, many gape for his death, hoping that somewhat will fall into their mouths. Sometimes children are poring upon the day of their fathers death, and looking for his goods before he leaves them. But this man shall have nothing to leave, and therefore none shall looke for what he hath.

Filius ante diem patris inquit in annos.

Lastly, They who render the former part of the verse by a person ; *There shall none be left for his meate,* give the sence of this latter part thus ; Seeing none of his children, family, or kindred are left, *Therefore there shall be none to looke for his goods.*

Vers. 22. *In the fulnesse of his sufficiency, he shall be in straits.* &c.

The scope of this verse and the next, is to set forth the season or nick of time in which the Lord will reckon with this sinfull oppressour (vers. 22.) *In the fulnesse of his sufficiency,* (vers. 23.) *When he is about to fill his belly.* These are the times, or the advantages that God picks out to deale with this man in.

In the fulnesse of his sufficiency, he shall be in straits.

The letter of the Hebrew is, *When his sufficiency shall be filled.* The word signifies to suffice, or satisfie, and fill up. So (1 King. 20. 10.) In that threatening raging Letter sent by Zennabherib ; *The dust of Samaria should not be enough for handfulls for the men that follow me.* It shall not suffice for handfulls. The word also signifies to clap the hands together, or to smite the hand upon another part of the body, and this under a threefold notion.

כִּמְלֵאוֹ
מִכְסֵּוֹ

*Cum replebitur
sufficiensia eius.*

First,

First, To clap the hands in anger, and vexation, (Num. 24. 10.) Balak clapt his hands together (his anger being kindled against Balaam) when he could not have his will.

Secondly, In sorrow; Jer. 31. 19. *After I was turned, I repented, and after I was instructed I smote upon my thigh.*

Thirdly, It notes clapping the hands for joy; and that two wayes.

First, For joy at the hurt of others: (there is such a wickednesse in the heart of man to rejoyce at the fall of his neighbour) (Lament. 2. 15.) *All they that goe by clap their hands and hiss, seeing Jerusalem in sorrow.*

Secondly, For Joy at our own good; or when our selves receive good; so in the Text; *In the fullnesse of his sufficiency*, or when he hath so much that he claps his hands for joy, when he is in the highest plauditie of his owne happinesse, then he shall be in straits.

In the fullnesse of his sufficiency.

Here is a graduall elegancy: for a man to have a sufficiency, is a very comfortable state; enough, (as we say, for meat, and cloathing) is all. *Give me neither povertie, nor riches, feed me with food convenient*, was Agurs prayer. Sufficiency is, at least, a competency; but the fulnesse of sufficiency is more. Such sufficiency is abundance, if not superfluitie, or *superabundance*. There is an abundant grace of God (*where sinne abounds, grace abounds.*) But besides *abounding grace*, there is *superabounding grace*, or (as it were) an excessse of grace, an hyperbole of grace (Rom. 6. 20.) So some in this life have an hyperbolicall estate, an excessive vast estate in riches and creature-comforts. They have enough, and more then enough; such is the importance of this expression; *In the fullnesse of his sufficiency*,

He shall be in straits.

Cum putabit sibi abunde, satis superq; suppetere & sufficere omnia ad feliciter & laudè vivendum necessaria, tum, &c. Merc.

There is nothing more opposite to *sufficiency* then *straits*, especially to fulnesse of sufficiency. *He shall be in straits*; in outward straits, and inward straits, in straits on the right hand, and in straits on the left. In the fullnesse of his sufficiency, he shall be full of straits. The word is applicable to any kinde of trouble, because what trouble soever a man is in, it straitens him; it straitens

straitens his spirits, it straitens his designs; every way he is straitned. To be in straits is to be in such affliction, that a man knowes not which way to turne himselfe, or what to doe next. Every affliction is a kinde of prison, great afflictions, straiten greatly, and shuts us up fast in prison.

Hence observe;

When it is best with wicked men in their owne opinion, or according to their present possession, then their worst is approaching.

I will not stay upon the generall discourse of this common theame, but onely shew foure wayes distinctly in which a carnall man may be sayd to be in straits in the midst of his sufficiency, or in the fulnesse of it.

First, Carnall men are in straits in the time of their sufficiency, as being troubled what to doe with their abundance. That's the case of some. I need give no other prooffe of it then that represented (*Luk. 12. 19.*) which at least supposeth, that such a thing may be. There was a certaine rich man, whose ground brought forth abundance, and he sayd, *What shall I doe with all this?* The man was troubled what to doe with it; he was hard put to it for stowage, or where to bestow it. He must pull downe his barnes, and make bigger. This is a strait that carnall men are in, in the midst of their sufficiency: but I question whether that be here intended.

Secondly, A reall strait is upon him, how to keep his abundance, how to protect what he hath gotten. He is in many straits about this poynt, how to protect his store that it be not lost, and taken from him. What shall I doe to keepe this treasure? how shall I hold it? I am afraid it will get away from me. It is a common speech; *A great ship, is a great care*; a great deale of the things of the world are a great worldly burthen; they that are in the fullest sufficiency of outward things, their estates and possessions bring them in as great an increase of troubles as of revenues. As they have plentie of riches, so they cannot avoyde plentie of busines and labour about them. Some old rich men have sayd, they were then as hard put to it to keep their riches, as they were in their younger dayes to gather and heape up riches.

There is a third strait, which is worse then the former; as

B b b b

*In anxietate
eris sollicitus
quomodo eam
conservat.
Drus.*

*Magna navis
magna cura.*

he

he is ſtraitned to keep what he hath ; ſo God in judgement gives him this ſtrait in his fulneſſe, that he ſeares his fulneſſe is not full enough, and that his ſufficiency is unſufficient for him ; in the fulneſſe of his ſufficiency, he is thus in ſtraits. There is an inward ſtrait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to ſpirituals, they thinke they have a fulneſſe of ſufficiency in them, when indeed they are in ſtraits, in povertie and want : as Chriſt tells the Church of Laodicea (Revel. 3.) *Thou ſaiſt I am rich, and full, and need nothing, and knoweſt not that thou art poore, and emptie, and naked, and blind, and wanteſt all things.* Now I ſay, as in ſpirituals hypocrites oft conceit themſelves full, when they are really emptie : ſo in temporalls, a worldly man often conceits himſelfe emptie, when he is really full. He ſayth, I have nothing, I am a poore man, I have ſcarce enough to ſerve another yeare, when indeed he is rich, and hath gold and ſilver, lands and goods enough for many yeares. This ſtrait God brings wicked men into, in the middeſt of their ſufficiency. This is a grievous curſe, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet withall his minde and ſpirit is troubled & ſtraitned, as if he had nothing, or were worſe then nothing. One of the Ancients deſcribes this ſtrait of a covetous man, with abundance of lively Eloquence ; *Give me (ſayth he) a covetous man, dayly eeking and ſtretching out the bounds of his habitation, as if he meant to live alone, and exclude all neighbourbood. Tell me now, doth this man (whom the whole earth cannot bold) ſeeme to thee to be enlarged or ſtraitned ? Surely how farre ſoever he extends the line of his poſſeſſion (while that which he hath is not enough to him) he is locked up within the narrow compaſſe of his owne opinion.*

Fourthly, Beſides this internall and metaphoricall ſtrait, there is a plaine literall ſtrait into which God caſts the wicked man, when he ſuppoſeth himſelfe ſetled in the fulneſſe of his ſufficiency. That's the time God takes to bring him to it, when he ſtands upon the higheſt pinnacle of worldly proſperitie, then downe he goes. In the Propheſie of Daniel (Chap. 4. 4.) wee reade what the Golden head Nebuchadnezzar ſpeaks of his fulneſſe. *I Nebuchadnezzar was at reſt in my houſe, and flouriſhing in my palace (here was a fulneſſe of ſufficiency,) ver. 29, 30.) at the end* of

*Conſtitue mihi
avarum villa-
rum quotidie
terminos profe-
rentem exclu-
dentem vicinos:
utrum is tibi
dilatari an co-
arctari videtur,
quem tellus ipſa
non capit? quan-
tacunq; ſpacia
domus ſue por-
texerit, claudi-
tur anguſtis o-
pinionis ſue ſti-
nibus, cui quod
habet non eſt ſa-
tis. Ambros.
ſer. 6. in Pſal.
113.*

of twelve months be walked in the pallace, and said, Is not this great Babylon that I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majestie. Here he boasts of the fulnesse of his sufficiency; now (vers. 31.) While the word was in the Kings mouth, there fell a voyce from heaven, and sayd, O King Nebuchadnezzar, to thee it is spoken, The Kingdome is departed from thee, &c. Thus he was brought to straits in the middest of his fulnesse. Againe, Chap. 6. While Belteshazzar was in his height with his Nobles, in his cheare, and wine, he saw a hand-writing upon the wall, which made him tremble, and that very night Babylon was taken, and himselfe taken away in the fulnes of his sufficiency. So in the Prophetie of mysticall Babylon, in the fulnesse of her sufficiency shee shall be in straits, (Rev. 18. 7, 8.) Shee shall be glorifying her selfe, the very moment before her ruine (they who gloriie themselves, judge themselves in a fulnesse of sufficiency) by how much shee glorified her selfe, so much torment give her: for shee sayth in her heart, I sit as a Queene, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day. When shee sayth, I sit as a Queene, not onely free from plagues, but full of majestie; then her plague comes. When the Apostle sayd to the Corinthians; Ye have reigned as Kings without us, (1 Cor. 4. 8.) he checks their conceit of their owne spirituall sufficiency, or sufficiency in spiritualls, without the contribution of his ayde and helpe, as the former words of that verse expound his meaning. Now ye are full, now ye are rich. And when Babylon sayth; I sit as a Queene, her meaning is, that shee hath a fulnesse of sufficiency, both in spiritualls and in temporalls, and then, even then her plague comes. (Psal. 92. 7.) When the wicked spring as grasse, and all the workers of iniquitie flourish, it is that they may be destroyed for ever. And (to give but one instance more, 1 Thes. 5. 3.) When they shall say, peace and safetie, (not only peace, but safetie, all is quiet, and all will be quiet,) then suddain destruction shall come on them as travaile on a woman with childe, and they shall not escape. The straits of a woman in travaile, and her sorrows, how terrible are they? and as these are alwayes unavoydable to her that is with childe, so they are often suddaine, when immediatly before she was eating or sleeping at ease and quiet; This is the wicked mans doome, he is not onely punished but surprised, In the fulnesse of his sufficiencie, he shall be in straits.

Every hand of the wicked shall come upon him.

Then there will be many hands upon him, for there are many wicked; yet there is a difference about that word which we render *wicked*; It hath two other significations, besides that in the Text.

מַנּוּ significat.
 1. *impium.*
 2. *calamitosum.*
 3. *laboriosum.*
Omnis manus laborantis veniet super eum.
Etiamsi accesserit omnis manus laborans.
i.e. etiamsi omnes homines laborarent in ejus commodum.
 Rab. Abra. & Isid. clar.

First, It signifies a labouring man, and in the verbe *to labour*; so the rendring is made in these termes; *Every hand of the labourer shall be upon him.* There are two wayes in which that may be understood. First, say some, The hand of the labourer is, the hand of those who labour to helpe him. The sence which is intended by these Interpreters seemes to be that of Solomon (*Prov. 11. 21.*) *Though hand joyne in hand, the wicked shall not be unpunished*; That is, though many with united forces labour to uphold and defend him, yet the curse of God shall breake through and consume him; his helpers shall helpe in vaine, and they who labour for him, shall labour in vaine; for the decree is gone out against him, downe he must; All the world cannot save him. In the fulnesse of his sufficiency, he shall be in straits, even while many are labouring to keepe him out of them. This is a truth, but I passe it, as supposing it not intended here.

Manus laborantis, i. e. pauperum & mercenariorum, quos impius sua mercede & labore fraudavit.
 Rab. Lev.

Againe, The *hand of the labourer* may rather be the hand of such poore as he set to worke. *Every hand of the labourer shall be on him.* He found many poore labourers worke, but he did not finde them bread, he pinched them, and used them hardly, he oppressed and deceived them in their wages; as the Apostle James complaines, (*Chap. 5. 1. 4.*) *Goe to now ye rich men, weep, and howle, for the misery that shall come upon you; behold the hyre of those labourers which have reaped downe your harvest cries.* These poore men who sweat at his work, and were sent home sad with teares in their eyes, not with money in their purses; every hand of these labourers shall be upon him: so Mr Broughton renders it, *Each hand of the injured and grieved shall come upon him*; he injured and grieved the labourers, they laboured in body for him, and his cruell usage was worse then labour to their spirits. But as he tooke from the labourer, so the labourer shall take from him. *Every hand of the labourer upon him.*

Secondly, The word signifies A man any way distressed or brought to misery. And then the meaning may be this; not onely

only as before, that the hand of the poore who had laboured for him, but the hand of the rich whom he had impoverisht, the hands of all those whom he had unjustly vexed, shall come upon him and vex him.

Thirdly, The word as it signifies a labourer, and a man in misery; so a wicked man, as we translate it here, and frequently in other places of Scripture. The same word signifies labour, misery, and wickednes; because there is so much labour, and misery, so much trouble and vexation in wickednes; every hand of the wicked shall come upon him; God will let out the spirits of evill doers to take vengeance on him for his evill deeds.

In vadent eum omnes iniqui parati ad injuriam inferendam. Vatabl.

Hence note;

God often makes one wicked man scourge another.

As God usually makes wicked men the scourge to his owne people, so sometimes to one another. One Lyon destroys another, & a ravenous wolfe sucks the blood of a ravenous wolfe. This poynt hath been formerly hinted, and therefore I insist not upon it. But proceed to the next verse, which insists still upon the season of the wicked mans destruction.

Vers. 23. *When he is about to fill his belly, God shall cast the fury of his wrath on him.*

This verse, as was sayd before, is of the same sence with the former, setting forth the speciall time of Gods wrath upon the wicked man.

When he is about to fill his belly.

The Vulgar renders the words thus; *O that he had filled his belly, that God might powre on him the fury of his wrath:* as if he had wished for the filling up of the measure of the sin of this man, that he might come to his punishment, because till sinne hath finished its worke, the worke of Judgement seldome begins. But the words sound threatening, not wishing, and are rather a prophesie then a prayer; *When he is about to fill his belly, God shall doe this.*

Vitam impleatur venter ejus ut emittat in eum iram favoris sui.
Vulg.
Non votum est: sed propheta.
Merc.
Esto ut impleatur ventrem suum deus tamen emittet ei furorrem ira. Sy-
gurg.

A second, renders thus; *Let it be that he fill his belly, yet God will powre upon him the fury of his wrath.* As if he had said, all his riches

riches and fulnes shall be no fence against the wrath of God. The wicked call riches, *their strong Tower*, but the strong Tower that riches can make is no defence, it is but as a paper wall against the wrath of God. His full belly makes but the sayrer marke for the arrowes of the Almighty.

We render it as respecting his action; *When he is about to fill his belly*, when the man thinks to take the fruit of his labours, he having been busie in projecting, and acting, intendeth to sit downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God shall cast the fury of his wrath upon him.

*Dimittet iram,
non cohibebit
neq; continebit
indignationem
suam sed faciet
libera n potesta-
tam suae iustitiae
saviendi in im-
pium.*

God *shall cast*] or send it out. The wrath of God is sometimes (upon the matter) restrained, & kept in; as the Prophet speaks of the compassions of God, what is become of them? *are they restrained?* (*Is. 63. 15.*) The compassions of God used to come forth, but then they were restrained, or did not shew themselves. God was pleased to deale with them as if he had layd aside or put off all bowels of compassion. So the wrath of God is restrained, or held in sometimes. Men sin and wrath stirres not; God deales as if he had forgotten to be angry; But anone wrath lets fly. God shall cast fury and wrath, or the fury of his wrath upon him; he shall cast, and send it, as a dart, or an arrow out of a bow, or as a stone out of a sling, or as a thunderbolt from the clouds: *God shall cast it upon him*; the Text doth not expresse who, but the scope cleares who it is; He, that is, *God shall cast*, eyther immediately or mediately by some hand, commission'd by him for that worke of judgement. God shall unprison, and let loose *the fury of his wrath*, that is, his furious wrath, or hot fuming smoaking wrath upon him. Thus he speaks to shew how extreamely the Lord is heated and heightened against wicked men. Thus Mr Broughton renders; *God will send his hot anger upon him*. The anger of his nostrills. A phrase often used to signifie Anger, because of the appearance and tokens of Anger there, *Exod. 11. 32. Isa. 5. 25.* and in divers other places which the reader may consult. This anger in the nostrills is opposed to the anger in the heart; for when the Scripture speaks of the anger of the nostrills, it notes anger acted, and put forth in execution. The Lord hath treasured wrath, he hath wrath in his heart when he seemes to favour wicked

*rom nati.
leb.*

wicked men, and to shine upon them : wrath is not alwayes in his nostrils breathed and powred upon them.

God shall cast the fury of his wrath upon him, or upon it.

It is taken both wayes. If we say upon it ; The meaning is, upon his goods, or upon what he hath ; *When he is about to fill his belly, God shall powre his anger upon his Table, or upon his meat.* We take it personally, upon him, upon the wicked man himselfe, when he thinks to receive the greatest pleasure, shall feeble the greatest smart, God shall powre fury upon him: The observation which this passage offers, is the same with what was observed in the close of the former verse, therefore I shall but name it.

כב
Utroq; modo
potest accipi. 1.
in opum impij.
2. in id quod pa-
ravir ad ven-
trem explendū.
Masculine ta-
men potius ac-
cipiendum vide-
tur ex eo quod
sequitur. Merc.

*When wicked men are full of hopes to take their fill of worldly joy,
then God fills them with worldly sorrow.*

This was said before, *In the fulnesse of their sufficiency they shall be in straits.* So that when we see wicked men at the fullest, or in their fulnesse sitting downe to rest, to eat, drinke, and be merry with what they have gotten, we may look on it as the presage of their approaching ruine. The Angel-Intelligencer, who was sent abroad to see what was done in the world (*Zech. 1. 11.*) brought backe this report, that he had gon too and fro, and Behold all the earth sate still, and was at rest; All were about to fill their bellies. By *earth*, he means *Babylon*, or the *Babylonians*, the temporall power of that State, in opposition to the Church of God, they were all at rest, and sayd in their hearts, surely the world will never change, yet presently after they felt the greatest change, ruine fell on that Empire. This may comfort the people of God, when they see the reall enemies of truth and righteousness in highest securitie; for then the day of their calamity is neare, even at the doores. There is a twofold fulnesse, which wicked men usually have before their ruine. First, a fulnesse of sin. Secondly, a fulnesse of prosperitie, they come to their fulnesse in both, and then comes their end. (*Gen. 15. 16.*) *The sins of the Amorites are not yet full*; therefore the *Amorites* cannot be destroyed yet; and the Church of God cannot be delivered yet; but when the sin of the *Amorites* is full, God will destroy them, and deliver his Church.

Church. God leaves them as Chriſt ſpeaks to the Pharifees (Matth. 23. 32.) to fill up the meafure of the iniquitie of their fathers, and then he will deale with them. Now as there is a fulneſſe of iniquitie, ſo there is alſo a fulneſſe of worldly proſperitie; when the wicked have had their portion, their reward in the world, when as beaſts they are fed and fatted with good things, or are about to fat themſelves, then they are for the ſlaughter. So the Lord concludes concerning thoſe oppreſſours (Amos 4. 1.) *Heare this word ye Kine of Baſhan that are in the mountaines of Samaria, which oppreſſe the poore, which cruſh the needie, &c. The Lord God hath ſworne by his holineſſe, that loe the day ſhall come on you, that he will take you away with hookes, and your poſteritie with fiſhbookes, when the fulneſſe of your worldly proſperitie, and fatuſſe is come, then God ſhall take you away, or ſend leanneſſe among your fat ones. And againe (Chap. 6. 1.) Woe to them that are at eaſe in Zion, and truſt in the mountaines of Samaria, which are named chiefe of the Nations, to whom the houſe of Iſrael came. Theſe (ver. 3.) put farre away the evill day, and cauſed the ſeate of violence to come neare; They lay upon beds of Ivory, and did eate the Lambes out of the ſtocke, &c. While they were thus diſſolved into mirth and muſicke, a wofull voyce ſounded in their eares (ver. 7.) Therefore now ſhall they goe captive with the fiſt that goe captive, and the banquet of them that ſtretched themſelves ſhall be removed. The very now of their freeſt joy, was the now of their captivation and ſorrow. Zophar, as if this were hardly beleevd at all, or could never be enough beleevd, preſſeth and repeateth it againe, in the laſt word of the verſe in hand.*

And ſhall raine it upon him while he is eating.

This is but an explication or repetition of the former words; *When he is about to fill his belly, God ſhall caſt the fury of his wrath, and raine it on him while he is eating.* There are two words to be conſidered in this claufe.

First, Raining.

Secondly, While he is eating.

He ſhall raine it.

Here is a terrible ſhower, a ſhower of fury, of wrath, God ſhall raine it. God is ſayd to raine wrath.

First,

First, To note the suddenesse of it ; raine (many times) comes very unexpectedly.

Secondly, To note the unavoydablenesse of it : there is no stopping of the raine, who can stop the bottles of the clouds but God himselfe ? he can stop them up when he pleaseth : but all the power on earth cannot. This raine is such that there is no avoyding of it ; we may get out of the ordinary raine into our houses, or under covert ; but the raine of Gods wrath soakes through every house, how strongly soever leaded or covered ; There is no shelter (but Christ) against the stormes of divine wrath. *He is a hiding place from the winde, and a covert from the tempest (Isa. 32. 2.)* but besides him nothing is.

Ideo pluviendi verbo utitur, quia ut pluvia vehementi & caelo decidenti nemo potest resistere, ita, &c. Merc.

Thirdly, He is sayd to raine wrath, to shew the quantitie of it, there shall be abundance, he will powre it downe on you. Raine is opposed to dew : it shall not onely come as the dew, or as a few heate drops, but as a soaking sweeping raine. The Prophet exhorts (*Hos. 10. 12.*) *Sow to your selves in righteousness, reap in mercy, break up your fallow ground : for it is time to seeke the Lord till he raine righteousness, that is, till he send Christ, who is made to us of God righteousness in abundance ; or till he powre out his Spirit upon you, who will cause you to bring forth the fruits of righteousness abundantly. As the raining of righteousness, so the raining of wrath, notes abundant wrath. It shall raine upon him*

While he is eating.

There is a threefold rendring of that. For the word which we translate *eating*, signifies *flesh*, eyther that which is eaten, or that which doth eate, living or eating flesh most properly, though it also signifie dead flesh, or that which is eaten. So Mr Broughton, *He will raine upon him into his flesh ;* That is, upon his bodie ; and the bodie by a synecdoche is put for the whole man, bodie, and soule. As if he had sayd, God hath not a quarrell onely with this mans estate and his goods, but with his flesh, and bones, yea, and with his soule, too ; he will vex him soule and bodie : So that as before he shewed what God would doe upon his estate, that should be consumed ; so now what upon his person ; wrath falls upon his bodie, upon his very back ; *He shall raine it upon him, into his flesh.*

enl caro: pluet super eum, etiam in carnem sive corpus ejus.

C c c c

Secondly,

כֹּל־לֶחֶם *cibus*
 omnis esca hinc
 כֵּית־לֶחֶם *Beithlechem di-*
 eta quasi regio
 frumenti fe-
 rax, domus pa-
 nis. Merc.

Secondly, The word signifies as the flesh of a man, or living flesh, so, any flesh, dead flesh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Christ was borne was called *Bethlelem*, that is, *the house of bread*. And thus it is rendred here, he shall raine it upon him, even upon his bread, or upon his meat. As God, when his owne people are eating, and their table spread, he not onely raines a blessing upon them, but upon their meat also, that is, he commands their meate to strengthen and refresh them. So when the wicked man is about to fill his belly, the curse falls not onely upon him, but upon his meat; *God shall raine on him, even upon his meate*.

Our translation referres to the person in the act of eating, not to the meate which he eateth. The generall meaning of eyther translation meetes in one; For though wrath may fall upon a mans person, and not upon his meate, he may thrive with what he eates, grow lusty and strong, while he is under wrath; yet whensoever wrath falls upon the wicked mans meate, it is in order to his person or himselfe. *He shall raine it upon him while he is eating*. How exact is the wrath of God? For at the instant when a man is eating, he of all other times would lay aside feare, be chearfull, and rejoyce; Then he unbends himselfe, though he have been busie all the day; If any come to him he sayth, I pray let me alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpose to put a sting into his punishment, and to make his misery more remarkable. Such (*Matth. 24. 38.*) is the description of the judgement that came upon the old world, it rained upon them indeed, when they were eating; *As it was in the dayes before the flood, they did eat and drinke, and were marrying, and giving in marriage till the day that Noah went into the Arke*. Christ expresseth those things especially wherein men take most worldly contentment, *eating, and drinking, marrying, and giving in marriage*. To these that age let themselves loose, or set themselves upon; these are not sinfull in themselves, but they used them sinfully, that is, sensually, to satise their lusts, and please their senses, therefore the Spirit of God fixeth the judgement upon that season,

son, they were eating, & drinking, marrying, & giving in marriage, and then God rained upon them the fury of his wrath. The children of Israel lusted after flesh (*Psil. 78.*) and the Lord gave it them ; He rained flesh upon them as dust, and feathered fowles like as the sand of the Sea (*ver. 27.*) But he rained wrath upon them with it (*ver. 30, 31.*) While their meat was yet in their mouths, (while they were eating) the wrath of God came upon them, and slew the fattest of them, and smote downe the chosen men of Israel.

All these instances concenter fully in Zophars Text ; That *In the fulnesse of his sufficiencie*, and while he is taking his sweetest content in his sufficiencie, God raines downe wrath.

Further, The old Latine Translator gives the words thus ; *And he shall raine his warre upon him.* This difference ariseth from the copiousnesse of the Originall word, *Lechem*, which as it signifies eating, or any thing eaten ; so also warre and battell. The reason is, because the sword is a devourer, and in warre men eat up one another ; Nation eats up Nation ; as men eat other flesh, so warre is an eater, and devourer of men : therefore the same word may well signifie to eat, & to make warre. And this Translation, though the Grammaticall forme of the Hebrew is wrested by it (and therefore I lay it by) yet renders the scope of the Text fully, and answers that of the 11th Psalm (*ver. 5, 6.*) *The Lord tryeth the righteous, but him that loveth violence his soule hateth ; upon the wicked he shall raine snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.* Which (I conceive) may (in pursuance of Zophars similitude) be thus illustrated, as if he had sayd, when he is drinking, when he hath a cup of sweet wine in his hand, or some delicious liquor at his lips, God shall raine fire and brimstone, and an horrible tempest into or upon his cup ; the wrath of God shall fill his cup, and so be (as it were) the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his dish. *God shall raine it on him while he is eating.*

Zophar having thus farre carried on this poynt, shewing what God will doe with the wicked man in all his enjoyments, shews yet other wayes and instruments, which God prepareth and armeth to vex and ruine him.

Pluet super eum bellum suum.
Vulg.
מלחמה *bellum a* **לחל**
vesci, edere quia in bello homines se invicem cedendo devorant & absumunt.

J O B, Chap. 20. Verſ. 24, 25, 26.

He ſhall flee from the iron weapon, and the bow of ſteele ſhall ſtrike him thorow.

It is drawn, and commeth out of the bodie, yea the glittering ſword commeth out of his gall: terrors are upon him.

All darkneſſe ſhall be hid in his ſecret places: a fire not blown ſhall conſume him, it ſhall goe ill with him that is left in his Tabernacle.

Zophar having ſayd (verſ. 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinks himſelfe ſafeſt and fartheſt removed from it, *even in the fulneſſe of his ſufficieny, and when he is about to fill his belly (then God deales with him, and raines upon him while he is eating, mingling his bloud with his bread, his teares with his wine)* He proceeds in this context to ſhew

First, The instruments.

Secondly, The effects of that wrath or judgement.

The instruments are ſoure.

1. The iron weapon.
2. The bow of ſteele.
3. The glittering ſword.
4. A fire not blown.

Here are ſtore of armes to make warre upon the wicked man. We have here alſo the effects of this dreadfull warre, and theſe are of two ſorts.

First, upon himſelfe.

Secondly, upon others.

The effects which appeare upon himſelfe, are of two ſorts.

First, Outward.

Secondly, Inward.

The outward effects, firſt, he ſhall be ſtricken thorow with them. Secondly, he ſhall be conſumed with them. The inward effects are feares or terrours; which are teſtified by that conſequent; his flight; *He runs from the iron weapon, and the bow of ſteele.*

The

The effect which is upon others is layd downe in the close of vers. 26. *It shall goe ill with him that is left in his Tabernacle :* not onely shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysis or parts considerable in this context.

Vers. 24. *He shall flee from the iron weapon.*

He shall flee] Flight is the pace of a coward. So the word is used, all the Scripture over ; *The wicked man hath no heart for good, and he hath as little against evill.* His spirit is gon, and at the approach of danger his body is going or rather running ; his spirit is fallen from his heart into his heeles ; and he defends himselfe by his feete not by his hands : when the iron weapon comes, the righteous will rather die, then run , if duty bids them stay : but the wicked

Shall flee from the iron weapon.

The word which wee translate *iron weapon*, signifies all sorts of hand weapons, or weapons with which we strike at hand, such as are the sword, and speare. The word properly signifies to salute, or kisse : And the reason why thei kinde of armes and weapons, are exprest by that word, is, because a man fights with them face to face: and comes neare to an adversary, even as if he came to salute or to kisse him. There are weapons with which we may fight at a distance, and never come neare our enemy.

He shall flee from the iron weapon] That is, from all sorts of hand weapons, with which we oppose and smite our assaillants, or defend our selves.

Some interpret this Iron weapon, not litterally, but tropically for the plague, or pestilence, or some deadly disease, which according to the language of Scripture, is compared to that iron weapon the sword, or to an arrow (*1 Chron. 21. 27.*) when the Angel was sent to destroy the People of Jerusalem with the pestilence, after David had numbred them, the Text sayth ; *The Lord commanded the Angel, and he put up his sword againe into the sheath thereof.* The pestilence is the sword, and the stroake of it is like smiting with the sword. In the ninety first Psalm, that other instrument of death, the Arrow signifies the plague

ῥῶν denotat
omne genus ar-
morum quæ ma-
nu agitantur ;
radix significat
oculari eo quod
huiusmodi armis
non nisi cominus
a parte antenio-
ri vultus cui
ocula intigisse-
rent, feriunt.
Bold.

Βίη ἐκεβόλα
 Ἀπὸλλος.
 Homer.

Fugientium ab
 armis ferreis,
 transverberat
 eum arcum cha-
 libens. Merl.

Ubi se putavit
 leviora pericula
 effugisse, in gra-
 viora incidit.
 Merc.

Incidit in Soly-
 lam cupiens vi-
 tare charybdem.

חלץ excindo
 unde בן
 חלץ filij ex-
 cisionis. Drus.

plague (vers. 5.) Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; That is, of the pestilence. And even in prophane Authors, terrible diseases, such as the pestilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphorical sword, and arrow of the pestilence; is a weapon from vvhich many flee as fast as from the sword of the fiercest enemy. Yet I conceive, that is not intended in this Text; the iron weapon here, including all manner of outward instruments of divine vvrath vvhich wound the vicked man. He shall flee from the iron weapon. Wee translate it as a direct assertion; He shall flee. Some render it as a supposition; If he flee from the iron weapon; Or as Mr Broughton, When he flees from the iron armour. And then the other part of the verse joynes with it thus; When he fleeth, or if he flee from the iron weapon, the bow of Steele shall strike him thorow. And though there be not that particle, of supposition exprest in the Hebrevv, yet it is usually understood in Texts of this significancy. Malachy 1. 4. They shall build, and I will pull downe; That is, if they build, I will pull downe; or whensoever they begin to build, I will begin to pull downe. So here, He shall flee from the iron weapon, and the bow of Steele shall strike him thorow; That is, if he flee from the iron weapon, or whensoever he thinks to make an escape by flying from the iron weapon, then the bow of Steele shall strike him thorow. According to this reading the vvhole verse is a proverbiall speech, implying thus much; That while a wicked man flies, or seeks to avoyd one evil, he shall fall into another; When he flees from the iron weapon, the bow of Steele shall strike him thorow. Like that of the Latines; He fell upon the rock, while he thought to escape the gulph.

The bow of Steele shall strike him thorow.

The bow, that is, the arrow of the bow, or the bullet put into the bow: for from the bow of Steele sometimes arrowes, sometimes bullets are discharged; the arrow, or the bullet vvith vvhich this Steele bow is charged shall strike him thorow. The vvord rendered to strike thorow, signifies excision or cutting off; and hence the Hebrew phrase, A Son of Excision, answering that of the Greeke, which we expresse, a son of perdition, that is, a man devoted to totall destruction. The bow of Steele shall strike

strike him thorow, cut him off, or quite destroy him. *A bow of Steele* is the strongest bowv. *David*, to shew the extraordinary strength vvhich he expected to receive from God, sayth, *A bow of Steele shall be broken by mine armes* (*Psalm* 18. 34.) To draw a bowv of Steele, shewvs strength, and to breake it shewvs more strength. A bowv of Steele gives a deadly blowv, and smites home.

Againe, This vvord, vvhich vve translate, *to strike thorow*, others render, *to change*. *The bow of Steele shall change him*, that is, kill him; death is our great change. Further, The vvord is rendred *to passe by*. The arrowv often misleth the marke, sometime it glides by the marke, or doth but graze upon it. Taking this Translation the sence of the vvhole verse riseth thus; Suppose the wicked man flee, and make his escape from the iron weapon; suppose also that the Steele bow be discharged at him, and the arrow passe by, and not hit him; suppose, that he escape the first weapon, and the second, yet (sayth he in the next vvords) *The glittering sword shall come out of his gall; another weapon is ready to doe it.*

לפנן pertran-
sire; pertransi-
bit eum arcus,
q. d. eia, ita
sit quod impies
fugerit ab ar-
mis ferreis, sed
et pertransierit
eum arcus,
numquid idem
immunis erit.
Bold.

According to this exposition these two verses are connected as they connect the two parts of this verse, vvho give it (as vvas lately touched) thus; *If he flee from the iron weapon, the bow of Steele shall strike him thorow*. Novv the supposition is carried one step further. *If he flee from the iron weapon, and the bow of Steele misse him, or glance away, yet the glittering sword shall come out of his gall*. But rather take it according to our reading: *He shall flee from the iron weapon, and the bow of Steele shall strike him thorow*. Here are many termes, and varietie of warlike instruments; The Text being (as it vv ere) the Inventory of a little Magazine, or Armorie of vvweapons.

Whence observe;

God hath instruments of all sorts at command, with which to punish wicked men.

We have here the Iron vvweapon, and the bowv, here is sword, and fire. God cannot vvant meanes to take revenge upon those vvho rebell against him. As the Lord hath various instruments of mercy for the protection and defence of his cause and people. (*Cant.* 4.) *In the Tower of David there hang a thousand shields; That is, shields enovv*. God hath many an i manifold instru-
ments

ments of defence to proteſt and ſafeguard thoſe that truſt upon him; he hath a thouſand ſhields for them. Now as the Lord hath a thouſand ſhields, or defensive vveapons for the protection of his owne people, ſo he hath a thouſand bowvs and arrowvs, and ſpeares, and ſvords, to vvound, and deſtroy his or their enemies. Howv can God want vveapons, vvho can make any thing a vveapon? For as the Baptiſt told the *Jewes* who gloried in their fleſhly deſcent from *Abraham*, as if God were tyed to *Abrahams* line, or as if they being out of the vvay, God knew not howv to be ſupplied with a people; *I tell you (ſayth John) God is able of theſe ſtones to raiſe up Children to Abraham. (Matth. 23. 9.)* As if he had ſayd; Thinke not that God will be ſtraintned for a people, if he remove you, for he can raiſe another people to himſelfe out of thoſe vvho are as unlikely, and in humane reaſon as much indiſpoſed to ſhev forth his prayſe as theſe ſtones are. Even thus, if all vveapons and viſible meanes for the deſtruction of vvicked men were removed, God can make any thing a vveapon, he can make an iron vveapon out of a ſtravv, or the graſſe of the field. As God can eaſily ſupply himſelfe vvith instruments to ſerve his providence for the good of thoſe who are veſſels of mercy and heyres of ſalvation, ſo he can quickly have a ſupply of instruments to annoy thoſe who are veſſels of vvraſh and children of perdition.

Secondly, We may take notice how theſe vveapons are deſcribed in their Efectualneſſe, *Striking thorow, &c.*

Whence obſerve;

The weapons and means which God uſeth for the puniſhing of wicked men, ſhall be effectually, they ſhall doe their worke.

What ever vveapon God ſends on his arrand ſhall doe it to purpoſe, the bowv of ſteele ſtrikes thorovv. It doth not give a light vvound, and ſkare the fleſh a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his instruments. As they act not by their ovvn will, ſo not by their own might. What the Apoſtle ſpeaks about the vveapons of our ſpiritual warfare (2 Cor. 10. 4.) *They are not carnall but mightie through God.* What to doe? *To pull downe ſtrong holds, to lay all levell, to ſubdue all ſinfull powers, or the povver of ſin within us.*

What

What, I say, is spoken of those spirituall weapons, is true also of these corporall and visible vweapons, the svword, the bow, and the arrow, when God sends them forth to execute his will, and fulfill his counsels, *they are not carnall, but mightie through God.* Though they are vweapons of flesh, yet they are not, like flesh, frayle and powerlesse; though they are weapons of flesh, as to matter and forme, yet they will declare themselves vweapons of spirit, as to the effect and successe; they shall prevaile over the strongest enemies, and strike thorovv the thickest of their defences. The Lord can weaken the strongest vweapons of the enemies, and so blunt their sharpest edge, that they shall doe no hurt, but be as a wooden dagger in the hand of him that weilds them, of hovv vell tempered mettall soever they are made, and how well soever their edge be set. This is it which the Prophet assures the Church of in the name of the Lord (*Isa. 54. 17.*) For having made a promise of salvation and safety to the Church, It might be objected, how can vve be safe, vvho have so many enemies, so many vweapons formed against us? hovv can vve be safe when so many Smiths are at worke, making svwords, and forging instruments of death against us? The Lord answers (*vers. 17.*) *No weapon that is formed against thee shall prosper.* I grant there are many forming vweapons, whetting, and preparing their swords against thee; but *no weapon that is formed against thee shall prosper.* Novv (I say) as the Lord gives check to all weapons that are formed against his people, and sayth, they shall not prosper, they shall not hurt the least of my children, the meanest of my servants. So, if himsele forme a vweapon against the highest and mightiest of his enemies, it shall prosper to their destruction; the bow of Steele shall strike them thorow, and the fire shall consume them to the very stump. That is a second note from the effectuallnesse of these weapons here described.

Thirdly, When God is about to raine downe judgement and warre upon the vvicked man; vvhat doth he? The Text sayth; *He flees from the iron weapon;* That is, he endeavours to flee from it, he doth what he can to escape.

Observe this from it;

The studie of a wicked man, when trouble is upon him, is not how to improve, or make good use of it, how to get his heart humbled under it, and his life bettered by it; but onely how to get it off, or how to get away from it.

Here is not a word in the Text of humbling himselfe when he sees the iron weapon, here is no mention of suing to God, and seeking to make his peace with him, here is no acknowledgement of his sin, that he deserved to be wounded and destroyed; but all the matter is how to escape, how to get out of the reach of danger. He never labours to make his peace with God, but onely strives how to avoyd the warre of God. There is another frame of spirit in beleevers, they doe not make it their worke to run from the judgements of God, but to make a right use and improvement of them; when the sword comes, or the arrow comes, they enquire how to give God the glory of his smitings and woundings, they flee from those weapons onely by fleeing to God. Whereas wicked men flee these weapons, by fleeing from God; godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place; If they hide themselves from the iron weapon, they hide themselves in God; If they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding place, he flies unto, and into God that he may be safe.

Fourthly, As this shifting and fleeing, when the Iron weapon comes, notes the impenitency of wicked men, who never think of turning to but onely of running from God: so it notes also the cowardise and basenesse of their spirits.

Hence observe;

A wicked man hath no courage in an evill day.

When troubles rise, his spirit falls; though he may make a buſſe, yet he hath no heart, no true fortitude; he eyther flees, or is meditating a flight. And 'tis no wonder that a wicked man should flee being pursued; when *Solomon* tells us that he fleeth, when none pursues him. It is no marvaile if he flee at the sight of the iron weapon, when he flees meerly from a fancied weapon. How can he but flee from the stroake of the sword; when another Text tells us, that he flees at the very shaking:

shaking of a leafe; *They who are fearelesse of doing morall evill, are most fearefull at the appearance of pœnal evils.*

Fifthly, He flees, but what doth he get by it? *When he fleeth from the iron weapon, the bow of Steele shall strike him thorow. What gets he now by his flight?*

The poynt is this;

The shifts and evasions of a wicked man shall not profit him.

That is, when he fleeth, he shall not flee, or he shall not escape. If he get out of the stroake of one weapon, another weapon shall strike him; or according to the second interpretation of the words, suppose he flee from the iron weapon, and the bow of Steele miss him also, yet the sword shall come out of his gall. So that by all his evasions, he shall not evade the face of danger. As a carnall heart hath a thousand devises and shifts to excuse his sin; but his devises and excuses doe but fasten sin more upon him: his conscience gets no ease at all by his wit; yea his conscience is more wounded by the excuses and pleas that he makes for his sinne. Such also is the fruit of all the evasions and devises of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worser dangers. We have a cleare Text for that, (*Isa. 24. 18.*) *And it shall come to passe, that he who fleeth from the noyse of feare shall fall into the pit, and he that cometh up out of the middest of the pit shall be taken in a snare.* He is remediless after all his remedies. There was but a noyse of feare, when he fled, danger was at a distance; but while he is fleeing from the noyse of feare, he falls into the mouth of danger, a pit: And being in the pit, he strives and struggles to get out, hoping yet to finde his desired safety and enlargement, but then he falls into a snare, a worse evill then the pit: He that falls into a pit, is at libertie to get out, but he that is in a snare is bound fast, he can get no further, still his case is worse and worse. We finde the same successe in the Prophecie of *Amos*, (*9. 1.*) *I saw the Lord standing upon the Altar, and he said, smite the littel of the doore that the post may shake, and cut them in the head, all of them, and I will slay the last of them with the sword.* As if he had sayd, there shall be an utter slaughter; for the first two or three men may be slaine, yea hundreds may be slaine, yet the last may escape:

but when he ſayth, *The laſt ſhall be ſlaine*, the meaning is, I will ſlay them all, or all of them ſhall be ſlaine. But will theſe men ſtand till the ſword come to them, will the laſt man ſtand when he ſees the ſword deſtroy thoſe ſo faſt that were before him? No; it may be he will flee, yet ſaith God, *I will ſlay the laſt*: for, *He that fleeth ſhall not flee away*, that is, he ſhall not deliver himſelfe, nor eſcape by flight. The ſame Prophet ſpoke as much before (*Amos 5. 18, 19.*) *Woe to you that deſire the day of the Lord, to what end is it for you? The day of the Lord is darkneſſe, and not light; As if a man did flee from a Lyon, and a Beare met him, or went into the houſe, and leaned his hand on the wall, and a Serpent bit him.* It will not be eyther unprofitable or beſides the poynt, to open this Text a little. *Woe to you that deſire the day of the Lord.* Why doth the Prophet thunder out wo againſt them that deſired the day of the Lord? Was there ſin in that deſire? was it a fault to wiſh for the day of the Lord? The day of the Lord, of which he there ſpeaks, is a day of judgement, or a day of tryall; why ſhould the Prophet denounce a woe againſt thoſe who deſire that day? It is a part of the character of the Saints in the New Teſtament, *To love the appearing of Chriſt* (*1 Tim. 4. 8.*) Saints long for the day of the Lord, they pray for it, and O that the day of the Lord would come; why then doth *Amos* ſay; *Woe to you that deſire the day of the Lord?*

I anſwer; The Prophet may be underſtood.

Fiſt, Of thoſe, who in a kinde of prophane boldneſſe deſired the day of the Lord, as ſome will doe, calling God to judge them, or wviſhing that God vvould come to judgement; not that they have ground of confidence in the day of judgement, but only to cleare themſelves in the judgement, and from the cenſure of men. The Prophet might well ſay, *Woe to you who thus deſire the day of the Lord; you thinke you are hardly dealt with now by man; But it will be worſe with you in the day of the Lord.*

Secondly, As there are ſome who in a bold prophaneſſe of ſpirit ſeeme to deſire the day of the Lord, ſo there are others who call for and invite it impudently in ſcorne and mockery. Such are deſcribed by the Prophet (*Iſaiah 5. 19.*) *Woe to them that draw iniquitie with coards of vanitie, and ſin as it were with a Cart rope. That ſay, let him make ſpeed, and haſten his worke*

worke that we may ſee it, and let the counſell of the holy One of Iſrael draw nigh and come that we may know it. They who draw iniquitie with coards of vanitie; that is, who make haſt to ſin, ſayd, let him make ſpeed, and haſten. What ſhould he haſten? The day of judgement, or thoſe judgements which the Prophet had often threatned. As if they had ſayd to the Prophet, You have often told us of the day of the Lord, and that he would reckon with us ſhortly, let him make ſpeed, and haſten the vvorke that we may ſee it, and let the counſell of the holy one of Iſrael draw nigh; you have long ſpoken of it, as neere, even as at the doores, but as we feele, ſo we believe no ſuch thing. The Apoſtle Peter Prophecieth of ſuch (2 Pet. 3. 3.) *In the laſt dayes there ſhall come ſcoffers, walking after their owne luſts, and ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleepe, all things continue as they were from the beginning of the Creation. Where is the promiſe of his coming? Pray, let us ſee the performance of it. Woe to you that ſcoffingly deſire the day of the Lord, you will finde it no jeſting matter when once it comes, it vwill be a ſad a black day to you, who now make your ſelves merry with it.*

Thirdly, Thus; *Woe to you that deſire the day of the Lord,* being conceited of your own innocency, as ſure (in your own ſence) that God will acquit and pronounce you innocent. For the Prophet ſpeaks of thoſe who had fallen under and were vext with the reproofes of the word; theſe deſired the day of the Lord, ſuppoſing he would deale more gently with them then thoſe Prophets had done, he would not be ſo ſevere, or not judge them ſo bad as the Prophets reported them to be; ſayth he, *Woe to you that deſire the day of the Lord,* becauſe you thinke his Prophets and Miniſters handle you too roughly; you know not what you ſay; if our day be ſo terrible, how terrible will the day of the Lord be? It will be as if a man ſhould flee from a Lyon, and a Beare ſhould meet him: you thinke we are Lyons, if you flee from our day, the day of the Lord will be as a Beare, it will teare you worſe. When (in this caſe) you appeale from us to the tribunall of God; it is as if a man leaning on a wall, and a Serpent ſhould bite him; ſuch you will finde the day of the Lord vwhen 'tis to late. What's our day to the day of the Lord? The day of the Word is a terrible day of judgement

judgement upon the consciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not so bad as the hell of conscience, when a man is condemned of himselfe in this life; and have therefore even wisht for that hell, that they might be eased of this; yea some have ventured upon hell, thrusting themselves by a violent hand out of this world, that they might escape the hell of a perplexed conscience, which they felt in it. Whereas alas it is but fleeing from a Lyon to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in *Amos* (taken in eyther of these sences) is a prooffe of the poynt in hand, that wicked men who would avoyd this or that judgement of God in this life, doe but run themselves upon some worser judgement here; even as they who would avoyd the judgement of God in his word shall finde a sorer judgement at the end of the world. *Moses* useth that phrase of *fleeing seven wayes*, twice in one Chapter (*Deut. 28. 7. 25.*) At the 7th verse it is threatned against the enemies of the people of *Israel*, in case they did obey; and in the 25 verse 'tis threatned against *Israel* in case they disobeyed, that *they should flee seven wayes*. The meaning is not that they should have seven or many wayes of escaping, or that in any of these wayes they should be safe; for the intent of *Moses* is to shew that they should no way or no where be safe. For they should be assaulted and compassed about with so many dangers that they should flee seven wayes, that is, all manner of wayes, endeavouring to escape, but they should escape in never a one of them: though they fled seven or seven hundred wayes, yet God would send a sword, as many wayes after them, or if they mist and escaped one sort of evill, another should be ready at their side; As *Zophar* hath it, *He shall flee from the iron weapon, and the bow of Steele shall strike him thorow.*

Vers. 25. *It is drawne, and cometh out of his bodie.*

נֶחֱשֶׁת וְכֶחָל
 proprie corpus
 metaphoricè va-
 gina. Egrediens
 de vagina sua.
 Vulg.

What is drawne? We may referre it to the arrow of the bow before spoken of; *The bow of Steele shall strike him thorow, it is drawne, and cometh out of his body.* Out of what body? Some by the original word which we translate *bodie*, understand the *Quiver* in which the arrow was; for the quiver is to the arrow

as the body is to the soule, *The sheath of it*. Now sayth he, *it is drawne, and cometh out of his body*; that is, it is pulled out of his quiver, and put into the bow ready to be shot: Thus Mr Broughton, *The Arrow shall be drawne and come out of the quiver*: Others conceive, that by *bodie*, we are to understand the body of him that shoots, because the Archer hangs his quiver by his side, and when he pulls out an arrow, it is as if he pulled it out of his bodie.

Exijt e corpore i. e. evagina, quæ est velut corpus gladio intraquam continetur, vel si ad sagittam referas est pharetra. Merc.

Lastly, Take it properly, *it is drawne, and cometh out of his bodie*, that is, out of the body of the wicked man, against whom it was shot, it strikes him thorow, and cometh out of his body beyond him. And so it is a circumlocution to expresse a deepe and deadly wound. *It is* (that is, the bow is) *drawne, and cometh out of his bodie*; That is, the shot hits the man and comes out of his body. So the next clause suits with it.

Yea the glittering sword cometh out of his gall.

As if he had sayd: As soone as he is stricken thorow with the arrow, he shall be run thorow vvith the sword too. The vvord vvwhich we translate *glittering sword*, properly signifies *lightning*, and in that language the *blade of a sword*, because vvhen a man brandisheth a vvell furbished sword, it glitters and flashes in the eye like lightning. So the Prophet Ezekiel describes the sword, (Chap. 21. 9, 10.) *A sword, a sword is sharpened and also furbished; It is sharpened to make a sore slaughter, it is furbished that it may glitter.* And as it signifies a sword, so also (upon the same ground) *the head of an arrow*; For if the head of an arrow, of Steele, or brasse, be made very bright, it glitters in the ayre like lightning, as a sword doth; And we reade in Scripture of making arrows bright as vvell as swords; as the same Prophet speakes in the same Chapter (vers. 21) *The King of Babylon stood at the parting of the way, at the head of the two wayes to use divination: he made his arrows bright.* And (Zech. 9. 14.) *His arrows shall goe forth as lightning.* Thus we may render it here, keeping still to the allusion of lightning; *The bow of Steele shall strike him thorow, it is drawne, and cometh out of the bodie, and glittering it comes out of his gall.* So, Mr Broughton; *The arrows shall be drawne and come out of the quiver, the head shall be in his gall*; That is, the head of the arrow. But whether vve expound the word (Barak) of the sword or of the arrow-head, it makes no difference as to Zo-

Acies vel lamina gladij appellatur Hebraicè כרק fulgur, quod fulgoris more splendeat.

phars.

phars scope, which is onely to shew that the wicked man shall certainly receive a deadly blow.

¶ There is yet another translation, vvhich draws up the Text into the forme of a similitude, taking the word (Barak) in its proper sence, for lightning, thus; *The bow of Steele shall strike him thorow, it is drawne, and cometh out of his bodie, and shall passe thorow his gall like lightning*; As if he had sayd, it shall passe speedily and swiftly; an arrow or a bullet from a strong bow passeth like lightning. What makes such speed as lightning? Indeed the motion of an arrow is slow and sluggish in comparison of lightning; and therefore in Scripture the coming of a thing or person like lightning, notes the most sudden coming. When Christ would set forth the quicknesse and unexpectednesse of his appearance, he sayth; *As the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of man be* (Matth. 24. 27.) And thus to say, a sword or an arrow shall passe thorow the gall as lightning, carrieth this sence, it shall passe suddenly. The vulgar translation keeping it to that literall construction of the Hebrew, useth the participle, and *lightning in the bitterness of it*; That is, in the bitterness of that death vvhich followes the wound inflicted: Death is bitter, and those things which have death in them, may vvell be sayd to have bitterness in them. These words being thus an enforcement of the same thing more lively to describe the unavoydable destruction and suddaine death of this wicked man, by some killing weapon, sword or bow, or any of like use and nature, I will onely give this note from it;

*Et fulgurans in
amaritudine
sua. Vulg.*

The wound which God gives his enemies, is an incurable wound.

He that is stricken thorovv the gall, is past cure; we had that word (Job 16.) where complaining, he sayth; *He hath powred my gall upon the ground*; that is, he hath given me a deadly wound. When a beast is killd for food, the gall is powred out, lest that should imbitter the parts about it. And if once the gall be vvounded thorovv, there's no remedy against death. The Lord can send a Judgement, vvhich shall be like an arrowv passing thorovv the gall, vvhich all the Physitians in the vvorld cannot heale. When the people of Israel savv their wound, they went

to

to this King, and to that King, to the *Affyrian* and to King *Ja-reb*, yet they could not heale them, nor cure their wound, (*Hof. 5. 13.*) they were as a people stricken thorow the gall. God can give wounds which no Balsome of mans devising or compounding can cure.

Terrours are upon him.

These words shew the inward effects of the judgements of God upon a wicked man; *Terrours are upon him.* The word is *Emims*, which in Scripture is sometimes used, to note a sort of terrible people (*Deut. 2. 10.*) *The Emims dwell there in times past, a people great, and many, and tall, as the Anakims.* The *Emims* were a great and tall people, a race of Giants; and they had their name *Emims* from a roote signifying feare, because their great stature, and vast limbes raised the passion of feare in their beholders. *Emims are terrible ones.* So, some render it here, *The Emims shall fall upon him*, that is, men of fierce and cruell spirits, men of mightie power, and emplaceable malice.

But we take the word properly, as noting inward terrour, feare, and anguish take hold of a man, worse then any *Emims* or Giants in the world; A man were better to have all the sons of *Anak* take hold of him then the feare of which the Text speaks. This argueth the compleatnesse of a wicked mans misery, he shall not onely feele the iron vweapon, and the bow of Steele, and the glittering sword, outward terrours, but he shall be fill'd with inward terrours. His soule is wounded worse then his body. Some interpret it neare this sence, of evil spirits and furies that vex the minds of wicked men, as if legions of these should be alwayes about him. The vulgar Latine sayth, *The horrible ones shall fall upon him.* This point hath been spoken to at large (*Chap. 15. 24. and Chap. 18. 21.*) and therefore I shall not prosecute it in this place, but referre the reader to those former discussions of it. Onely take this observation:

Venient super eum horribiles.
Vulg.

God can wound within, as well as without.

He hath weapons to smite the spirit, as well as the flesh, when the arrow and the sword are in the flesh, feares and terrours shall beset the spirit of his enemies. Man can both speake

and act terrible, but God onely can send out Terroures. *Terroures are upon him.*

Vers. 26. *All darknesse shall be hid in his secret place.*

All darknesse] Imports darknesse of all sorts, and of all degrees. All darknesse, is whatsoever can be called darknesse. Or all darknesse, is perfect darknesse, pure darknesse, darknesse without the least mixture of any light; Darknesse which hath nothing but darknesse in it. God is all light; Therefore the Apostle sayth, *He is light, and in him is no darknesse at all.* There is not the least tincture of darknesse in him. The portion of this man is all darknesse, and no light, no comfort at all, wholly darknesse. So the word (Col) is used (Eccles. 12. 13.) *Feare God, and keep his Commandements, for this is (Col ba Adam) All man,* that is, the whole dutie of man. Thus here, *All darknesse shall be upon him.* We may distinguish this darknesse, into outward, or inward darknesse; spirituall or corporall darknesse. I have upon other passages spoken of both: therefore I forbear here. *All darknesse shall*

Be hid in his secret place.

Trouble shall lie close like a theefe to surprise him; As men hide themselves in darkness, so this mans darkness shall be hid. Both words signifie to hide, or to lay a thing up, We may interpret it first of trouble upon the spirit of the wicked man. The minde and conscience are secret places; Now as the minde and conscience of the wicked man is defiled (Tit. 1. 15.) as well as his hand and tongue, so his minde and conscience shall be darkned, there shall be nothing but darknesse there.

Secondly, Whereas he said before, *The wicked man shall flee;* and he that flees, betakes himself to some secret place (hiding places are secret places) Some therefore interpret it thus; He shall flee to some hole, or thicket in his retirement; but when he comes thither, all darkness shall be hid there, that is, he shall finde no safety in those places to which he flees for refuge. When he flees from affliction, he shall finde affliction. The place whither he goeth for refreshing, shall be filled with sorrowes. And the house of his expected freedome from trouble, will be but a store-house of trouble, or his house of bondage. He that is him-
selfe

*Quascunq; qua-
sierit latebras,
ubi se tutum fo-
re putat & im-
mune a dei
Iudicio id nihil
ei proderit ubiq;
ei abdita erunt
tenebra calami-
tatum. Micc.*

selfe unholy and prophane in all places, shall never finde any place a Sanctuary to him.

All darknesse shall be hid in his secret place.

Another renders it thus; *All darknesse shall be hid because of his secret*; that is, his secret sins; As if he had sayd, would you know why this wicked man is followed with sword and arrow without, and with terrours within; all this poenal darknesse is upon him, because sinfull darknesse is hid in his secret place, or because he keeps his sin secret. He (as was shewed in the former part of the Chapter) *bides it under his tongue, and keeps it close.* All darknesse shall be upon him, because of this beloved darknesse remaining in him. Mr Broughtons translation seemes to hold out this meaning, *All darknesse shall be hid up for his store*; and he puts in in the margin, *for his store of sin*, he hath secretly layd up a stock and store of sin; which stock and store of sin is answered with all manner of darknesse, with a stock and store of punishment. This sence hath occurred in divers passages, therefore I will onely name the observation.

The darknesse of sin bringeth darknesse of sorrow.

They who lay up store of iniquitie in secret, shall one time or other finde a store of misery layd up for them. If we hide sin and provide secret places for it, God will hide darknesse for us in our most secret places. They who (when light comes towards them) love darknesse more then light, shall be sure to meete with darknesse, where they most expected light.

A fire not blowne shall consume him.

What is this fire not blowne? This circumlocution speakes more then ordinary fire; we ordinarily make fires by blowing; but this is *A fire not blowne*.

There are divers apprehensions about this fire.

First, A fire not blowne, is expounded by some, metaphorically, of a fire in the conscience; Many a wicked man finds fire in his bosome; an evill conscience is like a flaming furnace, much worse then Nebuchadnezzars furnace of fire when heated seven times more then ordinary. None have been so tormented and scorched, as they who have been cast into these burnings; but I passe that.

Secondly, Others by this fire not blowne, understand corporall distempers; As if Zophar in this touched upon Job's diseased bodie; *A fire not blowne, shall consume him.* The Text may very well beare that notion; for there are many hot and fiery diseases. Such fires are threatned (*Deut. 28. 22.*) *The Lord shall smite thee with the consumption, and the feaver, and with an inflammation, and an extreame burning.* Here are three bodily diseases, which (without straining) may be called, *A fire not blowne; A feaver, and an extreame burning, and an inflammation.* God consumes some men by such fires. Job had much and very sad experience of them.

*Ignis Gehennæ
cum sit incorpo-
reus, neq; su-
dio humano suc-
cenditur neq;
lignis nutritur,
sed creatus du-
rat inextingui-
bilis & succen-
dunt non indi-
get & ardore
non caret.
Greg.*

Thirdly, Many of the Greeks interpret this fire not blown, of hell. There needs no bellows to kindle that fire. *The breath of the Lord as a river of brimstone shall kindle it.* *Isa. 30. ult.* Tophet is prepared of old. It needs no blowing to make it burne. But though the fire of hell may be called a fire not blowne, yet I conceive this Scripture hath no relation to it.

Fourthly, Others expound this fire not blowne, of those extraordinary fires which God sends from heaven, to destroy enormously wicked men. Thus he rained fire upon Sodom and Gomorrah, which consumed those Cities (*Gen. 19. 24.*) We read also of such fires in the first Chapter of this Booke, where it is said; *The fire of God destroyed Job's sheepe;* possibly his friends would minde him of that here, as in many other passages, they closely hint to him the manner of Gods dealing with him.

Fifthly, A fire not blowne, may be taken for the extreame heats and scorplings of the Sunne; These in Scripture are called burnings, yea they are called fire, and we may truly call them, *A fire not blowne* (*Joel 1. 20.*) *The beasts of the field cry unto thee: for the rivers of water are dried up, and fire hath devoured the pastures of the wilderness.* What fire? onely the heat of the Sunne. God sent heat and drought which burnt up the pastures of the wilderness; and this the Prophet calls a fire. And besides the heate of the Sunne by day, the very cold of the night is a fire not blowne; In the spring of the yeare while the fruits and corne of the earth are young and tender, God many times sends a Blasting, which by a strange kinde of cold burnes and scorches the budding fruits. The Latines call this *uredo*, which properly signifies a burning, we call it Blasting. Sixth-

*IGNIS a rad.
IGNIS consu-
mere; a pissi-
one illa frugum
uredo ignis non
succensus dici-
tur quia non ab
hominibus sed a
deo succenditur.*

Sixthly, A fire not blowne may be interpreted of that which is the kindler of all penall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, *Pſal. 78. 21. Pſal. 18. 4. Deut. 4. 24.* And ſo the ſence is, *A fire not blowne ſhall conſume him*, that is, the anger of God ſhall conſume him. There is no ſtanding before the wrath of God: when that burnes, it burnes to conſumption. Hence the Apoſtle exhorts the Saints to beware of this fire (*Heb. 12. ult.*) *Let us have grace to ſerve him acceptably with reverence and godly feare,* (take heed of provoking God to anger) *for our God is a conſuming fire.*

Seventhly, *A fire not blowne*, is any great or terrible judgement; Warre is ſuch a fire (*Ezek. 20. 47.*) *Behold I will kindle a fire in thee, and it ſhall devoure every greene tree in thee, and every dry tree;* That is, all ſorts of people, rich and poore, ſtrong and weake, young and old, ſhall be conſumed; *The flaming fire ſhall not be quenched.* Great fires need no blowing, the buſineſſe is to quench, not to kindle them. Fires made of greene ſuell will not kindle without much puffing and blowing; but dry light ſuell is ſo conceptive of fire, that the very ſmell of fire puts it into a flame. The Judgements of God take oftentimes as ſuddenly as fire doth in ſtubble fully dry, as ſuddenly as a ſparke in tinder or Gun-powder, yea the greene tree, is as combuſtible in this fire as the ſeare and dry. And as this fire is eaſily kindled, ſo it is as hardly quenched. That which the Church ſpeakes of her love to Chriſt (*Cant. 8. 6, 7.*) is as true of the wrath of Chriſt againſt the wicked; *The coales thereof are coales of fire, which haſt vmoſt vehement flame.* Many waters cannot quench this wrath, neither can the floods drowne it. Mr. Broughton renders the Text, thus; *An unquenchable fire ſhall eat him up.* That fire needs no blowing to kindle it, which cannot be quenched.

Eightly, *A fire not blowne*, may be a ſoft gentle fire, as if he had ſayd, he ſhall conſume ſecretly, and without noyle.

Laſtly, That which I rather pitch upon, is, by the *fire not blowne*, underſtand thoſe judgements which come no man knowes how, ſudden, unexpected judgements. We have two ſorts of fires, ſome fires are intentionall, that is, we purpoſe to make them; ſuch fires are for our uſe and ſervice; nor is any

any thing more serviceable to us then fire; this intentionall fire, is a fire blowne. But secondly, there are casuall fires, accidentall fires; A fire takes in a house, we see all on a flame, no man knows how. Those Judgements of God, whose beginnings and instruments we see not, are to us, as a casuall fire, a fire not blowne. I conceive, this is it which Zophar chiefly aymes at, *A fire not blowne shall consume him.* He is consumed, but he can give no account who or what kindled the fire.

Hence observe;

God can rayse up troubles, consuming troubles, immediately, or without any appearances from the creature.

He causeth some fires without mans blowing; God needs not the helpe of the creature, eyther to doe good or to doe evill; As he himselfe formes the light, so he creates darkness, (Isa. 45. 7.) What the Apostle sayth of our glorious estate hereafter (2 Cor. 5. 1.) *If the earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands;* that is, a house not made by the hand of man, but built by the immediate power of God; the same may be sayd of the calamitous state of many here, Their house is unmade or puld downe, not with hands; They are ruin'd, but they cannot say which way, they are consumed, but they cannot say by whom the fire was kindled. There are many fires in the world, that is, troubles and evils which we may easily see how they come, and by whom they were blowne up; there are bellows which blow up fires, the fires of discord and contention among brethren. These fires consume Cities, and Countries, and Nations. The Prophet (Amos Chap. 7. 4, 5.) speaks of God contending by fire, which as we may interpret of warre and droughth, so of discords and jealousies in the bowels of that nation. These fires are too much blowne in many places, to the consumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows: We commonly call men of strife, *Incendiaries*; they blow up and foment unnaturall fires, by bitter speeches and provoking language. 'Tis the study of some men to kindle fires between partie, and partie, between State and State, yea to make them of the same state and partie suspicious of one another, till all be in a flame. How hath this fire been blowne in these

these dayes? and we have sometimes seen the bellows themselves (as they well deserved) burnt in it. By the blessing of the righteous (saith Solomon, Prov. 11. 11.) the Citie is exalted; But it is overthrowne by the mouth, (that is, by the contentious words, and dividing counsels) of the wicked. These stirre the coales, and blow up the fire. (Prov. 29. 8.) Scornefull men bring a Citie into a snare, or, set a Citie on fire, as the Margin expresseth it; But though such men, and their enflaming practices are often discernable by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondring who blowed it, or which way it was kindled: both Nations and persons have been ruined by an invisible hand; they are consumed and undone, that they know; but how it came about they know not; As to them it was by a fire not blowne. Some have complained, that it was more then all their misery to be under misery whose original they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this case is given to the miserable, to know whence their misery came, or by what hand they were undone.

The Lord hath infinite wayes to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is sayd of the fire in hell, *It hath heat in it, but no light in it*; is verified of many Judiciary fires here on earth; They have heate in them, but no light in them; Not onely hath the afflicted no light of comfort in them, but no light of knowledge about them. 'Tis a smothering fire, and in this sence it may also be called a fire not blowne; for the breath of the bellows in blowing draws the more subtile vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame: Such fires like the fire of hell, have heat, but no light. This should make us afraid to blow up the fire of divine displeasure against us, eyther by open or secret sins; seeing the Lord can consume sinners by secret fires, and kindle a flame upon them without blowing. It may be terrible to the Monarkes and Powers of the world to remember, what is prophecied by Daniel, That they shall be destroyed by a stone cut out without hands (Dan. 2. 34.) that is, without any viuble meanes, or humane preparations. It should make all Nations tremble before God, and take heed how they lift up their hands against him
who

*Nec hoc levamen deniq; a-
rumnis datū est.
Videre saltem
et nosse quo pe-
teant malo.
Sen. in Agam.
Act. 3.*

who can breake in pieces the iron, the brasſe, the clay, the ſilver, the Gold, that is, all their power, even their moſt ſolid and beſt compacted power, by a power they never ſuſpected, and whoſe originall and riſing they are not acquainted with. *A ſtone cut out without hands, and a fire kindled without blowing,* are expreſſions of the ſame generall tendency: teaching us what great things God can doe without noiſe, by unobſerved yea unſuſpected wayes.

Secondly, Note;

If God ſend a fire it will take.

A fire not blowne ſhall conſume him. Though it may ſeeme a fire that lies dead as that commonly doth which is not blown, though it looke like a fire that hath no force, no flame in it, yet God will make it a conſuming fire. There is no ſtanding before the leaſt of Gods judgements: when he commands them, execution ſhall be done. As was further ſhewed in opening the effects of the Iron weapon, and of the bow of ſteele, which ſtrike and paſſe thorow the gall of thoſe who are the markes of Gods provoked indignation. Neyther ſhall theſe arrowes ſmite and this fire not blowne conſume the wicked man in perſon onely, but they ſhall reach all that relate and appertain unto him, as appeares in the laſt claufe or cloſe of this verſe.

It ſhall goe ill with him that is left in his Tabernacle.

רַע *aut a*
רַע *contero*
aut a רַע
male habuit.
Druſ.

The word which we translate to *goe ill*, ſignifies in the root of it, morall evill, as much as penall evill. Theſe two are ſo neare that they may well be expreſſed by one word: where morall evill goes before, penall evill will follow after. It ſhall goe ill with them that doe ill, unleſſe their evill deeds be pardoned. It went ill with Chriſt while he was procuring pardon for evill-doers; and therefore it muſt needs goe ill with them who are unpardoned. *It ſhall (ſurely) goe ill with him, or he ſhall be wringed,* ſayth Mr Broughton.

That is left in his Tabernacle.

This is expounded two wayes.

Some thus, *A fire not blowne ſhall conſume him, and though he*
be

be left in his Tabernacle, yet he shall be afflicted. So 'tis meant of the wicked man himselfe, who if he escape the danger abroad, yet shall not be safe in his own house; they who give this sence relate it to *Job*; For when the fire of affliction had consumed his estate, yet *Job* was left in his Tabernacle, and supervived those calamities. Now sayth *Zophar*, suppose he be left in his Tabernacle, yet it shall be ill with him: As if he had sayd, *Thy children, and thy substance are consumed, and thou art left in thy Tabernacle, but doth it not goe ill with thee? Thou art full of diseases without, and hast a troubled minde within.* There is a truth in that.

But I rather conceive that this latter clause respects those who belong to the wicked man, then the wicked man himselfe. This renders the judgement more compleat and extensive. The Originall word which we translate *left*, is applicable to things and persons. Some restraints it here in the first signification to his estate and goods. As if he had sayd, Fire shall consume him abroad, and if there be any thing left in his Tabernacle, any goods, fire shall destroy them too. It shall goe ill with that which remaines, if there be a poore pittance left, he shall be wringed in that, or that shall be wrung from him.

שׂרִיר *turn ad*
personas tuas ad
res referri po-
test. Merc.

Secondly, Wee referre it to a person, to his children, and relations. As he himselfe shall fare ill, so they that are his shall fare no better. That the sins of wicked men redound to, and draw judgements upon their posteritie, or those who are left in their Tabernacle, hath been observed from other Texts of this Booke, and therefore I forbear to draw out or enlarge upon that poynt here.

JOB, Chap. 20. Vers. 27, 28, 29.

The heaven shall reveale his iniquitie : and the earth shall rise up against him.

The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed to him by God.

Zophar having in the former passages of this Chapter set forth the miserable estate of a wicked man; in these three verses he winds up all, and concludes his discourse with a reinforcement of his misery, by the joynt suffrage of heaven and earth against him, and by the determinate counsel and purpose of God concerning him.

The heaven shall reveale his iniquitie, &c.

In the 16th Chapter, vers. 18, 19th, Job had appealed to heaven, and earth, and as it were provoked both, to declare and speak what they could against him; *O earth, cover not thou my blood; my witness is in heaven.* Here Zophar tells him he shall have his wish, heaven and earth shall unite to discover his blood, that is, the bloody sins which he had committed, they shall bring in their testimony, and condemne him; *The heaven shall reveale his iniquitie, and the earth shall rise up against him.*

The heaven shall reveale.

There is a twofold revelation.

First, Formall and expresse.

Secondly, Virtuall and equivalent.

In proportion to this twofold revelation, there is a twofold notion of heaven.

First, Some by heaven, understand the inhabitants of heaven, or they whose place and seat, is chiefly in heaven; *The heavenly dwellers shall reveale his iniquitie.* Who are they? First, God himselfe, whose throne is heaven, as the earth is his footstool. Secondly, The Angels. Thirdly, The Saints who though they dwell

*Lavini per me-
tymiam coeli
pro incolis coele-
stibus terram
pro terrigenis
accipiant.*

dwell upon the earth while they are in the body, yet even then their conversation is in heaven, & when they goe out of the body, their spirits go to heaven, or return to God who gave them, and therefore they may well be reckoned among the dwellers in heaven. If we expound *heaven* in the Text of these, and these revealing the iniquitie of this wicked man, then the revelation is formall and expresse: God himselfe, the good Angels, and good men, shall in their severall degrees and capacities reveale *his iniquitie*.

Secondly, Take the *heavens* properly and literally, and so they may be sayd to reveale his iniquitie virtually, or equivalently, while they by the powerfull dispose of God, hold out that which carrieth a signification of it. *As the Heavens declare the glory of God, and the firmament sheweth his handi- worke* (Psal. 19. 1.) so (in a sence) the heavens declare the sin of man, and the firmament sheweth what his hand hath wrought. Those judgements which fall from heaven cry out of and reveale the iniquitie of wicked men on earth; sin troubles not onely our owne houses, but the powers of heaven. Some interpret the present place, as if Zophar did here intimate the fire which fell from heaven upon *Job's* flocks of sheepe, and devoured them; as also the winde which smote the house where his children were feasting, and destroyed them. 'Tis proper enough for us to say, and very profitable for us to confesse, that the heavens reveale or declare the wickednesse of men, as often as extraordinary fires from heaven, or impression from the ayre by windes and stormes scorch and smite them in person, or spoyle their possessions.

Further, The heavens declare, when the heavens are shut up, when their influences are stopt, when they withhold the raine. As God threatens in the old Law (Deut. 28. 23.) *The heaven that is over thy head shall be brasie*; That is, It shall yeeld thee no more moysture then brasie doth. When the heavens are as hard brasie, they declare the hard-heartednesse of men, or that their hearts are like brasie, as the Prophet concludes of the stubbo ne and unreformed *Jewes* (Jer. 6. 28.) *Thus the heaven shall declare his iniquitie*.

Hence note;

Cælum & terra tanquam testes in ipsum iudicis sententiam exequuntur, negando benedictionem & vim suam. Cœc.

The iniquitie of man shall be revealed.

There is nothing hid, but it shall be made knowne; and rather then it shall not, sencelesse creatures shall make it knowne; and that which hath not a mouth shall utter it. *The heaven shall reveale, &c.* yea if nothing else will reveale the iniquitie of man, mans iniquitie will reveale it selfe. Sin will prove like the oyntment of the right hand of which *Solomon* sayth (*Prov.* 27. 16.) that it *wrayeth it selfe*. There is no way for us to get our sin covered, but by revealing it, nor hid, but by confessing it. *Psal.* 32. 1. *Blessed is the man whose iniquities are forgiven, and whose sin is covered.* Covered, how? Not with any covering of our owne. The Prophet complaines of such coverings, and shewes the uselesnesse of them. (*Isa.* 31. 1.) *They cover with a covering, but not of my Spirit.* There are some that cover their sins, but it is with a cover of their owne making, not with that covering which the Spirit of God hath made. The covering which the Spirit makes is onely the free grace and love of God in the righteousness of Christ; this is a covering of the Spirits making. Now they who cover with a covering which is not of this making, doe indeed discover their sinfulness in stead of covering their sinne. For as the Prophet there adds, *These coverings are narrower, then that a man can be wrapped in them.* And with whatsoever of our owne we hide our sin, we doe but shew our nakednesse. Mercy covereth those iniquities which we confesse, and those which we conceale shall be discovered by Justice. *The Heavens shall declare his iniquitie.*

Secondly, Observe;

The extraordinary motions or suppressions of the heavenly powers, reveale the sins of men.

Unusuall apparitions in the heavens, fiery meteors and lightning, stormy winds and tempestuous confusions in the ayre, minde us of those confusions which rage in the lives and hearts of men. When the clouds of heaven are not dissolved into refreshing showers, when they doe not give out their vertue to cherish and quicken the earth; these stops and checks are witnesses of mans iniquitie; *The heaven shall declare his iniquitie.*
And

And the earth ſhall riſe up againſt him.

That is, all earthly things ſhall appeare his enemies, and proclaime warre againſt him. *Inanimates* the very ſtones of the field, *Vegetables* the trees of the vwood, *Sensitives* the beaſts of the earth ſhall riſe up againſt him. As when 'tis promiſed (*Chap. 5. 23.*) that *the ſtones ſhall be in league with the godly man, and the beaſts at peace with him* (that is, he ſhall have benefit by them, and no hurt) this reveales his integritie and innocency. So when the Lord cauſeth the ſtones to fall out with a wicked man, and the beaſts to turne upon him and rent him, this reveales his iniquitie; yea not only theſe creatures, which are upon the earth, but the whole body or bulk of the earth declares it ſelf his enemy; when God ſtrikes the earth with barrenneſſe, that it doth not beare nor yeeld its ſtrength, when he denies the wicked man bread to eat, wine to drinke, with other common conveniences for this life, then the earth may be ſaid to riſe up againſt him. When man looks to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the graſſe withers, and the fruits of the earth are burnt up, this reveales his iniquitie, and convinceth him of his barrenneſſe in doing good, and fruitfulneſſe in doing evill. Thus *the earth riſeth up* (as an enemy, or as a witneſſe) *againſt him.*

Hence note;

All creatures arme againſt the wicked.

The wicked are Gods enemies, the creatures will take part with their Lord. He is the Lord of Hoſts, he can muſter an hoſt of wormes, of lice, of flies, of any thing, of the moſt contemptible things upon the earth againſt the wicked of the earth; *The earth is the Lords, and the fulneſſe thereof.* As the earth and the fulneſſe of it is at the Lords command and diſpoſe, ſo alſo is the earth and the emptines of it, the earth and the barrenneſſe of it at his command and diſpoſe. *The earth ſhall riſe up againſt him.*

Verſ. 28. *The increaſe of his houſe ſhall depart, his goods ſhall flow away in the day of his wrath.*

The increaſe of his houſe] The word which we render *increaſe*, ſignifies

signifies properly, a bud, a bloome, or blossome. And it is interpreted two wayes.

First, For the children of the wicked man; and though I finde not the word applyed in Scripture to children, yet indeed they are the chiefe increase of a mans house, they are his buds and blossomes. *This increase of his house*

Shall depart.

Or as the Original may be translated, *goe into captivitie*. So some take it here, *His children shall goe into captivitie, they shall be made bond-men, and bond-women in a strange Land, or unto strangers.*

Secondly, As the word is applyed to their children, in a metaphor, so properly to their riches or profits; These also are the increase of a mans house, his buds and blossomes: many wicked men blossom, bud, and grow greene in outward prosperitie, as David speaks, *I saw the wicked like a greene bay tree*. These buds and blossomes, or (as we render) *this increase of his house shall depart*. His treasure shall be lead captive, taken and spoyled, or become the portion of strangers.

נלה *revolare*
migrare.

Againe, As the verbe signifies *to depart* and *be lead captive*, so likewise *to reveale*, or *to make a thing appeare*. Thus 'tis translated in the former verse; *The heaven shall reveale his iniquitie*. Some give it that sence here; *The increase of his house shall be revealed, or made to appeare*: which may be taken two wayes.

First, Thus; He hath secret riches, or riches in secret, he hath hidden treasures (treasure is expressed by a word in the Hebrew, which imports *hiding*, because men are apt to hide and lay up their treasures) treasures doe not lie abroad, they are closely lodged. But sayth Zophar, *his treasures that were hid shall appeare, or be brought forth*. Those treasures which have not seene the Sunne for many yeares, shall be seene in the open light. So the words are a predictive threat upon the increase of the wicked mans house, he hoarded and shut all up, he kept his gold and silver prisoners under lock and key, under irons and bolts, but a time shall come, when God will reveale the increase of his house, and bring all to light, the locks shall see open, and the prisoners shall come forth. God will take away their coverings, and present those concealed treasures to the view of spoylers.

spoylers. *The increase of his house shall be revealed.* That's one way.

Secondly, The revealing of his increase may be expounded thus; God will make it appeare at last how this man came by his increase, how he got his estate; he hath gotten much, and hath gone long for an honest man in common reputation; but God will make it appeare, that he compassed this increase by indirect courses, by fraud, and oppression, by deceit, and guile, by grinding the faces of the poore, or by wronging the rich; God will make it appeare, that his sin, not his diligence, much lesse a blessing from above, gave him that great increase. *This is a good sence; The increase of his house shall be revealed,* the man shall be laid open, and it shall be manifest that his goods were ill gathered.

We render according to the first signification of the word, not by revealing, or manifesting, but by *d-parting*. *The increase of his house shall depart,* or goe into captivity; his treasures shall be taken, and transmitted into other hands. Thus the Lord threatned *Hezekiah*, a good King, (yet God threatned him) that the increase of his house should depart, and depart in this sence, that it should be carried captive (2 King. 20. 17.) *Behold the dayes come that all that is in thy house, and that which thy fathers have layd up in store unto this day, shall be carried into Babylon, nothing shall be left sayth the Lord.* *Hezekiah* fell under that temptation of pride and vain-glory; He was ambitious to have it knowne in *Babylon*, what a rich Prince he was; therefore the Lord layd this judgement on him; *The increase of thy house shall depart and be carried captive.* Thou hast been forward to shew thy riches to strangers, therefore strangers shall spoyle thy house, and transport thy riches into a farre Countrey. Our glorying in riches, or in any thing but God, provokes God to staine our Glory. Thus *Zophar* threatens the wicked man; *The increase of his house shall depart.*

And his goods shall flow away in the day of his wrath.

The Hebrew is, *Flowing away in the day of wrath*; we supply those words, *his goods*, yet the sence is full in the Original without them; *The increase of his house shall depart, and flow away in the day of his wrath.* We say, *And his goods shall flow away in the day of his wrath.*

Flow

Flow away.

It is a metaphor taken from waters ; and that two wayes ; Eyther from water spilt upon the ground, of which the wife Woman of Tekoa sayd ; *There is no gathering it up againe.* Or from the ordinary flowing of water ; there is an ebbing of vvater, and a flowing in of vvater. Here *flowing away* is ebbing. The flowing in of water is the flood ; but the flowing away of vvater is the ebb. His goods shall ebb, they shall decrease, and flow avway. The motion of some vvaters flowing avway is swift, and with a kinde of violence. Thus the increase of his house shall flow away, there shall be no stopping, no staying of it. What the Psalmist speaks of persons, is true also of things, (*Psal. 90. 5.*) *Thou carriest them away as with a flood ;* Floods are carried with a mightie force ; so the goods of a wicked man flow avway, or are carried as with a flood.

Againe, The allusion may be to those waters vvhich flow avway insensibly. The decrease of some waters is not to be seene, yet they flow avway and decrease. Such also is the decrease of some wicked men in their worldly enjoyments, they doe not flow away violently, but slowly, and are long in decaying. In deep still Rivers you can hardly perceive the water move, and yet it moves, or that it ebbs, but yet it doth till it comes to a dead low water. As it is with all trees and plants, we may perceive they have growne, but we cannot see them grow ; so it is with many waters, we may perceive they have fallen, but we cannot see them fall. Thus insensibly at least the wicked mans Highest-flouen estate, and *the increase of his house shall flee away.*

Thirdly, We may apply the allusion to waters which are carried or divided into many streames or rivolets. Thus the wicked mans increase flows away ; God makes many cuts and sluces, to draw out his estate this way, and that way ; this part runs into such a channel, and that into another ; fire shall consume some, and water some, violent enemies shall take some, secret thieves, and unfaithfull servants shall take the rest. Thus it shall be divided into severall channels, till the flood be made drie. *The increase of his house shall flow away.*

And when ?

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appeares angry, and manifests his wrath. There is no change in God; As he is not at all moved by any passion, so that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of Gods wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himself in grace and mercy to his people: so then, the *day of wrath* is that season whensoever it is, wherein nothing but wrath and visions of amazement appeare to vicked men. There is a twofold day of wrath, a lesser, and a greater. The lesser day of wrath is here in this world, when judgement breaks forth, and divine anger is stamp't upon every former enjoyment. The great day of wrath is in the vworld to come. Then vwrath shall be powred out to the utmost. That vwill be a day as of the revelation of the righteous judgement of God to all, so a day of the revelation of the dreadfull wrath of God to most. Zophar here intends the former, the lesser day of wrath. *The increase of his house shall flow away in the day of his wrath.*

Hence note;

When judgement goes forth, wrath goes forth.

There are dayes of great affliction to the godly, which are not dayes of wrath, but of love, *Whom I love I chasten*. There may be a time, when the increase of a beleevers house departs, and all his goods flow away like a streame, and yet that no day of wrath, but onely a day of tryall. Floods of temptation doe not drowne, but wash the furniture of grace, that increase of the soule never flowes away. But judgement is ever mingled with the wrath of God, in the cup of ungodly men: personall Judgements are so, and so are publique judgements: Woe to a provoking people when judgement appeares, for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consume the Adversary. *Moses saw*

G g g g

wrath

wrath in that plague with vvhich God ſmote the people of Iſrael (Num. 16. 46.) There is wrath gone out from the Lord, the plague is begun. And therefore he haſtens Aaron to the duty of his place, Take (ſaith he) a Cenſer and put fire therein from off the Altar, and put on incenſe, and goe quickly to the Congregation, and make an Atonement for them. Thoſe ceremoniall atonements, ty-pified the Atonement of Chriſt, who alone delivers us both from preſent wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of wrath.*

Obſerve;

If the wrath of God goe forth againſt a man, no good thing will ſtay with him.

His increaſe will be gone, riches will ſay, we muſt depart and flow avay; credit will depart, health will depart, friends will depart, if once wrath come in preſence; God is wroth with thouſands of wicked men, vvhoſe increaſe doth not depart, nor doe their goods flow away, they rather flow in abundantly; but if once God declare and let out his wrath, their fulneſſe turnes to emptineſſe, and their increaſe haſtens to be gon. *If God be for us, who can be againſt us? And if God be againſt us, what can be for us?* As the love of God eſtabliſheth the creature to us, and makes that which (like quick-ſilver) can hardly be fixed, as firme to us as a rock of Adamant, ſo the wrath of God ſhakes our hold of the creature, and makes thoſe things which vve looked upon as a rock of Adamant, our lands, our friends, our comforts and relations diſſolve like ſnow before the Sun, and flow away like vvater. There are three wayes, in which the increaſe of a mans houſe departs and flows away in the day of Gods wrath.

Fiſt, By prodigalitie, and that ſometimes his owne; God gives up ſome to ſcatter and ſpend that vainely, which they gat here unjuſtly; but moſt uſually it flowes away, and the houſe of the vvicked man vvith the vvhole increaſe of it, is (as we ſay) throwne out at the vvindowes, by the prodigalitie of a ſpend-thrift heyre.

Secondly, His increaſe departs by the oppreſſion of others;

As

As he tooke violently or fraudulently from others; so God gives him up to sons of violence and fraud, vvho take all from him. Thus the Prophet threatens (*Isa. 33. 1.*) *When thou shalt cease to spoyle, (A vvicked man may cease from some sin, not because he repents of it, but because he is glutted with it, or barred from it; novv when thou shalt thus cease to spoyle) thou shalt be spoiled, and when thou shalt (upon those termes) make an end to deale treacherously, they shall deale treacherously with thee.*

Thirdly, His increase flowvs away by a secret curse. A man sees the increase of his house departing he knowvs not hovv, he perceives his goods flowing avvay, but he can give no reason of it. For as some men increase, and goods flow in unto them they scarce knowv hovv themselves, their care and labour hath not been more then other mens, yet they grow rich beyond other men. As the lilly attaines her beautie (as Christ sayth, *Matth. 6.*) without labour or spinning, so it is vvith some, they get the beautie of the vvorld, though (comparatively) they neyther labour nor spin for it; wealth drops into their bosomes and golden shovvers fall into their laps. Novv, (I say) as some grovv rich they knowv not how; so others grow poore they know not hovv. When they are called to an account, they cannot say hovv their estate wasted: Aske them, have you had bad debts? No; Have you had losses at Sea? No; They are undone, but see not vvhat hath done it. What the Prophet (*Hag. 1. 6.*) speaks of vvages earned, is true of all their vvealth gained, it is as put into a bagge with holes, or pearced through. While a man takes his money out at the mouth of the bagge, he knowvs how it goes away, and vvhat becomes of it; but if his bagge have holes in it, and his money slip out there, he cannot say what's become of it; Holes in the bagge are nothing else but a secret curse. That also is meant by the same Prophet (*vers. 9.*) *When ye brought it (that is, your goods) home, I did blow upon it, or blow it away.* If God doe but blowv or breath upon our good things in anger, they are blisted and presently blowvne avvay, or they melt and flowv avvay. The Prophet (*Isa. 64. 1.*) speaks of the flowving dovvn of the Mountaines; *O that thou wouldest rent the heavens, that thou wouldest come downe, that the mountaines might flow at thy presence.* Mountaines are firme and abide for ever in their place; Rivers flow, but who ever savv mountaines flow?

What mountaines doth he meane? not naturall, but metaphoricall mountaines; the mountaines of humane strength, riches and greatnes: these, some pyle up as so many mountains, to secure themselves by; they call riches their mountaine, and worldly povver their mountaine. (Holy David looked upon his power and riches as a mountaine, Psal. 30. 7. *Lord in thy favour thou hast made my mountaine to stand strong*) But if the Lord rent the heavens, and come downe in a day of vvrath, these mountaines flow avway; and what was supposed as stedfast as a rocke, proves as unstable as vvater.

Zopbar in the last verse of this Chapter, winds up all in a rhetoricall acclamation.

Vers. 29. *This is the portion of a wicked man from God, and the heritage appointed him by God.*

As if he had said, Review vvhat I have spoken; consider my words againe, I cannot abate you one syllable, this, and all this that I have sayd is true, I will not recall a tittle of it; *This is the portion of a wicked man from God, and the heritage appointed him by God.* Both parts of this verse carry the same minde and meaning.

This is the portion of a wicked man from God.

The word which vve render portion, signifies sweetnesse, as also flattery; because many are delighted with flattery; flattering words are sweet words. So^{cis} rendred Chap. 17. 5. Some taking that sence of the Originall, conceive Zopbar speaking ironically, or in a kinde of scorne to Job. As if he had sayd; *Thou hast expected good from God, or that he should speak kindly to thee; thou hast waited when sweet sugered words should drop from heaven into thine eare: here are the flatteries, these the soothing words which God will give thee; remember what I have at large discoursed; that's thy portion; Thy glory shall be made as dung; thy Children shall beg; the enemy shall devoure thy substance; the steele bow, and the sword shall strike thee thorow; wrath shall raine upon thee when thou art eating; These are the delicates prepared for thee, these the pleasant morsels thou art like to have.* We render, *This is thy portion, or thy part.* And so it is an allusion to the manner of feasting, and banquetting, where the meate is divided into severall dishes and measses, every

*Partis, portio
translatio a con-
vivij, ubi cuiq;
sua portio etiam
calix dabatur.
Drus.*

every one hath his part, or portion, or so many have their measse: Now sayth Zophar, this is the measse of meate that God hath provided for a wicked man, here are the dishes, and the courses which shall be served up to his Table, in that sorrowfull feast; *This is the portion (or provision) of a wicked man.*

From God.

The word is *Elohim*, vvhich is applyed to God as a Judge; As if he had sayd, God the most wise just and impartiall Judge, hath set this out for his portion. He hath not said this in hast, or given it out in passion, but as a Judge upon mature deliberation, and the serious weighing of his case. God loveth judgement, and this is the award, the Judgement, which he hath passed concerning such a wicked man.

And this is the heritage appointed him by God.

The Hebrew is, *This is the heritage of his word from God*: so some render it; we put in the margine, *This is his decree from God*. The Originall may be taken, eyther for the word of the wicked man, or the word of God himselfe. Some interpret in the first sence; *This is the heritage of his word, by, or from God*; that is, God hath set out this heritage as due to him for his word, or words; all this shall come upon him for his ill words, or blasphemies. *This is the heritage of his word*; this he hath got by his ungoverned tongue, and unsavory language; *Words cost many a man deare.*

But understand it rather of the word spoken against him by God; And so word is put for decree or appoyntment; as we translate, *The heritage appointed him by God*: That is, God hath determined thus concerning him by an irrevocable decree. As mercies are under an appoyntment, so also are Judgements. Every heritage of man is laid out by God.

We have God in both parts of the verse, but under two different titles in the Originall. In the former part, *Elohim*, here *El*. *This is the portion of the wicked man from Elohim the Judge, and the heritage appointed him by El, the strong God, or the puissant.* As if he had said; Let not the wicked man thinke (though it be a hard sentence) to avoyde the execution of it; for as the Judge is just

נחלה
אמר
Hæreditas di-
cti ejus.

Hæreditas ver-
borum ejus.

Vul'g.

Hæc est portio
quam ipse sibi
comparat ser-
monibus suis &
maledicentia
sua. Jun.

Portio sermonis
ejus. i. e. ejus
quod adversus
eum dictum est
& decretum a
domino. Merc.
Rab. Sol.

וְנָחָלָהּ אֵל
sorti & potenti
ad exequendum
decreta & ju-
dicia sua in im-
pium. Merc.

to determine that which is his due, so he is strong to see the execution done. ¶ This is the heritage appointed him by the strong, the mightie, the powerfull God; who will not abate any thing in the execution of what he hath spoken, and declared against him.

The Septuagint render this word somewhat differently; This is the heritage appointed him by the Bishop or Overseer, which is a periphrasis of God, who hath the view and inspection of all, who is the visitor General and superintendent of mankind. Hereby intimating the provident and watchfull eye of God over all the wayes of men, to protect and reward the righteous, to punish and take revenge upon the wicked.

Observe hence, first.

The portion of a wicked man is decreed, and appointed by God.

The portion and heritage of the Saints is of Gods appointment. And as he doth it, so they are willing he should doe it, yea, it is their comfort that he doth, and will doe it. They would not be their owne carvers, nor have the setting out of their owne portion, eyther in temporals or eternals; It pleaseth them best that all should be of Gods appointment. Thus it is with wicked men too, whether they will or no. They would faine be their owne carvers, they vould have another portion, eyther for matter or measure in this world then God assignes them. If he assigne their portion in good things (as he doth sometimes) yet they would have it larger then he gives, they would have more then he appoints, they are not satisfied with his provision. But when their portion is assigned in wrath and judgements, they cannot at all submit to that, yet they must, for it is appointed them by God. The portion of a wicked man may be considered under a double notion: Sometime it is called *wages*, sometimes, *an inheritance*. *Wages*, is due to a servant, an inheritance is due to Children, or to a Son, under both these notions the portion of a wicked man is set out in Scripture. It is wages for his sin-work; He is the servant of sin; and, *The wages of sin is death*; all manner of deaths; sin payes all its servants in Black-money. And as the wages, so the inheritance of sin is death, the portion which wicked men receive as children, as children of wrath, as children of the Devill (so Christ calls them, *Joh. 8. 44.*) is nothing else but death, their whole

παρά τῷ ἐπίτ.

κονῷ. Sep.

Ab episcopo a
visitatore dei
haud dubio pro-
videntiam &
pervigilem ocu-
lum in impios
qui se eum la-
tere putant sig-
nificare volue-
runt.

Dem est παρ-
επισκοπος.

Dionys.

whole estate lyes in the valley of the shadow of death, The troubles of this life are at least the shadows of death, or a kinde of death, and they are their portion; The disunion of soule and body at the end of this life, is death in kinde, and that is their portion. The everlasting separation of soule and body from the face or favourable presence of God, is the most deadly death. This also is the portion of a wicked man from God, and the heritage appointed him of God.

That this is their portion, stands in a double opposition.

First, To the opinion which others have of them. The men of the world account them very happie, and thinke they have a good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in opposition to this, sayth God, *miserie is their portion*, they are the most unhappie men in the world.

Secondly, Th's portion appointed by God stands in opposition to what their own hearts appoint them, or at least point them to; their owne hearts speake peace, and assure them all is well, and shall end well; For as flatterers and fawners never deale plainly with them, nor tell them of their miserable end, so neyther doe their owne hearts. (*Psal. 36. 2.*) *The wicked man flatters himselfe in his owne eyes, till his iniquitie be found hatefull.* He thinks his way is good, and that his end shall be better; he heares of, and delights in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himselfe, which is worst and most dangerous of all. In opposition to both these flatteries, 'tis said; *This is the portion of the wicked man from God.* God tells him it will be thus, and he doth not flatter. (*Psal. 11. 5.*) *The Lord tryeth the righteous;* he layes many afflictions upon his owne people, but upon the wicked he will raine an horrible tempest, this shall be the portion of their cup. And againe (*Psal. 75. 8.*) *In the hand of the Lord there is a cup, the wine is red;* (red with wrath, in the day of Gods wrath) *It is full of mixture* (it hath no mixture of good, no sweetnesse at all in it, but all sorts of evill are mingled in that cup) and he powres out of the same (upon many occasions he powres it out in the world) but the dregs thereof all the wicked of the earth shall wring out and drinke. They have not onely the cup, but the dregs of

of the cup, that is, the worst of the cup ; For as in a good cup, the deeper the sweeter, so in an evill cup, the deeper the worse: the dregs are the worst, the bottome is the bitterest of a bitter cup. Therefore God puts this word into the Prophets mouth (*Isa. 3.*) *Say to the righteous it shall be well with him, say to the wicked it shall be ill with him; tell him, evill shall be his portion, tell him from me it shall be so. The wrath of God is revealed from heaven, against all unrighteousnesse; Tribulation and anguish upon every soule of man that doth evill; That is, on every soule that lives and dyes doing that which is evill.*

But here a Question ariseth; *Is it thus with all wicked men?* How are we to understand this proposition; *This is the portion of a wicked man from God, and the heritage appointed him by God?* Doe not wicked men divide the good, the best things of this world among them? Is not pleasure their portion, and riches their heritage? Doe not the tabernacles of robbers prosper? as *Job* said, *Chap. 12.* Have not they the fattest share, and the fairest lot in this life? How then doth *Zopbar* (speaking of temporall judgements and troubles) say; *This is the portion of a wicked man from God?* When we daily see wicked men, not a few, enjoying a pleasant portion. Doe not the dispensations of God vary from his threatnings and comminations? or how shall we reconcile this proposition with our experiences?

I answer, Though God gives wicked men, many portions of outward good things in this world, yet that doth not abate much lesse crosse and contradict this commination. God gives some wicked men a great portion in the good things of this life upon many accounts, yet the event is not good to them upon any account.

First, God gives them a portion as they are his creatures, how should they live, and subsist else? God maintaines all that he hath made, he is the great householder. Under that relation of creatures they have alwayes somewhat in the world, and under another relation they may have very much. For Secondly, Some wicked men are in the relation of his servants. And we may call the good which they have in the world, their wages, or a reward for some good service they have done in the world. The purposes of God are fulfilled, & his providences served, even by wicked men, & some wicked men do him eminent service.

service. They who are evill, may doe that which is good, for the matter, in the eyes of God. For though it be not possible to please God without faith (*Heb. 11. 7.*) yet it is possible to serve him without faith, or though God be never pleased with the person doing a worke without faith, yet he may be pleased with that worke which is done without faith. A wicked man may doe what God would have done, that pleaseth him, and he throws him in somewhat as wages for his worke; sometimes, very great wages. *Jehu*, a wicked man, a man of a naughty heart, yet he did the worke that was in Gods heart, in destroying *Ababs* house. Now, sayth God, take the Throne for foure generations, a great reward, a whole Kingdome, and for foure Generations to a wicked man (*2 Kings 10. 30.*) God will not be behind-hand with any. They that have been instrumentall for him, shall have so much as their worke comes too; they who doe it for a temporall reward (many will be very zealous for an outwardly reall reformation, both in matters of Religion and civil administration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to set themselves up in a worldly interest, now, even these) shall have their penny, they shall not loose their reward.

Thirdly, There is a kinde of necessitie that some wicked men should rise high, and be great, that they may be fitted to doe the workes which God hath appoynted; as those others (of whom I spake last) are raysed high to reward and pay them for the worke which they have done. As

First, For the scourging of other wicked men. God suffers one wicked man to prosper to vex another. Sometimes he scourgeth a whole Nation, by one wicked man; therefore he must prosper much. Usually there is a proportion betweene the worke and the instrument. Great scourges are made of Great men.

Secondly, For the trying of his owne people; if wicked men were not high, powerfull, and prosperous, they could not persecute the righteous. *They who will live godly in Christ Jesus, must suffer persecution.* And there are some kinds of persecution which ungodly men (though they never want will, yet) cannot a& till they have gotten power. Weake ones can mocke and scoffe; but they who kill and destroy must be strong.

H h h h

Fourth-

Fourthly, Wicked men prosper that they may have opportunitie to shew what is in their hearts, how vile they are. Halfe the wickednesse of man appeares not, if his portion be alwayes short in the world. Many wickednesses in the heart of man cannot discover themselves and appeare above-board, till they themselves are above and aloft in the world. For as afflictions upon the people of God, discover many corruptions in them which they did not thinke of, as murmuring, unbelief, and discontent, &c. They thought in their prosperitie, that they could have borne such a crosse patiently, and quietly, and have taken it well at Gods hands, but when it comes upon them, they finde corruptions stirre, which till then stirred not. Therefore (*Deut. 8. 2.*) God caused the people of *Israel* to wander fortie yeares in the wilderness, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not conceive that there was so much vanitie, and unbeliefe there, till God led them about, and about to try them. So, wicked men, though their corruptions flow out fast enough, yet if they should be alwayes kept to hard meat and want, their lusts would be stifled and starved, though not at all mortified. As the wits and parts of some are kept downe by their poverty, so also are the lusts and wickednesses of many. But worldly affluence and warmth draw out corruption, as well as affliction doth: riches and power let the lusts and wickednesses of men loose as well as their wits and learning. *Hazael* was a cruel man, but he did not believe that there was so much crueltie in his heart as indeed there was (*2 King. 8. 13.*) When the Prophet told him what he would doe; *Doeſt thou think I am a dog* (sayth he) *that I should doe ſuch things as theſe ?* The Prophet replied; *The Lord hath ſhewed me that thou ſhalt be King of Syria.* As if he had ſayd, thou ſhalt have a great portion, and much power put into thy hands, and then the wickednesse of thy heart will appeare fully, thou doſt not know how naught thou art now, thy lust lies close in thy owne spirit; But when thou art King of Syria, thou wilt have scope for thy cruelty, and then it will appeare that I am a true Prophet in foretelling thee what bloudy, what cruel worke thou wilt make. *It would never be knowne how bad ſome are, if they ſhould not enjoy much worldly good.*

Fifthly,

Fifthly, The Lord gives some wicked men a rich portion in temporals, to take off the loves and to dull the desires of the godly to them. For when they see the best things of the world in their hands who are evill, they cannot but remember that God hath provided better things for them. And if God bestow so much upon those who rebell against him, and are his enemies, what hath God in store for them who love him, and are loved of him.

Sixthly, Hereby God commends his owne patience, long-sufferance, and goodnesse. These Attributes are highly honoured and advanced by it. We also by this patterne are instructed to patience, long-sufferance and goodnesse towards others, though evill men and our enemies. Christ presseth love to enemies, by the example of God himselfe, (*Matth. 5. 45.*) *He makes his Sun to shine upon the good, and upon the evill, and the raine to fall upon the just and unjust.* The Lord gives wicked men a portion here for our instruction; That we might learne to doe good to our enemies; to feed them when they hunger, and when they thirst, to give them drinke.

Seventhly, The good which evil men receive from God, leaves them without excuse, this stops their mouthes for ever; What can they say, when God powres out the vials of his vvrath upon them vvho kickt against him, vvwhile he fed them and fild their vessels vvith abundance of outward blessings. As they vvho despise this riches of his goodnes treasure up to themselves vvrath against the day of wrath; so, they shall have nothing to plead for themselves in the day of vvrath. These are some of those accounts upon vvwhich vvicked men to vvhom God hath appointed misery as their portion, doe yet at present receive a portion of outward prosperitie.

But though upon these, and other considerations vvwhich might be added, the Lord puts exceptions to this generall rule, *That misery is the portion of a wicked man;* yet the truth stands firme. For in that some vvicked men are priviledged from it, it is a confirmation that all are lyable to it; *Exceptions ratifie the rule:* that some vvicked men are exempted and excused from trouble, shews that is the proper portion of them all.

Againe, I answer; First, This is fulfilled in the letter upon very many wicked men: looke upon their lives, their por-

tion is misery; though they scrape and heape much together, though they bud and blossome, yet their encrease goes into captivity, and their goods flow away. Their pompe is brought downe, and their beauty is stained. 'Tis rare to finde a vvicked man flourishing to the end of his dayes, or his hoary head going to the grave in peace. As *David* observed of the Godly (*Psal. 37. 25.*) *I have been young and now am old, yet have I not seene the righteous forsaken, nor his seed begging bread.* So they who have been young and now are old, have often seene the wicked who prospered a while, yet at last forsaken, and their seed begging bread.

Secondly, The Proposition stands firme upon this ground; because misery is the desert of wicked men; 'tis as their heritage as they are children of disobedience, and their wages as they are workers of iniquitie. Wrath is the portion appointed for them, though they have it not presently in their hands. We say of a childe who is heire to a great estate, such lands are his heritage, his portion, though he hath nothing in possession, but the bread he eates, and the cloathes which he puts on. We say of a condemned malefactor, death is his portion, because he deserves death, and the sentence is gone out against him, though he be reprieved for many yeares after.

Thirdly, Though some wicked men are not actually in a miserable outward condition, yet they are subject to it every moment. The cloud hangs over them, and vvho can tell how soone it may breake? The word is out, the decree is past, and vvho can tell how soone God may seale the Writ for execution, or command the judgement written to take hold of them, or be done upon them. They hath no fence for it, no plea, nothing to keepe it off, or avoyd it with. *He that may justly expect evill at any time, is at no time free from it.*

Fourthly, The very present prosperitie of wicked men is a punishment to them; Their Table is their snare, and that which (according to the nature and use of it) should have been for their welfare, becomes (as the Psalmist speaks, *Psal. 69. 22.*) a Trap. Their good is evill to them, and it had been better for them if they had never had so much good. For as it had been better for a man not to have knowne the way of righteousness, then after he hath knowne it to turne from the holy commandment

dement delivered to him, (2 Pet. 2. 21.) ſo it had been better for a man not to have enjoyed vvorldly happineſſe, then while he hath it, to be found out of the way of the holy commandement; ſeeing as the knowledge of truth, ſo the fruition of good, encrease the ſinne, and ſo the miſery of thoſe vvho abuſe and walke unworthy of them. And becauſe evill men alvvayes abuſe the good which they enjoy, therefore the enjoyment of good is worſe to them then the ſuffering of evill. And as God chaſtens and ſmites his owne children in love, ſo he forbears to ſmite the wicked in anger; Not to be puniſhed is their puniſhment. The ſoareſt ſtroake which revolting *Iſrael* felt, was expreſſed in theſe words, *Why ſhould ye be ſtricken any more* (*Iſa. 1. 5.*) When vvicked men proſper, it is a fore-runner of their perdition. So that if they have not miſery their portion in kinde or in the letter at all times, yet they have it in truth and realitie. There is a threefold evill ſpringing to a vvicked man out of his preſent proſperitie.

Fiſt, Proſperitie hardens his heart; that's a ſpiritual judgement in temporall enjoyments.

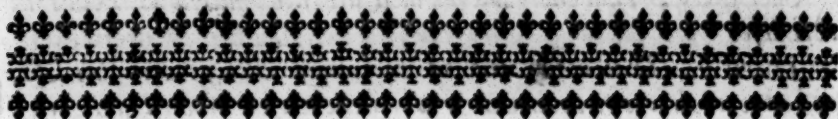
Secondly, Proſperitie is but fuell to his luſts, it draws out and multiplies the acts of ſin. Novv that which makes the heap of ſin greater, makes the heap of vvraſh greater. Our ſuffering of evill is not onely deſerved, but proportioned by our doing of evill.

Thirdly, Preſent proſperitie hath this evill conſequent in it to him that is and continues evill, that, evill, when it comes is the more grievous to him, by how much he hath been the more a ſtranger to and unacquainted with it. When God actually powres miſery in kind upon a vvicked man who hath had a long time of vvorldly contentments, this makes him more miſerable, becauſe he was in a ſeeming ſtate of happineſſe. It will encrease his ſorrow, when God comes to reckon with him (as poſſibly he will, in this life, and 'tis certaine he will in the life to come) that he hath had a few yeares of joy. His ſhort joyes will lengthen his ſorrowes, and he will be for ever the more ſorrowfull, becauſe he hath had theſe taſts and glaunces of joy. For as the afflictions of a godly man are a bleſſing to him many wayes, and eſpecially this way, becauſe as the Apoſtle ſpeaks (2 Cor. 4. 17.) *Our light afflictions that are but for*

*a moment, work for us (not by vway of merite, but of preparati-
on) a farre more exceeding and eternal weight of glory: so vve may
say, the present prosperitie of a vvicked man is his curse, be-
cause it vvorks for him, a far more exceeding and eternall
weight of misery.*

Lastly, (to shut up the poynt) as we may say of believers,
that outward prosperitie is their portion, and the heritage ap-
poynted to them by God, because they alwayes stand under
those promises of outward prosperitie (*Matth. 6. 33.*) *Seeke
ye first the Kingdome of God, and the righteousnesse thereof, and all
oiber things shall be ministred unto you. (1 Tim. 4. 8.) Godlinesse is
profitable for all things, having the promises of this life, and of that
which is to come.* Upon these and the like Scripture-promises
(I say) we may conclude that prosperitie in this life is the
portion of every godly man (because they are the heires of
those promises which concerne the good things of this life,
as well as of those which concerne eternall life) though it
please God in his wisdome to exercise them under outward
wants, and to keepe them in heaviness through manifold
temptations all their dayes. So it is a truth, that in this life
misery is the portion of wicked men, because they alwayes
stand under all the threatnings which are written in the booke
of God. Though it pleaseth God for the reasons before remem-
bred, or for any other reason lockt up in his owne bosome, to
give them a rich portion in outward blessings, and to cause
their cup to overflow with the fading dying comforts of this
present life.

Thus farre Zopbar hath spoken, and he speakes no more.
Job gives Answer in the next Chapter, with which possibly he
was satisfied and so joyned in opinion with him, or gravel'd,
and so had no more to say against him, or so deeply offended,
that he eyther would not, or saw it bootlesse to say any
more.



J O B, Chap. 21. Vers. 1, 2, 3, 4, 5, 6.

*But Job answered, and said,
Heare diligently my speech, and let this be your consolation.
Suffer me that I may speak, and after that I have spoken,
mock on.*

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

Mark me; and be astonied, and lay your hand upon your mouth.

Even when I remember, I am afraid, and trembling take hold on my flesh.



OB having received this second charge from his three friends; all three concluding, as in the first, that they are the worst of men, whose sufferings are worst. Having (I say) heard out his friends in their second charge, he now desires that they would hear him; *Verf. 1. But Job answered, and said.*

Verf. 2. *Hear diligently my speech.*

In which speech, *Job* answers their arguments, and refutes them more clearly and convincingly, than he had done in his former answers; affirming contrary to what *Zophar* had said, and his other friends before him asserted, *That the best men are not privileged from the sorest evils, and that the vilest are sometimes not visited with any evil.*

The scope and sum of his whole discourse may be drawne out into these three propositions.

First, That all wicked men are not alwayes afflicted with great evils in this life. Secondly,

Secondly, That onely wicked men are not afflicted with evils in this life.

Thirdly, That many wicked men enjoy much good in this life, and have all things to their hearts content, even unto their last breath; and not onely so, but their children inherite and succeed them in the possession of those outward blessings which themselves enjoyed. Which three assertions being confirm'd, the whole building of Zophar, and of his two other friends, must needs shake and fall to the ground.

And as in these three assertions, we have the summe of Job's argumentative part: so the whole Chapter may be considered in three parts.

First, An Exordium, or Preface.

Secondly, A refutation of their arguments, or his answer to their Proposals.

Thirdly, The conclusion, or peroration of the whole.

The exordium or preface is contained in the six former verses of the Chapter.

His answer to their arguments extends from the 7th verse, inclusively to the end of the 33^d verse.

The conclusion is the 34th, *How then comfort ye me, &c.*

The context under present discussion, contains the Preface; *Hear diligently my speech, and let this be your consolation.* This Preface hath two things chiefly in it.

First, It tends to the gaining of attention, to what Job had further to say.

Secondly, It carries in it a reprehension of what his friends had alreadie done.

First, It carries in it a desire of attention to what he had to say; and that by a fourfold argument; or he moves for attention upon foure grounds.

First, Because if they did heare him diligently, it would be matter of consolation.

Secondly, He moves for it from the common dutie of man, who should not judge; much lesse condemne another, before he hath heard him, and this he layes downe vers. 3^d; *Suffer me that I may speake, and after that I have spoken, mock on.* As if he had said; It is a dutie which all men owe their brethren, to beare them speake before they judge them, especially before they mock them.

them : therefore suffer me to speak , and then mock on if you please.

The third argument , by which he craves attention, is from the principall object, whom his discourse and complaint concerned, *vers. 4.* *As for me, is my complaint to man, &c.* As if he had sayd, *I complaine to more then man, I complaine to God, and God beares me, therefore surely ye ought ; if God be interess'd in what I have to say, ye ought not to take your selves disingaged.*

The fourth argument is from the greatnesse of his present sorrows, great enough they were to work astonishment, therefore surely great enough to deserve attention, (*vers. 5.*) *Marke me and be astonished, and lay your hand upon your mouth.* And (*vers. 6.*) he tels them, that the very remembrance of them did terrifie him, and that his flesh did tremble, while he thought of the dispensations of God to him ; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to say, upon these foure grounds, so likewise he closely reprehends what his friends had alreadie done, and that in three things.

First, He reprehends them for not having given him a due libertie of speech, (*vers. 3.*) *Suffer me that I may speak ;* As if he had said, *Ye have cut me off heretofore, and interrupted me, now suffer me to speak.* While he begs this at their hands, he intimates, that as yet he had been denyed it, or that it had not been granted him with such freedome as his case and state called for.

Secondly, He reprehends them as having mocked him when he spake, or as having slighted him when he answered : that is implied in the close of the third verse ; *After that I have spoken, mock on.* While he sayth, *mock on,* he chargeth them that they had mocked alreadie : no man can proceed or continue to doe that which he had not done before. To say, *mock on,* is to reprove them for mocking.

Thirdly, He reproveth or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both spoken, and felt : they were insensible of his condition, & regardles of his discourse. He implyeth that (*vers. 5.*) when he sayth, *Mark me, and be astonished.* As if he had sayd, *Ye would have been grieved, yea, even astonished with my condition, had ye markt me, but to this day ye are*

not; therefore *mark me, and be astonished*. You should have trembled in silence to heare how God hath dealt with me, whereas you have rather insulted over me; *Marke me, and be astonished, lay your hand upon your mouth*. Thus I have opened the scope, and parts of the whole Chapter; as also the tendency of these six verses, which I have layd together as making up the preface of his answer. Wherein we may note; First, his expectation of attention upon foure grounds, and their reprehension upon three.

Heare diligently my speech, and let this be your consolation. Thus he begins, this is his first argument to move attention, and it may be framed thus:

Ye ought to heare him, whom your very hearing will be a consolation to:

But if ye give me a diligent hearing, it will be a consolation to me.

Therefore ye ought to heare me diligently. There are two things upon which this argument may be enforced.

First, From the common dutie of that relation in which they stood to him: they told him they were his friends, now the common dutie of a friend, coming to his friend in trouble, is, to comfort and counsel him. Ye say ye are my friends: now if your diligent attention will be my consolation, ye ought to heare me, considering your relation, and that ye beare your selves in profession as my friends.

Secondly, There is another argument which lies closely prest in this, from the designe of their coming to him; your relation as friends obliges you to comfort me. But doe ye not remember your owne errand to me? doe ye not know why ye came this long journey to visite me? did ye not set this downe in your proposals (Chap. 2. 11.) *That ye would come to mourne with me, and to comfort me?* Now for as much as your speciall ayme was to comfort me, and seeing I shall take it as a speciall comfort to be heard, ye ought to give me the hearing, for that reacheth your own designe, and answers your intendment in visiting me.

Heare diligently my speech.

The Original speaks double, *bearing beare*, a frequent Hebraisme. The Septuagint render it, *Heare ye, beare ye*; so that here

anagoge an-
gaze Sept.
Non leviter sed
solicite audire
& dare operam
sedulam et in-
telligentiam.
More.

here is *Job's O yes, O yes*, as a Cryer ſpeaks when he calls for ſilence and attention in a Court ; *Heare ye, heare ye ; bearken, bearken.* And we render it well to the ſence of that Hebraiſme, *beare diligently.* To heare, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath theſe two things in it.

First, It hath an excitation of them to attend his ſpeech.

Secondly, It ſhews the confidence of his owne ſpirit about what he was to ſpeake. I ſpeake that which I care not if it be twice heard, yea, a hundred times heard. Some ſpeake ſo, that they are content if they have but halfe a hearing ; They who ſpeake ſlightly, care not to be heard ſlightly ; but they that ſpeake confidently and weightily, care not if they be heard over and over. *Hearing beare*, or diligently heare, carries as a motive to heare, ſo the boldneſſe and aſſurance of his ſpirit about what he was to ſpeake, he cared not who heard him, or how oft it was heard.

Againe, When *Job* ſaith, *Hearing beare*, or *beare diligently*, he ſeemeth to require another manner of hearing than he had before : When he openly calls upon them to heare diligently, he ſecretly taxeth them for their indiligence in hearing ; As if he had ſaid ; *Ye heard me before, but it was as if ye did not heare ; let me have a hearing indeed, now beare diligently.* Which may more diſtinctly be conceived in theſe two things.

First, Heare me with more calmenes and quietnes, then as yet ye have done. Meeknes is more then one thing neceſſary, 'tis almoſt *The one thing* neceſſary toward diligent hearing. If the ſpirit be wild, if a mans minde be unfixed and uncomposed, he will never heare diligently. Heare diligently, be not moved with paſſion or prejudice againſt the ſpeaker, be not moved with impertinent thoughts while I am ſpeaking. Make it your worke, to heare what I have now to ſay.

Secondly, It hath this in it alſo, heare with a patient ſpirit. In ſome ſence a patient hearer is the ſame with a quiet hearer, but in a peculiar ſence, a patient hearer is he who not onely heares himſelfe reproved, or told of his faults, and take it well ; But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is ſayd. A patient hearer is content the ſpeaker ſhould make out his matter, he doth not

snap him off with replies, before he hath fully opened and unburdened his minde. Such patient hearing is diligent hearing. Job now calls his friends to the highest exercise of the dutie of hearing. He would not have them heare him any more with troubled spirits, and impatient cares, but desires they would set themselves to it, and make a busines of it. And there is somewhat of argument for this in the word *speech*; *Heare diligently my speech.* The Hebrew signifies.

First, A plaine speech; As if he had sayd, *I doe not intend to flourish it over, and catch your eares with studied oratory, or eloquence. I will speake plainly, therefore heare me.*

*Verbum ait,
quod brevita-
tem pro mittentem
audientiam
exambiret.*

Secondly, It notes also concisenesse of speech; As if he had sayd, *Doe not thinke, because I call you to heare me diligently, that I intend to speake tediously: I have but a word or two to say. I purpose to contract my selfe, and to speake much in a little. Doe not feare that I will burden and tire you out in hearing me, I intend brevitie: Therefore heare diligently my speech.*

Hence observe; first,

It is no easie worke to heare well.

'Tis no hard matter to heare, but 'tis hard to heare well: we may heare easily, but it put's a man to it to heare diligently. Hearing may be considered as a threefold work.

First, As a naturall work, and so it is an easie thing to heare; no man studies, nor is any man taught to heare; we doe it naturally and freely. Thus we use to describe the spirituall workings of believers, when we say, they performe duties naturally; that is, they doe them with a kinde of ease, even as the eare heares, or the eye sees, the naturall work of the eye is an easie work, and so is the naturall work of the eare, there's no labour in it.

Secondly, We may consider hearing as it is a morall work, or as it tends to the receiving of instruction in any poynt of knowledge or learning; if a man doe but receive instruction about a worldly businesse or trust, it requires some paines, to take his arrand right: and hence when we speake to a servant to doe such a thing, and we perceive he heares but slightly, we use to say, *You are gone without your arrand*; there's need of diligent hearing to receive any direction in civill matters, or instruction about moralls.

Thirdly,

Thirdly, Hearing may be conſidered as a ſpirituall work; and ſo it is hardeſt of all, and requires double diligence, heare diligently, hearing heare. Let every word that is ſpoken once, be twice heard. Spirituall hearing hath a fourfold work in it.

First, A work of the eare to take in the impreſſion of words.

Secondly, It hath a work of the underſtanding, which (as it were) garbleth the words which are ſpoken, conſiders, and makes choice of them, trying their truth, their goodneſſe, their fitteſſe, and their profitableneſſe.

Thirdly, There is a work of the affections in ſpirituall hearing; a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoyce in it. Hearing is a work of the internal powers as well as of the external organs, and this requires diligence.

Fourthly, In ſpirituall hearing, there is a work of our graces: there may be a work of the underſtanding, and a work of the affections, without a work of Grace. The ſtony ground underſtood the word, and received it with joy. The underſtanding acted, and the affections acted, but the work went no further. In ſpirituall hearing, there is a work of our graces; First, A work of faith to believe what is ſpoken. Secondly, A work of meekneſſe to ſubmit to what is ſpoken. Thirdly, a work of new obedience to praſe and follow what is ſpoken. The work of all theſe graces, attendeth ſpirituall hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this fourfold work in hearing the word of God, though ſpoken by man. *Heare diligently my ſpeech.*

Secondly, Obſerve;

Double, or diligent hearing is our dutie in all weightie matters.

That which is ſinfull and vaine, ſhould not be heard at all; 'tis our dutie to ſtop the eare from hearing vanitie; ordinarie matters, the affaires of the world, the buſineſſes, and concerns of our callings, call onely for ſingle hearing; ordinarie attention will ſerve the turne for ordinary things. But we cannot be too diligent (we are ſeldome, if at all, diligent enough) in hearing the word of eternall life. Some who are loaded with

with the concernments of eternitie ; There is a sound, yea a savour in them of life, or death, of heaven, or hell, of salvation or damnation for ever. Words of this worth, of these concernments, call for double hearing : Diligent hearing is more then due in matters thus weightie ; We have reason to heare that word judiciously, by which we must be judged ; to heare as for our lives, when we are hearing the word of life. The speaker hath then reason to cry aloud, *heare diligently my speech*, and the hearer hath reason to answer, I will attend with diligence.

Thirdly, *Job* had before (and he doth it here againe) called his friends to diligent hearing. I doe not finde in all his discourse that he called upon them to answer, or provoked them to speake, but still to heare, he is frequent upon that ; He thought them forward enough with their tongues, but too slow with their eares.

Hence note ;

Man is more readie to speake, yea to judge and censure others, then he is to heare.

Job's friends came quick upon him with their censures and replies, they were ready with their tongues to censure, and reprove him ; But he supposed them dull of hearing, or slight in weighing what they heard. The Apostles exhortation intimates that most men are readier to speak then to heare, or that they who are readiest to speake, are often indiligent in hearing, (*Jam. 1. 19.*) *My beloved brethren, let every man be swift to heare, slow to speake, slow to wrath ;* He puts a bridle upon the tongue, but (as it were) spurs the eare, *Be swift to heare.*

I have from other passages (*Chap. 11. 2. Chap. 18. 2.*) noted this before, and therefore I onely touch it. *Heare diligently my speech.*

And let this be your consolation.

Let this, what's that ? your attention to me : let that be your consolation. The word which we render *consolation*, signifies three things in the verbe.

First, To grieve, or to be sorrowfull, whether upon our owne account, or upon the account of others : to be sorrowfull

full because of our owne sins or sufferings, which is the sorrow of passion, or to be sorrowfull, because of the sins and sufferings of others, which is the sorrow of compassion, both are comprehended in this word.

Secondly, It signifies to repent; so it is applyed to God himselfe. (*Gen. 6. 6.*) *It repented the Lord that he made man upon the earth.* As also (*1 Sam 15. 11.*) *The Lord repented that he had made Saul King.* Some take this signification of the word here, and render the Text thus; *Heare diligently my words, and repent, or it will be repentance to you;* that is, you who have stood so stiffly all this while in your owne opinion, and have maintained those positions which are so unsutable to the common dispensations of God; if you would but heare me out, and heare me diligently, you would repent of this your opinion, and change your mindes. That rendering is usefull, there is onely this against it, that howsoever the verbe signifieth to repent, yet Grammarians tell us that the nounce is never found to signifie repentance; and therefore I passe it.

Thirdly, By a contrary kinde of speaking (which is very frequent in the Hebrew) as it signifies to grieve and repent, so to take comfort. And the reason why the same word, notes both repentance, and comfort, is, because true repentance, wrought by godly sorrow, is the way to and concludes in the truest consolation: the nearest way to peace is by humble confession of, and conversion from our sinnes. The word is used in this sence (*Gen. 24. ult.*) *Isaac was comforted concerning his Mother.* So (*2 Sam. 13. 39.*) *The soule of King David longed to goe forth unto Absalom,* that is, he extreamely desired to see him againe, and rather then not, even to fetch him home himselfe, or at least (could he doe it with a saving to his Honour and Justice) to meete him (upon his returne) halfe way; *for he was comforted concerning Ammon, seeing he was dead.* Mourning could not recover him from the grave, why then should he continue mourning? The Prophet useth the word of the Text, while he describes that woefull time wherein many should be mourners, but there should be no comforters, (*Jer. 16. 7.*) *Neither shall men teare themselves for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother.* That is, none shall be

*ruit vel sententiam mutavit.
3 per antiphrasin dolere desijt consolationem invenit.*

be so courteous or sencible of the sorrows of others, as to use any meanes of comforting them, when they are in the saddest condition, even mourning for the death of father or mother. That expresseion (note it by the way) *The cup of consolation*, is an allusion to an ancient custome, when in great sorrows some cordiall or comfortable drinke was given to mourners. *Solomon* intimates that usage (*Prov. 31. 6.*) *Give strong drinke to him that is readie to perish, and wine to those that be of heavie hearts;* that is, give them a cup of consolation, or a consolatory cup. *Job* being in heaviness and sorrow, doth but desire to be diligently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of consolation. As I shall now (passing from the signification and use of the word) further shew in opening the matter.

For here 'tis questioned, whose consolation *Job* meanes it should be, when he sayth; *Heare me, and let this be your consolation.*

First, Some understand it thus; *It shall be your consolation;* That is, it shall be a comfort to you: if ye will heare me speake, my speech shall be your consolation, I shall speake such things, and in such a manner, that ye shall have reason to say, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a fayre sence, and carrieth a generall truth in it. To heare another speake, may be our great consolation. And not onely to heare a doctrine of consolation may be consolatory, but to heare a doctrine of reproofe. Sowre and bitter words often prove sweet to the hearer. A doctrine steeped in vineger, words of gall, and wormewood, may be hony and sugar (in their effects) to the soule. Any word of truth and sobernesse diligently heard, may turne to consolation. As the sweet words of flattery and falshood being received are bitternesse in the end, so the bitterest words of sobriety and truth being received, are sweetnesse in the end. *Paul* gives that charge to *Titus* concerning the *Cretians* (*Tit. 1. 13.*) *Rebuke them sharply, that they may be sound in the faith.* Cutting words have done great cures. Many a diseased festered soule hath been made sound, both in faith and manners, by severest reprehensions. Thus *Job* might say to his friends, *Heare diligently my speech, and though I should speake nothing but rebukes, yet make use of it; Let that be your consolation.* But

Talia talique modo loquuntur sum ut maximum ex meis verbis relaturi estis consolationem. Bold.

But secondly, and more generally, 'tis conceived that Job intends here his owne consolation, or consolation to himselfe, *Heare diligently my speech, and let this be your consolation*; That is, let this be in stead of those consolations which you as friends should administer to me, and which I have long waited to receive from you. As if he had sayd, *You came purposely to comfort me, but I finde very little comfort by your coming, all that you have sayd to me doth not comfort me, now therefore I desire you to heare what I have to say to you, and I will take that for the comfort which you intended me: heare me speak, and that shall goe for the consolation which you promised, and I expected at your comming.* Job puts the word in the plurall number, he sayth not *this shall be your consolation*, or *I will take this in part of payment for the consolation you promised me*: but, as if this were the whole summe or the full payment, he expresseth it in the plurall number, *This shall be your consolations.* I will give you an acquittance and discharge for all the consolations you owe me, if I may now at last have a more respectfull and friendly hearing. *Heare diligently my speech, and this shall be your consolations.*

*Si me patienter
audieritis, id
mibi vestrarum
consolationum a
loco erit.
Merc.*

Hence note; first,

'Tis a comfort to any man, especially to a man in affliction, to be diligently and patiently heard.

The afflicted should heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

First, When their words of petition, or their prayer-speech is heard by God, that's consolation indeed. And 'tis no small comfort, when their prayer-speech or petitions are heard by man. If a poore distressed creature puts up his petition to a man in power, and can but get it received, and heard, he rejoyceth; *my petition is heard* (saith he) somewhat will be done upon it.

Secondly, The afflicted take comfort when their counsell and advice, when their opinion in any case, or their pleadings in their owne are heard. As it is a multitude of consolations to the afflicted when God heares them (all consolations are wrapped up in that one) so many and very great consolations, yea possibly all the consolations which a man desireth of man, may be found in this, if he will but heare what he hath to say

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for

for himselfe. When the afflicted speake they give vent to their sorrows, and when they are heard, 'tis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectively and virtually there is much comfort in it; yea, God speaks as if he were comforted when he is but heard, or as if we comforted him when we heare him. God beseecheth us, and speakes intreaties to us, that his counsels and commands may be heard. (*Psal. 81. 13.*) *O that my people had hearkened unto me.* The Lord tells them indeed it would have proved their consolation (*ver. 14.*) *I should soone have subdued their enemies, and turned my hand against their adversaries.* Yet while he speaks so pathetically, he seemes to include his owne consolation in it as well as theirs. *O that my people had hearkened unto me;* it would have been good for them, and it would have given high content to my selfe. And on the contrary we finde the Lord speaking of it as a trouble, and a burthen to him, yea as the breaking of his heart when his people stop their eares, and will not heare him. *I am broken* (saith the Lord) *with their whorish heart which hath departed from me, and with their eyes which goe a whoring after their Idols* (*Ezek. 6. 19*) Now, when or how doth the heart depart from God? Is it not by refusing to heare his voyce, or the voyce of those who speake in his Name. This is a griefe to God whose the word is, and a griefe to those who are the Messengers of his word. The faithfull Ministers of Jesus Christ can say this from their soules to those that heare them, *Heare our speech diligently, and this shall be your consolation.* This shall comfort us more then all the good things you can bestow on us; doe but receive this gift, the truth, the word of truth spoken to you, and this shall comfort us more then all that you can give. As all the sorrows and miseries which the wicked feele and shall be compassed about with forever, arise from this, because they have not diligently heard that which hath been spoken; so, much sorrow ariseth to many who are godly, because what they speake is not diligently heard. How often doe they say to stubborne children, to evill servants, to scandalous and loose-walking friends, What joy would it be to our soules, if you would but attend and follow the counsel which we give you; We should looke upon this as a great mercy to us as well as to you. Why did Paul call the *Philippians his*

joy and crowne (Phil. 4. 1.) Why ſayth he the ſame of the *Theſſalonians* and more, *Ye are our glory and joy?* (1 Epist. 2. 19.) Was it upon any other account then this, becauſe they had received the Goſpel at his mouth, & diligently heard his ſpeech? *Paul* received ſo much conſolation and joy when his ſpeech was heard, that he calls his hearers *his joy*, yea *his joy and his crowne*, that is, his chief his principal joy, or that which he rejoyced in more then he could in any earthly crowne; It would not have pleaſed him ſo much to have been Emperour of the world, as to ſee ſoules brought off from the world by his miniſtery to the obedience of the word. This made them his crowne and joy, his glory and joy at preſent, and this gave him hope (in which ſence he calls the *Theſſalonians* *his hope*, verſ. 19.) that he ſhould rejoyce and glory on their behalfe for ever, yea, that through free grace he ſhould receive the crowne of righteouſneſſe, as himſelfe calls it (2 Tim. 4. 8.) or as the Apoſtle *Peter* ſpeaking to the ſame poynt, calls it (1 Pet. 5. 4.) *A crowne of glory that fadeth not away*. How can it be but a conſolation to be heard, when ſuch are the conſequences of being heard in ſome things; and in what things ſoever we are heard, we judge it to be of ſome conſequence to us, if we get nothing but a hearing. We ſometimes heare a poore man thus beſpeaking the rich; Sir, if you will but heare me open my caſe to you, though you doe nothing for me, I will take it as a favour, and thanke you for it: though you give me no reliefe, yet if you doe but lend me your eare a little, that will be an Almes to me. Thus poore *Job*; *Heare diligently my ſpeech, and let this be your conſolation*.

Verſ. 3. *Suffer me that I may ſpeake, and after I have ſpoken, mock on.*

We have here the ſecond argument whereby *Job* beſpeakes attention; *Let me ſpeake, and after that mock on*, doe not judge before you heare. As approving ſo mocking or diſapproving ſhould follow judgement, and judgement ſhould follow hearing; no man ſhould judge till he hath heard the matter; nor ſhould he eyther approve it till he hath judged it ſound and good, nor mock at it, till he hath judged it vaine and wortheleſſe. *Suffer me that I may ſpeake, and after I have ſpoken, mock on.*

Suffer me that I may ſpeake.

וְנִשְׁחָדָה ad pondus refertur ſolent. Indicat ſuam orationem oneroſam & gravem viſam fuiſſe amicis.

The word which we render to *suffer*, ſignifies to beare a thing as a burthen, and ſo ſome underſtand it here. Beare me though I am burdensome to you, and though my ſpeech be as a preſſure upon you. Some words are preſſing burthens, and require ſtrong ſhoulders to beare them. Some men are never ſo burdensome as when they are ſpeaking, it were eaſier to beare any part of them, then their tongues; Vaine words burden the wiſe, and the words of the wiſe are alwayes burdensome to fooles. The Sermons of the Prophets are called *burthens*; *The burthen of Babylon*; *The burthen of Moab*; *The burthen of Judah*, was the word which the Prophet ſpoke concerning Babylon, &c. Theſe Prophecies were called burdens, becauſe they foreſhewed the heavy judgements of God, which ſhould fall upon thoſe places. And not onely is that word burdensome, which carrieth wrath and judgement in it, but that alſo is burdensome to many, which carrieth any thing of holines or truth in it. And becauſe no man is very willing to beare a burthen, therefore *Job* begs, *Suffer me to ſpeake*; that is, beare with me that I may ſpeake, or beare me while I am ſpeaking.

Further, the words imply that as it was a burden to *Job's* friends to heare him ſpeake, ſo likewiſe to *Job* that he was not ſuffred to ſpeake, *suffer me to ſpeake*; his ſpirit was troubled becauſe he had not freedome to ſpeak, *Give me leave, let me have a ſayre hearing*; Such ſpeeches proceed from a troubled ſpirit, from a ſpirit troubled with ſome ſtop, or meeting with ſome impediment in doing that which it hath a great minde to doe.

Hence note;

Fiſt, *Interruptions are troubleſome.*

When a man cannot be permitted to ſpeake his minde, he is moved to ſpeake his paſſion. *'Tis as grievous to be hindred in doing ſome things, as to be enjoyned to doe ſome others.*

Note ſecondly;

Words which doe not pleaſe our ſpirits, nor hit our opinions, are very burthenſome.

Job ſpoke the apprehenſion of his friends about himſelfe.

He

He supposed his speech would be burdensome to his friends, because he knew it would crosse their judgement. Men heare that pleasantly which suits their humour, and complies with their opinions or corruptions. They can heare such discourses all day long with delight: but if that be spoken which opposeth their judgement, or their interest, they are weary to beare it. A few such words are as heavie as a mountaine of lead. The false Prophet censured the words of *Amos*, so heavie that they were enough to sinke the earth out of its place; *The Land is not able to beare all his words* (*Amos* 7. 10, 11.) For thus *Amos* saith, *Jeroboam shall dye by the sword, and Israel shall surely be led away captive out of their own Land.* This was a burdensome word indeed, and so is every displeasing word. The Apostle speaks this sence (*2 Cor.* 11. 1.) *Would to God you could beare with me a little in my folly, and indeed beare with me.* Folly is alwayes burdensome, and a foole is usually most burthenesome when he speaks. *Solomon* saith (*Prov.* 27. 3.) that the wrath of a foole is heavier then a stone, or then the sand. His wrath is extreame heavy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare him if he doe but utter a word; and if nothing else be burdensome in his speech, yet the lightnes of it is. Therefore *Paul*, as *Job* in the Text, speaks according to the opinion or sence that some at least among the *Corinthians* had of him, You judge me but a babler, or that I doe but discover my own folly when I speak; and I know that cannot but be burthenesome to wise men, yet *I would to God you would beare with me in my folly*; if you call it folly, beare it a while, though it be a troublesome burden. For (as he grows further upon them in that Chapter (*vers.* 19.) *Ye suffer fooles gladly seeing ye are wise*; Therefore for once suffer me too. 'Tis a suffering to heare fooles speake, yet you sometimes suffer this, knowing that your selves are wise, & able to judge what is spoken; *Ye suffer fooles gladly*; suffer me patiently while I doe that which may incurre a suspition of folly, commend my selfe. For a man to commend himselfe, though truly, hath in it a favour of vain-glory, and that is folly. Therefore *Paul* with a rhetoricall insinuation begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apostleship, which had a shew of vanity in it. Now as all foo-

lish speaking is grievous to the wise, so also may that which is wisely spoken, if it crosse the graine of their spirits, as was toucht before. Therefore saith Job, *Suffer me that I may speake.*

Thirdly, Job might thus crave their patience, because he had been taxed by his friends with too much speaking; *Should not the multitude of words be answered?* (sayd Zophar, Chap. 11.1.) *Should a wise man utter vaine knowledge, and fill his belly with the East-winde?* sayd Eliphaz, Chap. 15.2. As if they had both sayd, *This man will never have done, he talkes everlastingly.* Now Job as to this also answers their sence of him; For as they distastd what he spake, so as they thought, he spake too much; therefore he now adds; Be it that I have spoken too much, yet give me leave to speake a little more, *Suffer me to speake*, I have yet somewhat to say. From this supposition; observe;

That a man of many words is very burthensome.

Id genus homines fugiat oportet quisquis febre carere voluit. Theoph. lib. de Char. cap. de Garuli.

This hath been noted from other passages, whether I referre the Reader; Talkativeness hath been distastfull in all times: One of the Ancients in his Character of much speaking, puts this Odium and scesse upon it; *If a man (saith he) would avoyde an ague, or a fit of a seaver, let him keep out of the company of men given to talke.* It is enough to make a man sicke, or to turne his stomacke to heare some speake; and 'tis not easie to heare any man speake very much; some knowing this run into a further error, burdening their hearers with many words to excuse their many words, and (which makes the matter worse) make long Apologies for their long and much speaking. Job seemes to make an Apology for his, but 'tis a very short one: *Suffer me that I may speake.*

And after I have spoken, mock on.

Rogat ut priusquam habenas laxent ad ridendum cudiant, quæ fidei sunt; fore forte quod consiliū mutent, vel si non se non curantur.
Merc.

The Hebrew is in the Singular, *After I have spoken, mock thou on*; and hence some conceive that Job applies himselfe, especially to Zophar, having observed him, more then the rest, contemptuous, and scornfull, *mock thou on Zophar*; yet under the Singular number, all may be comprehended; and what he speakes to one he meanes of the whole three, *mock on.*

In saying so, Job doth not encourage them to mock, or coun-

counsell them to scorne him or his words, he had checkt and reprov'd them for mocking more then once before. But we may understand him;

First, That he speaks permissively, or by way of grant, Doe but beare me, and then I give you leave to mock. Or when I have spoken againe, if I doe not speake to purpose, if I doe not answer your arguments, and offer that which may satisfie any reasonable man, I am content to be laught at, mock on. As if he had said; Before you give your selves full scope in mocking me, before you let your selves loose, to contempt, and scorne. Let me advise you to beare me once more, and I desire it for your owne sakes as much as for mine owne, that it be not said that you condemne me, much lesse slight and mock me unheard: therefore beare me first, and then mock on; you will have time enough, and more occasion, if I make besides the poynt, or not home to it, to mocke when I have done speaking. From this first interpretation we may observe, That

He who hath spoken his conscience, and hath spoken it conscientiously, is at a poynt (so farre as concernes himselfe) to let his speech be entertained.

Let me speake my minde, and then come on't what will. The Prophet Ezekiel received his Commission in this stile; Thou shalt speake to them, whether they will beare, or whether they will forbear (Ezek. 2. 7.) doe you your dutie. If they heare it, well and good, if they forbeare, yet you are accepted. He that faithfully delivers the truth and minde of God, (as Job was about to doe) whether his speech be received or rejected, he is satisfied. If it be received he rejoyceth, and he is not discouraged if it be rejected: whether they consent, or dissent, whether they returne approbation or scorne, whether they imbrace or mock, as to himselfe the care is taken, though (as Jeremy speaks, Chap. 13.) his eye shall weep in secret for the pride of those who reject and mock, as also for the misery that is coming upon them, except they repent. 'Tis sinfull, and so dangerous enough when the word of God is not received, much more when it is scorned and mocked; yet the faithfull ministers and servants of Jesus Christ may take comfort in that dispensation, which the hearers receive with scorne; they have done their Masters will, and are, as the Apostle speaks (2 Cor. 2. 15.) unto God a sweet

*Postquam quod
sui muneris est
praestant sancti
doctores, si ride-
antur ab audien-
tibus, sustinent
patienter.*
Greg.

sweet favour of Christ, in them that are saved, and in them that perish, in them that entertaine the word, and in them that mock at it.

Secondly, Note;

Some are readier to mock those who oppose them, then eyther to answer their arguments, or to recover them from their supposed errors.

Surely *Job* tooke notice of such a spirit moving in his friends, else he had not suggested this unto them. A man of judgement and understanding falls upon the Arguments of his opponent with reason, not upon his person with spleene. A tender heart pities those that are mislead, and mournes over them whom he conceiveth in an error, he ~~will~~ not mock or triumph over them. Yet 'tis often seene that when men of contrary perswasions ingage upon a dispute, whether about matters of providence (as *Job* and his friends did) or of faith, they who judge themselves victors, deride the weaknesse and hisse at the mistakes of their brethren; and they who are overcome and have nothing more to say, will yet wrangle and revile rather, then say nothing.

And thus 'tis not onely in speaking, but in writing, pens as well as tongues drop scorne, when they thinke they have their adversaries at an under, or are not indeed able to deale with their adversaries. We may say to such (though they are, not only in their own conceits, but in common esteeme, as strong as Oakes in judgement, and as tall as Cedars in knowledge) as the Lord doth in the Prophet to *Jerusalem*, because of her spirituall Adulteries (*Ezek. 16. 30.*) *How weake are your hearts seeing ye doe all these things, the worke of an imperious whorish woman.* To mock and scorne any man upon such termes as these, is below a man, yea below any humble-minded modest woman; How much then doe they degrade themselves, below man, below reason, and good manners, who fall to mocking the person, in stead of answering his arguments, or who mock those who may possibly sayle eyther in arguing or answering? He is weake who indeed sayles thus, but he is weaker who mocks thus.

Secondly, *After I have spoken, mock on, carrieth in it the sence of*

of an ironical concession; as if he had said; *Let me speake out, and then mock if you can. I doubt not but I shall take you off from mocking, or I believe you will have little minde to mock by that time I have done with you.* Hence the Septuagint render by a direct Negative, *Let me speak, and when I have spoken you will not mock me.* And One of the Greek interpreters gives it in this Affirmative, *When I have done my speech you will be quiet, I shall make you as quiet as Lambes, you will give over mocking, by that time I give over speaking.*

*Deinde non ridebitis me. Sep-
Post sermones
meos quiesceitis
i. e. cessabitis a
ludibrijs & ir-
risione. Sym:*

Hence observe;

When truth is put home, it will put the wittiest besides their jesting, and the proudest besides their scorning.

Truth is strong and will prevaile. The wit of man is no match for the word of God. Some have come purposedly to mock at a Sermon, who before they have gone away have had little minde to mock; they who have come to laugh at the Preacher, or his doctrine, have found it no laughing matter, they have been sent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them; the word hath arrested and layd hold upon them with irresistible, unanswerable convictions, and so (which proves the noblest freedom) they & their wits have bin led captive to the obedience of Christ. *Austin*, some where, confesseth of himselfe, that he came to heare *Ambrose*, (a man of an excellent spirit) rather to pick quarrells, then to receive instruction, but before he went away his heart was toucht and then he had little leisure and lesse desire to play the critick with what was spoken. The word of God subdues the soule, it makes a man sloop, and take in his flag, it makes the scorner serious, and the lofty lowly. They who were most quarrelsome, have not had a word more to say against the word, much lesse to scorne it.

Lastly, These words, *After I have spoken, mock on*, may very well beare the sence of a dreadfull threatning.

Hence observe;

The greatest threatening of evill against sinners, is to bid them sin, or goe on in doing evill.

There are many terrible threatnings in the word of God
L I I I
against

against those who continue in sin, but to be bid continue in sin, is the most terrible threatning in all the word of God. That seemingly favourable permission or dispensation granted to wicked men, is a most fearefull commination or threat against them. (*Revel. 22. 11.*) *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; you that are mockers, mock on still, and you that are despisers, despise still; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmost. And as it is unspeakably sad to be given up to doe evill, so it is unspeakably worse to be given up to mock at that which is good. Let mockers feare and tremble, lest God give them up to a spirit of mocking. How shall they escape or be delivered from evill, who mock at that which is for their Good? Now therefore be ye not mockers, lest your bands be made strong (Isa. 28. 22.) 'Tis sinfull enough not to obey the word, but it is the height of sin to mock at it. They shall have strong bands that obey not the word, how strong then shall theirs be that mock at it? The bands that are upon the most sober sinners (so we may call some sinners comparatively to others) are stronger then they shall ever be able to break, but God will make bands for mockers sevenfold stronger. Their danger is great, who walke in the counsel of the ungodly, theirs is greater who stand in the way of sinners, but their case seemes desperate, past helpe or hope, past cure or recovery, who sit downe in the seate of the scornewfull.*

JOB, Chap. 21. Vers. 4, 5, 6.

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

Mark me, and be astonied, and lay your hand upon your mouth.

Even when I remember I am afraid, and trembling taketh hold on my flesh.

THe first six Verses of this Chapter (as hath been shewed already) are a preface to the whole. In which, upon many pressing considerations, Job bespake his friends attention. Two of them were discovered in the second and third verses. He comes now to a third in the fourth verse.

Vers. 4. *As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?*

The word which we render *Complaint*, signifies eyther a complaint formed out in words, or a complaint onely wrought and retained in the heart; here we may understand it both wayes; Job was much in meditation, and he was much also in discourse; he was answering his friends, and he enquired of them; *Is my complaint, my open complaint, the bill of complaint which I bring in, is it to man?* Job was both plaintiff and defendant; while he defended himselfe against man, he was forced to complaine of men to God. But to whom was Job speaking? was he not before his friends? had Job a Congregation of Angels to speak to, or was he admitted immediate accessse to God? or why saith he, *Is my complaint to man?* Some render the word *Le Adam*, against man, or, of man; *Is my complaint against man?* As if he had said; *Had I no greater trouble to complaine of then man is able to give me, though I might have, and upon that ground have just cause of complaining, yet I should have lesse cause to complaine, but the truth is, I have greater cause of grieve then that, for the hand of God hath touched me, and the terrors of the Almighty encamp against me. But rather as we, Is my complaint to man? Is he the object of my complaint? or doe I make my moane to him?* Others interpret, *to man, by,*

מִיָּד מִדִּיטָא
rio conquestio.

לְאַדָּם contra
bominem vel ad
hominem.
Numquid contra
hominē disputa-
tio mea? Vulg.

Ad hominem, i. e. super ulla re humana, de qua apud hominem conqueri possim nihil malorum meorum illatum est humana industria sed divina providentia res omnes moderante.

about, or concerning the things or dealings of man; As if he had said, Doe I complaine of the wrongs received from men, or doe I complaine because I receive no helpe from man, my wound is from the hand of God, and from him my helpe must also come. Is my complaint to man?

And if it were so, why should not my spirit be troubled?

קצר abbreviatus decurtatus; denotat contristationem animi, quod afflictis spiratio sit brevior ob angustiam spiritus.

And if (it were) wee supply those words : The Originall is only, And if; If it were so, why should not my spirit (my breath say some) be troubled? The word which we render to trouble, signifies to abbreviate or shorten. Why should not my breath be shortened; And then the sence is made up in this manner; Did I speake to men onely, why should I not quickly make an end, and shorten my speech, why should I spend so much breath upon them? Others by the word ruarkb, understand the minde, or, the whole inward man; Why should not my minde be troubled, or shortened? Shortning of the minde, or shortnesse of minde is applyed in divers Scriptures to men under grieve and trouble of minde, (Exod. 6. 9.) Moses spake to the Children of Israel, but they bearkened not to Moses, for the anguish of their spirit, or, for shortnesse of spirit. Againe (Numb. 21. 4.) And they journeyed from Mount Hor by the way of the red sea to compasse the Land of Edom, and the soule or spirit of the people was much discouraged, (wee put in the margine, shortened) because of the way: Eyther because of the troublesomenesse and danger of the way, or because of the length of the way, their spirit was discouraged; there was a Lyon (danger) in the way. Or, the way was long, and this shortned their spirits, that is, they thought they should never get thorow that vast wilderness. The soule of the people was discouraged or shortned, because of the way.

We finde this Negatively expressed concerning the spirit of God (Micah 2. 6, 7.) while some were about (as it were) to silence and suspend the spirit it selfe; Prophesie not, say they, to them that propbesie. They shall not propbesie to them, that they shall not take shame. O thou that art named of the house of Jacob, Is the spirit of the Lord straitned; so we render, and put shortened in the margine; As if the Prophet had sayd, You may shorten or straiten the spirit of man, but you cannot straiten the spirit of God, you cannot shorten his spirit. Is the spirit of God shortned? cannot he enlarge himselfe,

ſelfe, and ſpeake out by the meaneſt of his meſſengers, notwithstanding all your oppoſitions and contradictions ? Or, Is the ſpirit of the Lord ſtraitned ? that is, is the ſpirit of the Lord ſo weakened that he cannot make his word effectuell ? ſo it follows in the cloſe of the ſame verſe ; Doe not my words doe good to him that walketh uprightly ? As if he had ſaid, Is the ſpirit of the Lord ſtraitned from doing good to thoſe that receive the word ? And if the word threaten you with evill, you may thank your ſelves for it : you ſhould not heare of evill from my word were it not for ſin, nor ſhould you feele it, did you not continue and perſiſt impenitently in your ſins, therefore know that the Spirit of the Lord is not ſtraitned, eyther in doing good to thoſe who accept and obey the word, nor in bringing evill upon thoſe who rejeſt and diſobey it.

In Job's Text the word is applyed to grieve or ſorrow, this ſhortneth the ſpirit every way. Sorrow ſhortneth the ſpirit of man, as ſpirit is taken for life : ſorrow cuts aſunder or breakes the thread of life. The ſorrow of the world cauſeth death, (ſayth the Apoſtle, 2 Cor. 7. 10.) 'Tis a killing ſorrow. 'Tis a ſhortner of the Spirit alſo, becauſe we cannot doe that good we might ; ſorrow over-acted, weakens the whole man, and leaves him unable to put himſelfe forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the ſpirit free to act. Therefore the Sunne is ſaid to rejoyce as a ſtrong man to run a race (Pſal. 19. 5.) A ſtrong man rejoyceth, and joy makes him run ſtrongly, and put himſelfe forth mightily. Now as joy enlargeth and openeth the heart, ſo ſorrow is a ſtraitner of it, it makes a man narrow-hearted, and narrow-handed, it ſtops him in his actings, or ſtays him from acting. Therefore when the Jewes were overpreſſed with ſorrow, away with it ſayth Nebemiab (Neb. 8. 10.) The joy of the Lord is your ſtrength ; and I may ſay, the ſorrow of man is his weakneſſe, and the ſhortneſſe of his ſpirit.

Why ſhould not my ſpirit be troubled, or ſhortened ?

Job ſpeakes paſſionately and appeales to their judgement. Can ye ſhew me any reaſon why I ſhould not be troubled under my afflictions, yea though they were but ſuch as men uſually inflict, whereas mine ſpeake the arme of God. Being thus preſſed you will confeſſe, that it is as hard for me not to complaine, as it is to keepe due bounds in complaining.

Having

Having given these touches from the single tearmes, I shall offer three or foure interpretations upon the whole.

As for me is my complaint to man?

The question denies, my complaint is not to man. Though Job spake to man, yet man did not determine, or bound his speech, he spake beyond man. Taking the question in this negative sence, the latter branch of the verse may be understood as a prooffe that he did not speak to, or that his speech was not bounded in man. As if he had sayd; *If I were to deale, or had to doe with men alone in proving this poynt, or in approving my person; If I had not an outlet to God, if my thoughts did not worke towards him, my spirit must needs be troubled: it could not be otherwise, but my spirit must be shortned, or strained, I must faile and sink under the burthen you have layd upon me; but I subsist, and my spirit beares up, I maintaine and stand my ground still, yea my heart is enlarged, therefore this is an argument I have not to deale with man onely but with God, who supplyes me with fresh spirits and renewes my strength.*

Secondly, These words (as hath been toucht before) are an argument to move attention; *As for me, is my complaint to man?* As if he had said; *My worke is not with you, not with you alone; my soule ascends to heaven, and there I have libertie of speech, God admits me, and I have accessse to him: therefore why should I not have audience and acceptance with you also?*

*Hac attentum
auditorum &
serium postulant
oratores.*

Others upon that account interpret thus; *Let me have your attention; for I speake not of earthly mundane matters, but of the weightiest heavenly truths; I stand up to maintaine the honour and justice of God in his dispensations to the children of men, therefore heare me; These things require much seriousnessse from me in speaking, and no lesse diligence from you in hearing.*

Thirdly, The words may be expounded disjunctively, and so like a bell that rings out, they strike on both sides; *As for me, is my complaint to man? and if it were so, &c.* As if he had sayd, *Which soever of these you take, whether you say my speech, and complaint is to man; or whether you say it is not to man but to God; which of these soever you take, why should not my spirit be troubled? If you say my complaint is to man, have I not reason to be troubled at his hard dealings, and unkinde censures? When my words finde such ill construction, & my person such ill entertainment, have I not reason to be troubled?*

bled? Or be it that my complaint is to God, have I not reason to be troubled? for doth he not deny me present deliverance, doth he not hold me yet in darknesse? Is he not pleased to hide himselfe and all those comforts from me, which I am waiting for? So, that whether my complaint be to man, or to God, why should not my spirit be troubled, considering the present posture of my condition; seeing things goe thus with me. As for me, is my complaint to man?

Observe; first,

Great and painfull sufferings put the best to complaints.

Job denied not that he complained, he onely denied that man was the sole object of his complaint. What man in paine, especially in such paine as Job's was, can forbear complain-
ing? An eminent Martyre in the Marian persecution, said thus to the Smith that was fastning the chaine with which he was to be bound to the stake; *Be sure you make it fast, For the flesh will have its course; Though the inordinate courtes of sinfull flesh are stopt and mortified, yet sensitive flesh, being pinched and pained will have its course, even in those that are spirituall.* The title of the 102^d Psalm, is, *A prayer of the afflicted when he is overwhelmed, and powreth out his complaint.* And againe (Psalm. 55. 2.) *I mourne in my complaint, and make a noyse.* Such confusion was upon his spirit, that he rather made a noyse then spake; to utter a voyce is an act of reason; inanimate and irracionall creatures make a sound, or a noyse. David was so disturbed in his complaint, that he rather made a noyse, like the winds, or like a beast, then formed an articulate voyce like a man, *I make a noyse in my complaint.* So when he made his prayer in the cave, (Psalm. 142. 2.) *I powred out my complaint before him.* David was shut up in the cave; and though it were a willing imprisonment (for he went thither to secure himselfe, he was glad to goe to the cave for shelter) yet he complained and begged of God that he might not have occasion of going to the cave for shelter. We finde Asaph in such complaints (Psalm. 77.) and He-
man (Psalm. 88.) and Hezekiah (Isa. 38. 14.) He complained and chattered like a crane or a swallow. Indeed that question put by the Prophet hath a negative sence in it (Lam. 3. 39.) *Wherefore doth a living man complaine, a man for the punishment of his sins?* if he had said; *What reason hath man to vex himselfe or murmur*
against

against God, as if he dealt rigorously and roughly with him ; when all his sufferings are procured by his owne sins. And hence an ancient Version renders the Text thus; *Why doth the living man complaine ? let each man complaine for his owne sinne.*

There is a twofold complaint.

The first ariseth meerly from the sence of affliction, or the feeling of what we suffer; this is naturall, this even Christ himselfe was under, while he was on earth in a suffering condition.

Secondly, There is a complaint which ariseth from discontent and murmuring at our afflictions, vexing our selves at the things wee suffer. This is sinfull, such complaining becomes not the people of God. Though they complaine under the feeling of affliction, yet they must not murmur at affliction, but bewaile their own transgression ; The best of Saints under affliction have cause to complaine of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurings. The Apostle puts such murmurers and complainers together, (*Jude 16.*) *These are murmurers, complainers, walking after their owne lusts.* Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lusts. We may complaine, but we must not murmur, God doth not deny us to bemoane our selves, when he is pleased to lay his hand upon us, but he will not beare it if we murmur at his hand.

Secondly, From the object of *Job's* complaint; *As for me, is my complaint to man ?*

Observe ;

A good man eyes God chiefly even while he is complaining to man.

Job was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any ease to our complaint, so there are not a few, who encrease and add to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are insensible of the sufferings of others, they lay them not to heart, they are to the complaints which come before

before them about matters of affliction, as *Gallio* was to those who complained about matters of religion; *He cared for none of those things, he regarded them not*; you were as good speake to a wall, or a rock, as to some men, they are insensible of what others feele, therefore why should they be complained to.

A second sort are over-sensible, and account it a great burthen to receive complaints from the poore and distressed; 'tis indeed a burthen, yet such a burthen as we ought to beare; and we may number it among those which the Apostle speakes of, (*Gal. 6. 2.*) *Beare ye one anothers burthens, so fulfilling the law of Christ.* That we have our ears open, to receive the complaints, and our hearts ready to grieve for the miseries of our brethren, is a burthen which the law of Christ hath layd upon us; and the bearing of that burthen is therefore called *the fulfilling of the law of Christ*, because much love (which is the fulfilling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are sorry to see your afflictions, yet they say little and doe lesse to ease your sorrow: at most they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of such the Apostle *James* speaks, (*Chap. 2. 15, 16.*) *If a brother or sister be naked and destitute of daily food, and one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding you give them not those things that are needfull for the body, what doth it profit?* Such kinde of cheape reliefe, a wish it were otherwise with you, be you warmed, and filled, and cloathed, is all that many give; they give nothing that is reall succour, eyther for soule or bodie; and who would complaine to such a generation as this?

Fourthly, There are a sort who answer complainings with despisings, who mocke at miserie, and take advantage to insult over others in their necessities; They will not give so much as a parcell of good words, nor be at the charge of a good wish to those who are compassed about with evill. Such entertainment *Dauids* complaint had when he sent to *Nabal* (*1 Sa. 25. 10*) *And Nabal answered and said, who is David, and who is the son of Jesse? there be many servants now adays that breake every man from his Master.* As if he had said, what is he but a fugitive? Thus he reviled

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him; Shall I take my bread, and my water, and my flesh that I have killed for my bearers, and give it unto men whom I know not whence they be? a company of runnagates and wanderers, doe you think I will have to do with such as he & his, or give them reliefe? How common is it to snap up complainers, with, *What are you? whence come you? what's that to me? what can I doe for you? or why should I though I can? upon what acquaintance, pray?* An ingenuous spirit can easier dye under his burthen, then aske helpe at the hands of such.

Fifthly, *Complaine to some; and they will tell you, they have it not for you, they cannot relieve you; when yet it is in the power of their hand to doe it.* Some who never want money for a good bargaine, or a profitable purchase, will alwayes be in want when they should do a good work, or give to those who have nothing. They who have enough to buy out two or three rich men, have not enough to relieve one poore man; they will rather make themselves poore then helpe the poore, and be accounted weake rather then support those who are ready to sinke under their burdens; who would complaine to men of such a temper as this?

Sixthly, *There want not some to whom if you complaine, they will tell you plainly they will not relieve your wants, they make no excuses, but refuse down-right.*

In the seventh and last place, very many are indeed unable to helpe those who complaine to them; though they are free enough, and have cordiall desires to doe what is desired, yet they cannot. They cannot reach such reliefe as the complainers case calls for; they are not able to doe it though they would. The line of the creature when it is longest and stretched to the utmost, may yet be too short for our helpe. A great King had not wherewith to stop the cry of a poore woman (2 King. 6. 26.) *And as the King of Israel was passing by upon the wall, there cryed a woman unto him, saying, helpe my Lord O King. And he sayd if the Lord doe not helpe thee whence shall I helpe thee? out of the barne-floor, or out of the wine-presse.* There was nothing in the barne-floor, nothing in the wine-presse; therefore he turnes her over to God: the Lord must help thee, I cannot. As in that case so in many the creature is short-handed, it hath no helpe. The Prophet gives an elegant description of this (Isa. 3. 6, 7.)

When

When a man shall take hold of his brother of the house of his father, saying, thou hast cloathing, be thou our ruler, and let this ruine be under thy hand. In prosperous times men are ambitious of preferment, they bribe and begge for places of trust and power, but in calamitous and confused times preferments and great places goe a begging, and are refused. In that day shall he sweare, saying, I will not be a healer : for in my house is neither bread, nor cloathing, make me not a ruler of the people ; As if he had sayd ; What doe you meane to make me a ruler ? I have nothing futable to such a state ; your ruine cannot be under mine hand ; your ruine is too ruinous, and your trouble is too troublesome for me to engage in. As 'tis said of some diseases, they are the Physitians reproach, they cannot cure them ; so the wounds and breaches of a State may be such as no man dares undertake their cure and healing. And as publick so private and personal evils are sometimes so desperate, that every man stands off, and saith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it ; this ruine cannot be under my hand.

All these considerations tell us aloud, that as 'tis sometimes in vaine to complaine to man, so 'tis alwayes best complaining to God, eyther immediatly, or whensoever we complaine to man, to have God in our eye.

For the contrary of those seven discouragements, in reference to our complaint to man, may be affirmed of God.

First, He is sencible of our sorrowes.

Secondly, To heare our complaint is no burthen to him.

Thirdly, He doth not use to send any away with good words onely.

Fourthly, He doth not despise those who complaine to him.

Fifthly, He doth not deny himselfe able to helpe.

Sixthly, 'Tis rare that he gives any a flat deniall.

Seventhly, He never denies helpe to any because their condition is past his helpe. He needs not to answer, in my house is no bread nor cloathing, no help, nor healing, for with him is all power at all times : therefore let us complaine to him. And besides all this, we have not onely a command from God to complaine to him, but his promise to heare and help when we complaine ; And which is yet more, we honour God in complaining

plaining to him. We doe a great honour to man, when we complaine to him, yea it puts a piece of divinitie upon him, and upon this account Magistrates to whom complaints are both most commonly and most properly made are called in Scripture language, *Gods*. This is originally the Honour of God; For This speaks our faith, that all power is in him, and that he is able to support and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purse, or is as poore as himselfe; but he complains to those of whom he hath an opinion that they are able to help him. This perswasion of faith, that God is able to help, is not onely a motive, but the ground of our complaining to him. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Heb. 11. 6.) As it is our dutie to believe this when we come to God with our prayers and complaints; so unlesse we believe this we have neither any true foundation nor hope when we come. He that considers the Alfsufficiency of God and insufficiency of man, will see reason enough in all his troubles to say with Job, *As for me, is my complaint to man?* In this Job did well, and spake both wisely and holily; But

When he saith in the latter part of the verse, *And if it were so, why should not my spirit be troubled?* Was this a becoming speech? shou'd not Job rather have laboured to stop the trouble of his spirit, then thus encourage it? should he not rather have cheekt then backt his own unquiet heart? We may learne this from it, that

Good men sometimes are readie to give too much way to their owne grieve and unquietnesse of spirit.

Why should not my spirit be troubled? Is the language of many in their troubles. Many reasons may be given why we ought to sit downe in the midst of our troubles with quiet spirits. 'Tis dangerous to perswade our selves that we have reason to be troubled at any thing but sin. Our spirits are rarely troubled enough with the evil of sin, & usually too much with outward evils. Rachel weepes, and refuseth to be comforted; Some fasten upon sorrow, and are greedy of grieve; That which we translate (Job 10. 20.) *Let me alone that I may take comfort a little;* is, by some

some rendred; Let me alone that I may mourne a little; let me have my scope in mourning. In the 77th Psalm, *Asaph* speaks out the trouble of his spirit; *My fore-ran in the night, and ceased not; my soule refused to be comforted.* They give too much way to their troubles, who argue against their comforts, and put by the offer of them. When the Lord reproved *Jonah* for his passion, (*Chap. 4. 9.*) *Dost thou well to be angry?* He replied, *I doe well to be angry to the death.* What he sayd of his passion of anger, others say of their passion of sorrow; *We doe well to be sorrowfull; why should not our spirit be troubled?* They thinke they have reason for it, though their reasons have no more reason in them, then that of *Micah* had (*Judg. 18. 23.*) who when the children of *Dan* asked him, *What ayleth thee?* answered, *Ye have taken away my Gods which I made, and the Priest, and what is this that ye say, What ayleth thee?* Have I not reason to complaine, and be troubled when you have robd me of my Gods? Thus when they have lost but an Idol (as he had) somewhat that they overprized and put in the place of God, yet being questioned, why are ye thus troubled? they answer, why should we not be troubled?

Christians should rather remember *David's* question, then imitate *Job's*, (*Job. 42. 5.*) *Why art thou disquieted O my soule? why art thou cast downe?* He puts his soule to answer for it, why art thou disquieted? He saith not with *Job*; *Why should not my spirit be disquieted?* but, *Why art thou?* give an account of it. When we finde such gusts blustering upon our spirits, we may doe much towards the quieting of them, by asking why they are so disquieted? And 'tis both our wisdom and our duty, if that will not doe, to use all holy meanes to quiet them. When *Christ* (*Job. 14. 1.*) foresaw a storme, a black day, a day of trouble coming upon his Disciples, he prevents and way-lays the trouble of their hearts, by forbidding it; *Let not your hearts be troubled. Be not disturbed in your minds with cares and sorrows concerning the issue of my absence from you; say not, Our Lord and Master is gone, O what will become of us? For I goe to prepare a place for you, and I will come againe and receive you to my selfe, that where I am, there ye may be also.* *Christ* tells them he went to prepare a place for them, that he might thereby prepare their hearts patiently to beare his going away;

Christ

Christ knew well, that if once trouble of heart did gather and grow upon them, it would worke strange effects, and eyther carry them beyond or leave them short of the bounds of duty. Our danger is great when sorrow is in power. I will shew you a twofold danger of it.

First, Satan makes great use of any over-powerfull passion. As he tempts some with joy, so others with sorrow: some are drowned while they intend only to swim, and bath themselves in pleasures. Others are drowned while they swim and bath in sorrows. Satan takes advantage of all extreames. Hence the Apostle adviseth about the incestuous person, who was much grieved, and afflicted, that the *Corinthians* should comfort him, (2 Cor. 2. 7.) he would not have him lye too long under those troubles of spirit, *Lest he should have been swallowed up of too much sorrow.* And (vers. 11th.) *Lest Satan should get advantage of us; for we are not ignorant of his devices.* Now as Satan would get an advantage against the whole Church by blemishing their discipline (which should alwayes be tempered with love, and tend onely to the salvation of the offender) as rigorous and immoderate; So he would be busie to worke his advantage upon the poore man himselfe, and swallow him up with too much sorrow. We know what black work some have made by the over-workings of sorrow. Satan doth his worke in us, or tempts us to doe his worke in darknesse; and that in a twofold darknesse: first, in the darknes of ignorance; secondly, in the darknesse of sorrow, or of a troubled minde. And as he *who lets the Sun goe downe upon his wrath* (that is, who continues long in, and cheriseth his wrath) *gives place to the Devill,* (Eph. 4. 26, 27.) so also doe they who let the Sun goe downe upon such sorrow.

Secondly, Such sorrow or trouble of spirit, unfits the soule for dutie, such can neyther pray nor heare as they ought. As some trouble of spirit is an occasion of quickning us to dutie, so there is a trouble which dulls and deadens us. And as it unfits for spirituall, so for civill duties & employments: it makes a man careless, and readie to throw up all: take heed of such sorrows, say not, *Why should not my spirit be troubled?*

Job having by this third argument provoked his friends to attention, brings forth a fourth.

Vers. 5. *Mark me, and be astonied, and lay your hand upon your mouth.*

Mark me] The word signifies properly to turne the eye or face upon some remarkeable object. And as it signifies an attentive view of the eye, so likewise the serious attention of the minde. When *Job* saith, *Mark ye me*, he doth not so much call for their eyes, as for their understandings. Nor was it his person which he would draw them to looke at, but his cause. He was in no such comely case to invite beholders, his sores and sicknesse renderd him little pleasing to the eye.

Mark me, that is, First, mark what I speake, or attend my speech.

Secondly, Mark what I suffer, mark what is fallen on me. As if he had said; Surely my friends, though ye have been a great while with me, yet ye have not heeded me. 'Tis possible to be long in the presence of a man, and not see him; that is, not consider his state and condition. Therefore after all this discourse *Job* admonisheth his friends to take better notice of him. *Mark me.*

And be astonied.

The word imports such astonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high cliffe or tower, is astonished to looke downe. Looke downe upon me, saith *Job*, mark the huge deep of sorrow, which I am in, and be *astonied*. Astonishment is the conquest of sence, and of reason too; we are never astonished while eyther sence or reason can act orderly, but when they are in a kinde of huddle, this is our astonishment. Strange events, things seldome heard of, or rarely seene, breed astonishment. Astonishment is a degree beyond admiration; a man may wonder at that whereat he is not astonished. Thus the Prophet represents the posture of the neighbouring Nations at the fall of *Tyrus* (*Ezek.* 28. 19.) *And all they that know thee among the people shall be astonished at thee; thou shalt be a terrour, and never shalt thou be any more.* The fall of mighty Princes is matter of amazement and terrour to all who heare of or behold it. Thus 'tis sayd of the *Babylonian* (*Isa.* 14. 16.) *They that see thee shall narrowly look*

כחלל *vehe-*
mentis significa-
tionis verbum,
quod vix usur-
patur nisi ob ali-
quod inopinatum
eventum, aut ob
aliquam rem in-
effabilem & ad
miratione dig-
nissimam. Bold.

upon

upon thee, and consider thee, saying, *Is this the man that made the earth to tremble, that did shake kingdoms. And (vers. 10.) Art thou also become weak as wee, art thou become like us? Who could have beleev'd this? who ever expected to see such a change? And the Lord himselfe calls the heavens to astonishment at the strangenes of his peoples dealing with him, (Jer. 2. 12.) Be astonished O ye heavens at this, and be horribly afraid, be ye very desolate sayth the Lord; for my people have committed two evils, &c. And those evils were such and so great, as few if any had ever committed before them; They had sinned without and beyond example, as is plaine by the former verse, Hath a Nation changed their Gods, which are yet no Gods? Where can you finde a Nation changing their Gods? The most barbarous Nations are tenacious of and zealous for their Gods? they stick to their Gods, though they be but Idols; Hath a Nation changed their God? Can you give me an instance of a people that have changed their Gods, and turned them out of doores, though they are yet no Gods: But my people have changed their glorie, that is, their God: (God is the glorie of a people, his presence is at once our honour and our safetie.) Now when such a thing as this was done, which was never done before, of which no example could be given from any records, then be astonished O heavens. Now, as the sin of Jerusalem was an unpareld sin, so also was her punishment; and therefore shee calls all to behold and be astonished. Lam. 1. 12. Is it nothing to you all yeehat passe by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his seirce anger. Thus Job seemes to bespeake his friends, Was there ever any mans sorrow like mine? Mine is a rare case, and may therefore justly breed astonishment. Mark me, and be astonished.*

Hence note;

First, *A man, especially a man in affliction, loves to have his case and discourse thorowly weighed.*

Unlesse you mark his affliction, you encrease it; and unlesse you mark his words, you diminish his person. Slight attention is displeasing to man, much more to God; yet how oft doth God speake, and we scarce mark? He hath reason to call upon us, *mark me*, both in what he saith, and in what he doth.

Wee

Wee neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, *Job's* friends had censured and judged him, but they had not markt him.

Hence note;

Some are more forward to censure then to consider.

They give judgement before they heare, and passe sentence before they mark; common reason bids us marke before we judge, and consider before we give our opinion eyther about the actions of others or their doctrines. The Apostles rule and counsel leads us to this (*1 Thes. 5. 21.*) *Prove all things, hold fast that which is good.* The rule holds also, *Proove all things,* and then reject that which is evill. 'Tis not praise-worthy to hold that which is good, till we have proved it so, nor can we be excused in rejecting that as evill which is evill, till we have proved it to be so.

Thirdly, While *Job* saith, *Mark me, and be astonied,* He seemes to intimate thus much to his friends; Hitherto ye have neglected me and my sufferings, but did ye *mark me*, ye would be astonied: He speaks not imparatively, as commanding their attention; but optatively, desiring them to mark him, and sheweth what would follow, *Mark me*, and (certainly) *ye will be astonied.*

Hence note;

The reason why we are little affected with great things, is because we doe not enough consider and mark them.

That which scarcely moveth us, would astonish us, that which is small in our eyes and estimations, would be great if we did but weigh it. Did we thorowly consider what sin is, many would tremble, who now make a sport of it. The mercy of God, the unspeakeable love of Jesus Christ, are little valued and prized by many, because they enter not into a due consideration of them, they take no paines to know what Redemption, Justification, and Salvation meane, and therefore (as the Apostle speaks, *Heb. 2. 3.*) *they neglect so great salvation.* The Apostle Peter writing of the things of the Gospel (*1 Pet. 1. 10.*)

N n n n

shewes

shewes how industrious some of old time were about them, Of which salvation the Prophets have enquired and searched diligently. And (ver. 12.) Which things the Angels desire to look into them. Angels pry into the secrets of the Gospel, they (as the word used by the Apostle implyeth) doe, as it were, stretch out their neckes to see the glory of those mysteries. Were we but thus busie and intent upon them, how should we be swallowed up and transported with the riches of that Grace, with the freeness of that love which is manifested to the sonnes of men. The works of providence, whether workes of mercy, or of judgement, are full of mysterie, they are great, and sought out of all that have pleasure in them, (Psal. 111. 2.) If we would seek them out, and scanne their circumstances, we should stand amazed, both at the wisdom and power of God discovered in them. At this time it would be sayd, *What hath God wrought? How unsearchable are thy judgements, and thy wayes past finding out, who is a God like unto thee, glorious in holiness, fearefull in praises, doing wonders.*

Fourthly, Observe; that

The dealings of God with some godly men are full of astonishment.

David himselfe said (Psal. 119. 120.) *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* Those Judgements which cause trembling before they come, being come cause astonishment. As the mercy which God sometimes bestowes upon his servants, is beyond their faith, so many of his chastnings are beyond their feare; and as themselves are astonished at what God hath layd upon them, so others also ought to be. The judgements of God upon *Jerusalem* were so strange, that, the Kings of the earth and all the inhabitants of the world, would not have beleevved them; where faith ends wonder must needs begin. What God did to *Jerusalem* for the punishment of her sin, he did to *Job* for the tryall of his graces, even such things as no man who knew his integrity would have beleevved, though it had been told him before he saw it; And therefore he had reason to say, *Mark me, and be astonished.*

And lay your hand upon your mouth.

This action follows astonishment before spoken of (*Mich. 6. 16.*)

16.) *The Nations shall see and be confounded at all their might (that is, to see their owne might confounded and weakned) and shall lay their hand upon their mouth.* The Image of Harpocrates (whom the ancient Idolatrous Egyptians adored as the God of silence) was formed and set up in the Temple of *Isys*, with his hand layd upon his mouth. And this hath long obtained the honour and authoritie of a proverbiall speech, signifying thus much, that we will say no more, or that we have no more to say. This phrase is often used in Scripture ; For, besides that it is used twice more in this booke, (Chap. 29. 9. Chap. 40. 4.) we also read, how the *Danites* said to *Michahs* Priest, who began to make a bustle against them, & to demand, *What doe ye* (*Judg. 18. 19.*) *hold thy peace, lay thy hand upon thy mouth.* *Solomon* gives advice (*Prov. 30. 32.*) *If thou hast done foolishly in lifting up thy selfe, or if thou hast thought evill, lay thy hand upon thy mouth ;* That is, if thou hast done evill, doe not defend it, but repent of it ; or if thou hast framed evill thoughts in thy heart, yet let not thy mouth speake them out in evill words ; smother those sinfull conceptions, let them never see the Sun, for 'twill encrease thy sin, and procure thee shame. Among the severall stations which the *Israelites* made through the wilderness, one was in *Punon*, or *Phinon* (*Num. 33. 42.*) which as one of the Ancients observeth, signifieth, *silence or sparingnesse of speech* ; upon which he maketh this usefull application ; *Let us be carefull to take up our station here sometimes, while we are travailing through the wilderness of this world.* It may be our wisdom to pitch in silence. The hand is well employed while we stop the mouth with it from broaching and maintaining that which is evill, or from opposing that which is good. As to open the mouth, importeth readines to speake, and boldnesse of speech ; so to lay the hand upon the mouth, notes silence, and properly silence upon conviction, that is, when a man hath heard such reasons as he cannot oppose or contradict. Wee use an expression neere this, *Lay your hand upon your heart* ; that is, take the thing deeply to heart, apply it home. As to lay the hand upon the heart, notes internall speech ; so, to lay the hand upon the mouth, notes the stopping of externall speech. *Lay your hand upon your mouth, is as if Job had said ; Mark me, and you will have little reason and lesse forwardnesse to speake any more ; or, My counsel to you my friends,*

Harpocratis simulacrum qui deum putabatur silentij sic exprimebatur ab Aegyptijs ut digitum apprimebat labris Car: Steph: Lex. Cum veniet contra digito compefce labelum. Juv. Sat.

Ambros de 42. filiorum Israelis mansionibus.

is, That ye would heare more and speake lesse; yea, that in this case ye would now be silent and speake no more.

There are two things which should stop the mouth, and impose silence.

First, The plainnesse and evidence eyther of reason or of prooffe. (*Rom. 3. 19.*) *What the law speaks, it is to those that are under the law, that every mouth may be stopped, and all the world may be guiltie; That is, the law brings such plaine evidence and conviction, that no man shall have a word to speak against it. If God should spread before men their lives and his law in the puritie and spiritualnesse of it, every man must sit downe silent, and lay his hand upon his mouth.*

Secondly, The mouth is stopped by the depth and darknesse, by the inevidence and obscuritie of that which is before us, when things are so vayled and clouded that we cannot see into them, what can we say to them? 'tis then high time to lay our hand upon our mouthes, and instead of speaking to admire. We may conceive *Job* intending both these *stop-mouthes* to his friends. First, That the reason of Gods dealing with him was secret and darke. Secondly, that he intended to answer their objections with so much plainnesse of speech, and evidence of reason, that eyther they should not be able to resist him, or it would be very dangerous for them if they did; And therefore (saith he) *lay your hand upon your mouth.* Which he presseth upon them yet further in the words following.

Vers. 6. Even when I remember I am afraid, and trembling take hold on my flesh.

This verse containes *Job's* last argument, moving his friends to attention. The reason stands thus; The very remembrance of that which I am about to speak to you makes me afraid and tremble, therefore you have reason to attend and mark what I speak, surely I speak not of slight matters, nor doe I tell you stories of I know not what, I am serious, be you so.

When I remember I am afraid.

Dolus quibusdam placet hic sensus Jobum partim doloris sui recordatione,

When I remember, what? First, say some; The trouble and affliction, the paines and sorrows which I am in. Secondly, Say others, when I remember what prosperitie God gives the wicked;

ed;

ed; as in the next versē; *Wherefore doe the wicked live, become old, yea are mightie in power? When I remember these dispensations of God, it strikes me with terrour.*

*partim mira dei
administratione
de qua mox di-
cturus est, sic
conturbari ut
totius horreat.
Merl.*

Trembling taketh hold of my flesh.

This clause hightens the former, I am altogether afraid, I doe not onely tremble, but trembling taketh hold of me. Moses speaks in this forme (Exod. 15. 13.) *Thou in thy mercie hast led forth the people which thou hast redeemed, &c.* God had but just put them over the sea, and yet, by the spirit, Moses saw them put into the possession of Canaan, and his faith prophesied what posture other Nations should be in when God should doe these things; *The people shall beare and be afraid, sorrow shall take hold of the inhabitants of Palestina.* He sayth not they shall be full of sorrow, but sorrow shall take hold of them, as a Sergeant takes hold of a man to arrest and carry him away. So it follows; *Sorrow shall take hold of the Dukes of Edom, the mightie men of Moab, trembling shall take hold of them.* In this the Scripture sets forth the excessivenesse of their troubles, that feare should not onely fall upon them, but take hold of them. Thus sayth Job, I am not onely afraid, but trembling hath taken hold of my flesh. And if the remembrance of these things makes me afraid and tremble, how can you who are present but be troubled and deeply affected with the sight of them?

*Si tantacalami-
tatis sola recor-
datio me con-
sternaret quanto
magis vos prae-
sentes si animū
adverteris ne-
cessarium est
obstupescere ob
calamitatem
meam. Jun.*

I need not draw out particular observations here, having shewed upon other places how dreadfull the judgements of God are, and what effects they have produced upon the spirits of good men. Habakuck who had onely a prophetickall vision of them, expresseth his sence in the highest language of amazement (Chap. 3. 16.) *When I heard, my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, I trembled in my selfe, that I might rest in the day of trouble.*

Onely here observe a double difference.

First, Between the godly and the wicked at all times.

Secondly, Between the godly of those times under the law, and the godly who live in these Gospel times.

To the first; A godly man trembles at the judgements of God, a wicked man is little moved at them. The foresight or remembrance of Judgements makes a godly man feare, but a wicked

wicked man is hardned in the sight and under the feeling of them.

To the second ; The people of God under the Law being dealt with more by visible dispensations of mercy and judgement in the times of the Law (as is evident, especially throughout the twenty-sixth Chapter of *Leviticus*, and the twenty-eight of *Deuteronomy*) they were more subject to feare and despondings of spirit, upon sad providences and appearances, then now beleivers are under the Gospel. The grace of God appearing more eminently in these Gospel times by Jesus Christ, and the love of God being more abundantly shed abroad in the hearts of beleivers by the Holy Ghost, they are delivered from that spirit of bondage, and the pressures of servile feare, under which formerly they were extreamely held in subjection ; and have therefore clearer cause of rejoycing and glorying in tribulation then they had ; and of saying with Paul ; *Wee are onely as sorrowing, yet alwayes rejoycing, as having nothing, yet possessing all things* : For as perfect love casteth feare (that feare which hath torment) quite out, 1 Epist. Job. 4. 18.) so the more love is perfected, the more is feare cast out.

J O B, Chap. 21. Vers. 7, 8, 9, 10.

Wherefore doe the wicked live, become old, yea, are mightie in power?

Their seed is establisshed in their sight with them, and their off-spring before their eyes.

Their houses are safe from feare, neither is the rod of God upon them.

Their bull gendreth and fayleth not, their cow calveth, and casteth not her calfe.

J O B having finished his Preface, proceeds to refutation, which he grounds not onely upon reason, but (and that chiefly in this place) upon experience, teaching his friends by their sence, and bidding them ask their owne eyes, whether he did not speak truth, and themselves an errour.

Vers. 7. *Wherefore doe the wicked live, become old, yea are mightie in power?*

As if he had sayd; Doe you see all or many wicked men in an afflicted estate? Why then have you thus concluded against me that I am wicked, because afflicted? The whole context of the seven verses next ensuing; are a continued description of the wicked mans prosperitie.

His prosperitie is described;

First, What it is in life, or while he liveth.

Secondly, What it is when he is dying, or in the manner of his death.

The prosperitie of his life may be considered, eyther, as to his person, or as to his relations. His personall prosperitie is described, vers. 7. His prosperitie in relations, is described, First, In his children, (vers. 8.) Secondly; In his whole family, or in all within doores, (vers. 9.) Thirdly, In his cattell or substance without doores, (vers. 10.) And all this outward prosperitie is hightned by the joy, mirth, and gladnesse with which he and his abound, while he aboundeth in these outward enjoyments. *They send forth their little ones like a flock,*
and

and their children dance. They take the Timbrell and Harp, and rejoyce at the sound of the Organ, (vers. 11, 12.) Thus we have the resolution of this context in the description of the wicked mans prosperitie, while he lives. His prosperitie in death is set downe, vers. 13.

Vers. 7. *Wherefore doe the wicked live?*

This verse containes the personall prosperitie of the wicked man, and therein we have a gradation of three steps; or his prosperitie riseth by three steps.

First, *He lives.*

Secondly, *He becometh old.*

Thirdly, *He is mightie in power.*

To all this Job prefixeth a *wherefore*, and why all this? or how comes it to passe, that the wicked man liveth, and not onely liveth, but becometh old; and not onely becometh old, but waxeth mightie in power, *Wherefore is all this?* He speaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have often told me) wicked men are alwayes punished in this life for their sins, I wonder whence it comes to passe, that so many wicked men live, and not onely live, but prosper? and whence is it that I suffer all these miseries, (as you say) for my sins, if the wicked, as your eyes may teach you, enjoy so much prosperitie? Unriddle these queries, resolve these doubts.

Wherefore doe the wicked live, become old, and mightie in power?

This *wherefore* may have a double reference. First, to the opinion of his friends, who held that God distributeth evill to wicked men, and good to good men in this life. Now, sayth he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, *Wherefore doe the wicked prosper?* For as much as you have sayd, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (say you) and to the evill, evill. As the *wherefore* is thus applyed, take this note from it.

No reason could be given why wicked men should prosper in this life, if God dealt with all men in this life according to their deservings.

If desert were the rule, we were not able to give a reason why wicked

wicked men prosper, who indeed deserve not to live in the world, nor why godly men, of whom the world doth not deserve, suffer so much while they live. As the world is not worthy that it should have godly men to live in it, so ungodly men are not worthy to live in the world; How then shall we answer if selfe-worthineffe carry it, when commonly 'tis worst with the best, and best with the worst.

Againe, The word *wherefore* may have reference to *Job's* owne doubt; wicked men prosper, why doe they prosper? *Wherefore doe the wicked live?* And this is a quære which hath all along troubled the spirits of the Saints, especially in those times, nor are they alwayes or easily satisfied in these about it; many were then puzzled, and so they are now when they see wicked men prosper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell *why*, and give you a *wherefore*: but that he should live, and prosper, this is hard to resolve. Againe, that a godly man is blest, and thrives, and lives comfortably, no man wonders at this; for he hath the promises of this life as well as of that which is to come. But to see godly men afflicted, trod under foote, and stript of all: these dispensations put many to a stand; *Wherefore is it that the wicked prosper?* and, *wherefore is it that the godly are afflicted?* That God is just, a godly man knoweth, and saith as *Abraham* (*Gen. 18. 25.*) *Shall not the judge of all the earth doe right?* God is just, and therefore doth justly. The people of God have it alwayes upon their spirits, to honour God thus. And they give him glory in that other principle which *David* asserts (*Psal. 5. 5.*) *That the foolish shall not stand in his sight, and he bates all workers of iniquitie.* These things are unquestionable with them, and therefore they are often scanning upon, questioning and enquiring about this poynt, *Why doe the wicked prosper?*

Hence observe;

It is some trouble to good men to see evill men flourish and live free from trouble.

It hath been so, and 'tis so to this day; many a good man hath had much adoe to digest this morsel, and to get above this temptation. While *David* admonisheth (*Psal. 37. 1.*) *Fret not thy*

thy selfe because of the wicked man, and be not envious at the evil doer: he more then intimates that the best of men are readie to envie and fret when they prosper. And eyther he or Asaph tels us how he found it working upon his own heart (*Psalm 73. 3.*) *I was envious at the foolish, when I saw the prosperitie of the wicked.* And he staid not here, but was over-borne by the strength of this temptation, to make a very unbecomming and dangerous conclusion (*vers. 13.*) *Verily I have cleansed my heart in vaine, and washed my hands in innocency; for all the day long have I been plagued and chastened every morning.* He indeed, corrects himselfe, *vers. 14.* *If I say I will speake thus, behold I should offend against the generation of thy children; and when he thought to know this (that is, to see the reason of it) it was too painfull for him, till he went into the Sanctuary of God, (that is, till he consulted with God) then he understood the end of those men.* Till we look to that reckoning which lyeth beyond this life, we get no resolution of this doubt,

We may answer this Quære further (*Why the wicked prosper in this life?*) two wayes.

First, Negatively.

Secondly, Affirmatively.

If you ask, Wherefore doe the wicked prosper?

I answer; First, Negatively; and I shall give you a fivesold negation.

First, It is not because God loves their persons, or beares them (as such) any good will.

Secondly, It is not because God approves their wayes, or likes their doings.

Thirdly, It is not because God intends them good, or hath a purpose to bestow further blessings upon them.

Fourthly, It is not because God cannot pull them downe, lay them low, and cut them off: he can weaken the strongest, and cause the greatest to fall before him; he can crush them as the moath.

Fifthly, It is not because he dares not deale with them, or is affraid to provoke their power. Some Princes of the world have been forced to let some wicked men alone, to live long and grow mightie in power, they durst not provoke them, they knew not what fires they might stirre against themselves.

The

The sons of *Zeruiah* were too hard for *David*; but there are none too hard for God. For none of these reasons doth the Lord suffer wicked men, to live, become old, and mightie in power.

We may answer the question affirmatively three wayes.

First, In reference to God.

Secondly, In reference unto the godly, and

Thirdly, In reference to the wicked themselves.

First, Wherefore doe the wicked live, and prosper? They are suffered to doe so in reference to God himselfe.

First, To glorifie his patience, and long-suffering. These attributes would not shine forth with such lustre in the world, did not wicked men live and thrive in the world; If God should immediatly destroy every one that doth wickedly, he should be very just, and his holines would appeare in this: but those attributes of patience and long-suffering would not appeare: but when God suffers the wicked to continue, and those whom he is able every moment to destroy, to survive many yeares, how doth this lift up his glory, and tell us, that he is *slow to wrath*, though he be great in power?

Secondly, In reference to God. The Apostle gives us an account why, (*Rom 9. 22.*) *What if God willing to shew his wrath, and to make his power knowne, endured with much long-suffering, the vessels of wrath fitted to destruction?* What hath any man to say, if God respecting the further manifestation of his owne wrath, seeme to favour wicked men. If it be thus (sayth the Apostle,) what hath any man to say to it? if as God suffers them, to shew forth his owne patience, and long-suffering here, so to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power knowne, even the power of his wrath. For this reason he endureth with much long-suffering the vessels of wrath, *fitted to destruction*; they are fitted to destruction already; and they are vessels of wrath, such as deserve to be filled with wrath, brim full with wrath every day: yet they are full of comforts, and continue safe a long time; that their perishing at last may make God more knowne in the greatnesse and irresistibility of his power. The power of God is the more knowne when once it acteth, by how much it stayeth the longer before it acteth upon wicked men.

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Thirdly,

Thirdly, It is, because the Lord hath appointed a day wherein he will judge the world by Jesus Christ in righteousness. A day is coming which is the day of the revelation of his righteous judgement (Rom. 2. 5.) Therefore he lets things goe thus at present. He will at last render to every man according to his work; but now he doth not: And because he hath this in his heart, he spares wicked men a while, gives them a reprieve, and doth not seale the Writ for their execution.

Secondly, Wee may answer this Question, (*Wherefore doe the wicked live?*) affirmatively, in reference to the godly.

First, To teach them patience towards all men, to love their enemies, to doe good to those that hate them; as was further shewed, Chap. 20. vers. 29.

Secondly, God suffers the wicked to prosper in sin for tryall of the graces of his servants; There are many graces which would come to little tryall, if wicked men should not thrive in their sinnes. The grace of patience is tryed by this meanes, because wicked men prospering, get power to vex and persecute them; yea their patience is alwayes tryed by the prosperitie of the wicked, though they hurt them not with their power; though they are not thornes and briers to teare and trouble them, yet to see them prosper is an exercise of patience under and submission to the will of God.

This also tryeth the soundnesse and steddines of their judgement, whether they will alter their opinion, eyther concerning themselves or wicked men, because of outward dispensations. Then a godly man is established indeed, when he neither thinkes the worse of himselfe, because he is afflicted, nor the better of wicked men, because they thrive and prosper.

Lastly, We may answer this Quere, (*Why doe the wicked prosper?*) affirmatively also, in reference to the wicked themselves, in two things.

First, It renders them more inexcusable in the day of wrath.

Secondly, This gives them opportunitie, to shew what they are; Both which poynts were insisted upon, Chap. 20. vers. 29. whether I referre the reader.

Thus we may answer Job's question; *Wherefore doe the wicked live, become old, yea are mightie in power?*

I ſhall now ſpeak more diſtinctly to theſe words, as they lye in this gradation.

Wherefore doe the wicked live?

Some read in the time paſt, *Wherefore have the wicked lived?* others in the time to come, *Wherefore ſhould the wicked live?* We tranſlate in the preſent time, *Wherefore doe they live?* To live, in Scripture is taken two wayes.

Fiſt, For a bare ſubſiſtence in the world, or for the holding (as we ſay) of life and ſoule together, to be kept out of the grave, or to be above-ground; this is to live. So ſome reſtraine it here, *Wherefore doe the wicked live?* That is, wherefore have they ſo much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and uncleane ſoules preſſed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, ſtill cumber the world? A wicked man is not worthy to live, much leſſe is he worthy of the comforts of this life. If a wicked man had his deſert, he ſhould have nothing but wrath. *The wrath of God is revealed againſt all unrighteouſneſſe. The wages of ſin is death;* that's all he earneſ, why then doth he live?

Secondly, To live, ſignifies, not barely to live, but to live comfortably, to have content with our life; to live is to proſper. Thus the word is often uſed in Scripture, (*Pſal. 118. 17*) *I ſhall not die, but live.* David did not look upon himſelfe as immortal, or that he ſhould never dye; he knew he was ſubject to the ſtatute of death: but the meaning is, I ſhall not die now, I ſhall not dye by the hands of theſe men; I ſhall not die the death which they have deſigned me to; or when he ſaith, *I ſhall not die, but live;* his meaning is, I ſhall live comfortably and proſperouſly, I ſhall live as a King. That which we tranſlate, (*1 Sam. 10. 24.*) *God ſave the King,* is, *Let the King live,* that is, let him proſper, and have good dayes; let him have peace with all, or victorie over his enemies. 'Tis ſaid in that propheſie of Jeſus Chriſt (*Pſal. 72. 15.*) *He ſhall live;* Chriſt hath not onely a being, but a glorious being. Though Jeſus Chriſt had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him.

He

He shall live, and to him shall be brought of the Gold of Sheba, prayers shall daily be made to him, and daily shall he be praised. Christ lives and reignes, all his foes shall be made his footstool. When Paul saith (1 Thes. 3. 8.) Now I live, if ye stand fast in the faith, he would have the Thessalonians know, that his life would be a continuall death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and keep close to the profession of the Gospel. The two witnesses (Revel. 11. 8.) are said to be slaine; which is understood, not of a corporall, but of a civill death. While the witnesses of Christ live in the bodie, they are said to be slaine and dead, because they live in affliction and trouble; and as that Text speaks, prophecy in sackcloth; that is, are poore and low in the world. To be stript of the comforts and contentments of this life, is in Scripture language to be stript of life it selfe. As there is a life of grace, and a liveliness of grace; A living hope, and a lively hope (1 Peter 1. 4.) so there is a life of nature, and the liveliness of nature. We may understand this Text of both, specially of the latter; 'tis more then a wicked man can expect, that he should live, but that he should be lively and strong, that he should live richly, comfortably, joyfully, this offends, and stumbles many, and they cannot but put *Job's Question*, *Wherefore doe the wicked live?* yet that which follows offends more, they doe not onely live, but become old.

The second step of their prosperitie is the length of life. Zophar (Chap. 20.) grants that a wicked man may triumph, he may have his fill of joy, but (saith he) *the triumphing of the wicked is short, the joy of the hypocrite is but for a moment*. Here Job opposeth Zophar, affirming not onely that wicked men live, but live long, they doe not onely prosper, but prosper many yeares, they become old in prosperitie. The word, which we render to become old, signifies so to become old, as to continue strong in old age, and to have as a renewing of yeares, so of abilities. The old age of some men, is nothing but weaknesse, infirmities and diseases over-take them, and make their lives a burden, both to themselves and their friends; but others are strong and lusty, they have a good old age. The word is used to expresse the antiquitie of God himselfe (Dan. 7. 9.) where

פְּנֵי וֵטֶרָאִים
cetera senescere.

he is called *the ancient of dayes*. Now though the Lord be the ancient of dayes, yet there is no decay upon the Lord, he is as strong and as powerfull now, as he ever was, and ſo he ſhall be to everlaſting. As his yeares ſayle not, or have no end (Pſ. 102. 27.) ſo his ſtrength ſayleth not, nor hath any end, his power is not abated, his hand is not ſhortned by time, no nor by eternitie. Thus (in proportion) we are to underſtand it here, *Job ſaw wicked men, having an old age like youth, a winter with a ſpring in it, naturall vigour flouriſhing, when (as Solomon deſcribes old age Eccl. 12. 5.) The Almond tree flouriſhed.* There is yet a third ſtep, *Job* obſerved wicked men not onely to live and grow old, but

To be mightie in power.

In the two former words, *to live, and become old*, we had their naturall power, in this their civill. *They are mightie, or, ſtrengthened in power.* The word which we translate power, ſignifies alſo riches. Thus ſome render it here, *they are mightie in riches*, ſaith Mr Broughton. Riches are ſo expreſſ, becauſe there is a power in them, and moſt rich men are powerfull men. The Chaldee paraphraſe gives this reading, yea *They gather riches*? Some grow old and poore, they loſe their wealth, while they heape up dayes; *Theſe grow old, and gather riches.* So that now we are at the height of the wicked mans proſperitie, he lives many dayes, and with many dayes he hath aboundance of riches, and with his riches power and authoritie; for that is a ſecond ſignification of the word, which our tranſlation rather inclines to. He is not onely a rich, but a powerfull man, he is cloathed with authoritie and command; he is advanced to Magiſtracie, and all ſubmit to him: He is the head, and doth what he pleaſeth; he ſpeaks and all obey him; *He is mightie in power.* This is the higheſt ſtep of the wicked mans proſperitie. The Oratour long agoe ſpake with indignation concerning Cataline the conſpirator, *The man lives*; he adds, *and comes into the Senate*: As if he had ſaid, it is too much for this man to live, yet behold he lives in power and authoritie. So, *Job* to ſet forth the glory of wicked men, ſaith, *They live, and become old, and are mightie in power.* They are placed upon the very pinnacle of honour, and are liſted up above their brethren. From the perſo-

עתיק יומין
durabilis cujus
dies non defici-
unt qui ſemper
idem eſt.

היל
potent
opibus. Nam in
opibus potentia
hominis conſiſtit.
Conſortati divitijs.
Vulg.
Etiam compa-
rant Divitias.
Tharg.

Vixit imo in
Senatum venit.
Cic. de Catil.

personall prosperitie of wicked men, *Job* proceeds to that of their relations.

Verf. 8. *Their seed is established in their sight with them, and their offspring before their eyes.*

Not onely are they, but their children also are established. This is a great addition to their worldly happines. *Abraham* was a man possessed of great riches and power, and (which was more then all his possessions) God told him (*Gen. 15. 1.*) *I am thy Sheild and thy exceeding great reward*; yet *Abraham* said, Lord God, what wilt thou give me, seeing I goe childlesse, verf. 2. This want sowed all his enjoyments, though he were the beloved of God, yet he was pinched with this, *I goe childlesse*. A childe was more to him then all other worldly gifts; yet, I grant, it was not a meere naturall childe which he waited for, but a childe of promise. So that his feare was not (indeed) so much that he should have no children, but lest the promise of the blessed seed should not be accomplished in him. Such a childe was most in his eye, neverthelesse, a childe was much in his eye, as that blessing without which all his outward blessings would come short of his desires and be imperfect. Therefore *Job* describes the prosperitie of wicked men, not onely by their riches, and abundance; but by their children. *Their seed is established in their sight.*

Their seed] That is, by an ordinarie metonymie, their children are established]

The word signifies to stablish; first, firmly; secondly, to establish orderly and rightly, or an exactnesse of establishment. *David* useth this word in his prayer to God about the settlement of his owne house (*2 Sam. 7. 26.*) *Let thy name be magnified for ever, saying the Lord of Hosts is the God over Israel, and let the house of thy servant David be established before thee*; that is, let the posteritie of *David* be orderly stablished. And it is applyed to the settlement of all the Saints in their generations (*Psal. 102. 28.*) *The children of thy servants shall continue, their seed shall be established before thee*. They shall continue, and not onely continue but be strong, they shall have an orderly and a firme establishment. Thus (sayth *Job*) *the seed of the wicked is established*. And which is more, they are established in their sight. It is a blessing

blessing to have them established, but 'tis a greater blessing to have them established *in their sight*. It adds to the blessing that their children should not onely prosper, but that they should see it. The Hebrew is, *before their face*; it is a great aggravation of our sorrow when our children come to miserie before our face. As it is said, *Jerem. 39. 6. The King of Babylon slew the sons of Zedekiah before his eyes*. He not onely slew his sons, but made him witnes of it; *Zedekiah's* own eyes were put out shortly after (his sorrow had been lesse if they had been put out before he had beheld that dolefull spectacle) the cruel death of his owne children. The glory of the children of God shall afflict the wicked, because they shall see it. Christ puts that in expressly (*Luk. 13. 28.*) *When you shall see Abraham, Isaac, and Jacob, sit downe in the Kingdome of heaven, and ye your selves shall be thrust out*. They shall enter heaven before your eyes, or in your sight, you shall see them. If they should not see them there, it would not trouble them so much; but to see them happie, will be their miserie. Now, as it is an affliction for any man to see his children slaine before his eyes, or to see the prosperitie of others before his eyes, in which he cannot partake; so to have our children prosper before our eyes, and our seed exalted in our sight, is a great advancement of our happinesse. If a father hath onely a promise that when he is dead his children shall prosper, this comforts him; but when himselfe lives to see it, this is much more comfortable. This mercie *Job* tooke notice of as the portion of the wicked; *Their seed are established in their sight*.

Ad facies eorum, Heb.

Further, The word in the originall which we translate *in their sight*, is used sometimes comparatively, or by way of similitude, (*Chap. 4. 19.*) *They shall be crushed before, or as soone as the moath*. The Hebrew is, *They shall be crushed before the face of the moath*; that is, as soone as you can crush a moath, so are the proudest crushed by the hand of God. Thus, some expound here, *Their seed is established in their sight*; that is, *as much as they*, as they live long, so doe their children, as they become old, so doe their children. They and theirs prosper together, or theirs prosper as well as they.

Ad facies eorum, i. e. sicut vel quantum ipsi.

And their off-ſpring before their eyes.

□'NYS
Germina, appel-
lantur ab exeun-
do, quaſi expro-
prietate di-
cas. Druſ.

This claule is of the ſame meaning with the former; the word *off-ſpring*, ſignifies the ſhoot of a tree, or a ſprig that grows out of the earth; children are as plants & ſprigs. In both parts he answers what Zophar ſpoke (Chap. 20. 10.) where he told Job, *That his children ſhould ſeek to pleaſe the poore*; that is, his children ſhould be brought to ſuch a low and meane condition, that they muſt ſubmit to the loweſt, and ambitiouſly purſue the favour of the meaneſt, even ſeek to pleaſe the poore. Now, ſayth Job, my obſervation (and ſo may yours) hath taught me otherwiſe; I have often ſeene the ſeed of wicked men eſtabliſhed in their ſight, and their off-ſpring before their eyes. He answers alſo that of Eliphaz (Chap. 15. 33.) *He ſhall ſhake off his unripe grapes as the vine, and ſhall caſt off his flower as the Olive*; That is, his children ſhall come to an immature end, they ſhall dye in their youth, yea in their infancie. But (ſayth Job) I have ſeene the ſeed of the wicked eſtabliſhed, they have lived long, & taken root, and come to maturitie; they have not been ſhaken off as unripe grapes, and as the flower of the Olive.

The Prophet Iſaiah ſeemes to oppoſe Job's experience, and to ſubſcribe to the opinion of his friends, (Iſa. 14. 20, 21.) *The ſeed of evill doers ſhall never be renowned: Prepare ſlaughter for his children, for the iniquitie of their fathers.*

I answer. The Original Text, may be thus rendred in the letter; *The ſeed of evill-doers ſhall not be called* (or renowned) *for ever*; As if he had ſaid; Suppose they have a name for a while, or be eſtabliſhed in the ſight of their fathers, that is, while they live, yet this ſhall not laſt alwayes, ere long they ſhall be cut off; we tranſlate, *not for ever*, by *never*, or, *not at all*; Which muſt be underſtood of the continuance of their ſeed in renowne. Nor doth that which Job aſſerts, the proſperitie of ſome one or more of the ſeed of a wicked man, ſtand in the light of the Prophets poſition; *That the ſeed of evill doers are not renowned for ever*; or *that they ſhall never be renowned*. For the Prophet ſpeaks according to the generall rule and law of Gods proceedings with wicked men, by which as themſelves are uſually cut off, ſo alſo are their ſeed, and poſteritie too; yet as moſt other generall rules have their exceptions, ſo alſo hath

hath this. Grammarians give generall rules about the government of words, yet they have heteroclits and anamolies, which vary from the ordinarie construction: so the wisdom and Justice of God propose generall rules of administration towards men, and this among the rest, is a sure and noble One, that *The seed of evill-doers shall never be renowned*, yet the Lord hath some except cases, wherein he sheweth his owne libertie and soveraigntie in permitting the seed of evill does to prosper for a time: But he will make it good in the close, that *The seed of evill does shall never be renowned*.

Vers. 9. *Their houses are safe from feare, neither is the rod of God upon them.*

This temporal flourishing estate of a wicked man is here further described: we heard before, first, of his personal prosperitie; secondly, of the prosperitie of his children: This verse extends it to his whole family.

First, Affirmatively.

Secondly, Negatively.

We have the affirmative part in the beginning of the verse; *Their houses are safe from feare*; that is, they have peace in their houses. Understand by their houses not onely the dwelling place it selfe, their seat, but all that they have in and about their houses, all are safe from feare. The Hebrew is, *Their houses are peace from feare*; that is, their houses are so farre from feare, that there is nothing in their houses but peace, a house full of peace, is a house full of good things. This may be expounded two wayes; *their houses are full of peace*; That is,

First, Their household, their servants, their children, all that belong to them, are at peace one with another, there is no contention, no bitterness of spirit, no breach among them. The consent of domesticks, is a great mercy. Dissentions endanger families as well as Nations, and hinder the prosperitie of them; where some goe one way and some another, usually (as to common good) they all goe wrong. *A house (saith Christ) divided against it selfe cannot stand.*

Secondly, As it notes harmony and good agreement among the persons, so the quiet possession of the goods of the house: All that he hath laid up in his house is at peace from feare;

P p p p 2

theeves

□ לט domus
eorum pax a ti-
more, i. e. sum-
ma quedā tran-
quillitas omnis
timoris expers.
Benevola con-
sensus domesti-
corum.

Secura possessio
bonorum.

theeves doe not breake through and steale, nor any of the sons of violence come openly upon him to make him afraid. And as they are free from present danger, so from the very feare of it; *Their houses are safe or peace from feare.* This word was used ordinarily by the *Jewes* in their salutations, as containing the wish of all welfare to a person or family. (1 Sam. 25. 5.) *Thus shall you say to him that lives in prosperitie, (that is, to Nabal) Peace be to thee, and to thy house, and to all that thou hast.* Here is a threefold distribution of peace; first, *Peace to him*; secondly, *To his familie*; and thirdly, *To all that he had.* Thus here, they have peace from feare, or are safe from feare: they, their families, and their goods, they have no breach, no dissention among themselves, no invasion, no violence from abroad. What can be desired more to the compleating of outward prosperitie?

Neither is the rod of God upon them.

These words containe the negative part of their prosperitie. The rod of God may be opposed unto the rod of men. *Their houses are safe from feare*; that is, from any violence used by men; *Neither is the rod of God upon them.* There are some houses that are not visited with any evil from the creature; The thiefe doth not breake through nor steale their treasures, yet their treasure is destroyed by the rod of God. There are some whose cattell are safe from the violence of men, *Sabeans* and *Chaldeans* doe not invade them, yet the rod of God dissipates their flocks, and his curse eates them up; therefore *Job* to set out the perfect happines of a wicked man in temporalls, tells us, that as he hath no trouble eyther from neighbours, or strangers, so neither is the rod of God upon him. Immediate evils are properly called the rod of God; when we see no hand that smites us, then (in strict sence) the rod of God smites us.

Secondly, By the rod of God we may also understand those afflictions which we receive mediately by the hand of man. Cruel men are expressly (in Scripture) called the rod of God. (Isa. 10. 5.) *O Assyrian, the rod of mine anger, and the staffe in their hand is mine indignation.* God made that Prince his rod to scourge and vex his own people. And some of the great troublers of the world, and spoylers of the Nations with fire and sword

neque dñs
pa. nuply in
isw. ew. mu-
rois. Sept.
Plaga divinitus
inflitta est vir-
ga dei. Druf.

sword, have with a kinde of ambition, taken that stile upon them, and would be knowne by this name, *The scourge of God.* *Flagellum dei, se vocavit Atilas.*

Further, *The rod of God* may be considered in opposition to the rod of man, not onely as to the difference of the hand that smites, but also as to the difference of the degree or measure in which we are smitten. So some expound this Text; *The rod of God is not upon them*; That is, there is no heavy no sore rod upon them. Thus as by a knowne Scripture-hebraisme, *The river of God* notes any very pleasant and commodious river, and the *mountaine or bil of God*, a very high and strong hil or mountaine; so the rod of God (by the same Hebraisme) is a heauey rod or any extreamely pressing and painfull affliction. We have this opposition intimated (2 Sam. 7. 14.) *I will be his father, and he shall be my sonne, if he commit iniquitie, I will chasten him with the rod of men, and with the stripes of the children of men.* As if he had said (in compliance with this exposition) If thy son sin, he shall not escape the rod, onely I will correct him gently; I will chastise him with the rod of men, that is, with such a rod as men chastize with, or are chastized with. I will chastize him with such rods as the weak arme of man useth; I will not bring heavy and breaking judgements upon him, I will not put out my power to crush him, I will not chasten him with the rod of God, but I will chastize him with such a rod as a man may wield. What are the stripes and stroakes which men give in comparison of those which God can give?

Againe, Take the rod of men for such rods as men use to be corrected and chastized with; so, we may take notice of two words used in that Text of Samuel; first, *The rod of men* (*Anaschim*) that is, say some, such a rod as is layd on the children of honourable men, who are not corrected as slaves and inferior persons usually are. The children of great men are chastened with a lesser rod, or they are not so severely dealt with as others. Secondly, *The stripes of the children of men or of Adam*; that is, of weake and fraile ones whose original is from the dust. As if the Lord had sayd; if thy son sin, and so provoke me to punish him, yet I will remember that he is but earth and clay, and shall accordingly moderate my hand; His shall be but such stripes as one of the children of men dust and ashes may well beare. Besides, the Hebrew word which we translate stripes,

1 *Virga Anaschim* forte, *Nobilium qui mitius alijs castigari solent.*

2 *Virga filiorum Adam*, i. e. *fragilium utpote ex terra constantium.* Bold.

signifies

signifies rather touches, I will chasten him with the touches of the children of men, he shall have but a touch. Now as that affirmative promise in *Samuel*, *I will chasten him with the rod of men*, so this negative experience of *Job*, *The rod of God is not upon them*, may import onely some easier and more gentle affliction. As if *Job* had sayd, I see the houses of the wicked safe from feare, and if trouble come upon them, 'tis not alwayes to ruine and present destruction. The rod of God is not upon them as you my friends affirme.

Job having thus discovered the happines of wicked men in the settlement of their seed, and in the safetie of their familie; shewes it also in the encrease of their flocks and cattell. *Job's* prosperitie was described by Oxen and Sheep, by Asses and Camels (*Chap. 1.*) and he also had observed the worst of men abounding in this peece of prosperitie.

Vers. 10. *Their Bull gendereth, and faileth not, their Cow calveth, and casteth not her calfe.*

Of these words I shall onely say, that they are an expression of the fruitfull breeding of cattell, and that a very full one; *Job* speakes of the fruitfulness both of the male and female cattell, of the Bull and of the Cow distinctly; and of both (to assure the truth more) he speakes two wayes; First, affirmatively; and, secondly, Negatively. *Their Bull gendreth, their Cow calveth*; There's the affirmative part; *Their Bull fayleth not, their Cow casteth not her Calfe*; There's the negative part of this outward blessing. When cattell have constant conception and no abortion, they must needs multiply exceedingly. *Jacob* useth this argument to convince his ungratefull uncle *Laban*, of the great blessing which his stocke had under his care, (*Gen. 31. 38.*) *These twenty yeares have I been with thee, thy Ewes and thy Shee-goates have not cast their young.* The Lord puts this into the forme of a promise to the Nation of the *Jewes*, (*Exod. 23. 26.*) *There shall nothing cast their young, nor be barren in the Land.* And againe (*Deut. 7. 14.*) *Thou shalt be blessed above all people, there shall not be male or female barren among you, or among your cattell.* The Psalmist numbers this among the blessings which render a people happy; *Happy* (saith he, *Psal. 144. 13, 14, 15.*) *is that people that is in such a case, having their Oxen strong*

ſtrong to labour, and their Sheepe bringing forth thouſands, and ten thouſands in their ſtreets; But moſt happy (as he there concludes) is that people, whoſe God is the Lord. The men of this world receive thoſe bleſſings from the Generall providence of God, which his own people receive by ſpeciall promiſe; And though many wicked men have corne and cattell from the Lord, yet none of them have the Lord for their God. Thus farre Job hath ſhewed us the wicked full of dayes, and full of riches. In the next place he ſhewes them and their children rejoycing in this fullnes, and ſaying to their ſoules, Let us eate, drinke, and be merry till we dye. How many are there who have goods layd up for many yeares, who yet never had one ſerious thought of laying up any thing for eternitie?

JOB, Chap. 21. Verſ. 11, 12, 13.

They ſend forth their little ones like a ſheepe, and their children dance.

They take the Timbrill and Harp, and rejoyce at the ſound of the Organ.

They ſpend their dayes in wealth, and in a moment goe down to the grave.

JOB hath already deſcribed the outward felicitie of many wicked men; firſt, by long life; ſecondly, by their riches; thirdly, by their power; fourthly, by the flouriſhing of their children; fifthly, by the ſecurity of their eſtate, they are ſafe from the violence of men, and free from the rod of God; ſixthly, by the abundance of their cattell; he proceeds in theſe three verſes to deſcribe their felicitie, by the pleaſure and worldly pompe, in which they live, and by the eaſineſſe of their death. Some men live and increaſe in riches, they have much corne, many children, a full and ſecure eſtate, no conſiderable croſſe upon them, yet they take no pleaſure, no contentment in all this. Solomon deſcribes ſuch a man (Eccl. 6. 2.) to whom God hath given riches, wealth, and honour, ſo that he winteth nothing for his ſoule of all that he deſireth, yet God giveth him not power to
eate

eate thereof, but a stranger eateth it, *this is vanitie, and it is an evill disease*; therefore to compleate the outward felicitie of wicked men Job adds.

Verf. 11. *They send forth their little ones like a flocke, and their children dance, &c.* Thus they live in pleasure.

To which he superadds the sweetnesse, peaceablenesse, and quietnesse of their death; ver. 13. *They spend their dayes in wealth, and goe downe to their grave in a moment.*

They send forth their little ones like a flocke.

□ יְלָדָיו *forte*
 אֲשֶׁר *ut sit*
 ea *etas qua ho-*
 mo *agendi simi-*
 litudinem *exhi-*
 bet, *vel potius a*
 יְלָדָיו *quia in pu-*
 eria *nihil nisi in*
 justitia *est, &*
 quia *dum agunt*
 prave *agunt om-*
 nia. *Coc.*
 Puer, *sic dictus*
 quasi *purus.*
 Becni: *de O-*
 rig. *Ling. Lat.*

They send them forth under guardians and guides, so a flocke is sent forth, children are not scattered, but sent in an orderly way; the originall which we translate *little ones*, signifies any sort of children, who are yet under government and tuition; the word hath a double derivation, first, from a roote which signifies a yoke, or labour, importing such young ones as are fit to be sent forth to seeke employment, or to labour in the world; Secondly, from a roote which signifies *evill or wickednesse, unrighteousnesse, naughtinesse*; intimating what our little ones are, both by nature and in their lives till converted, even corrupt and depraved; for though children are so called from their purity (say some) in the Latine, yet it is onely comparatively, not absolutely. Children may be called white paper compared with those who have lived long, and blotted their lives with many abominations, yet children have impurity in them, our little ones are conceived in sin, and brought forth in iniquitie. The spirit of God usually gives names or denominations proper to the state of things and persons: Children are polluted in nature, polluted also in life and conversation, they are sinfull, and what they doe, they doe sinfully: If children did not carry corruption in their natures, they should not beare it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightened, and improved the stock of sin, which they brought into the world?

These little ones *they send forth like a flocke*; that is, like a flocke of sheepe; which implyeth three things.

First, That they had many children, a flocke of them; flockes

flockes consist of many; to send forth as a flocke, is a proverbiall speech, noting a multitude sent forth. So the word is used (Psal. 107. 41.) *Yet setteth he the poore on high from affliction, and maketh him families like a flocke*; that is, he maketh him to have a numerous family, a great house; *Abraham* who had an army in his family (he armed two hundred men, all of his own house) he had his family like a flocke, that is, many in his family: so *Ezek. 36. 38.* when the Lord would shew what a multitude his people should encrease to, he sayth, *As the flockes of Hierusalem, in her solemne feasts, so shall the wast Cities be filled with flocks of men.* Hierusalem was filled with flocks of cattell three times in the yeare, or at their three solemne feasts; the Lord promised that the wast Cities, which had no Inhabitants should be filled with flockes of men, that is, they should have abundance of inhabitants, or be very populous.

Secondly, As the sending forth of *little ones like a flocke*, imports their number great, so that they are under an order, that they are governed; for a flocke is ever under inspection, savage and wilde beasts have none to take care of them, or to oversee them, but flockes of sheepe have their Overseers.

Thirdly, Some interpret these words, *They send forth their children as a flocke*, to note the union & love which was amongst them, they lived together like a flocke. The union of the Church of Christ is signified under that notion, the Church is called a flocke; *Feare not little flocke* (saith Christ, *Luk. 12. 32.*) The Church is a little flocke, in opposition to the huge heards and droves of the men of the world, Saints are but few; First, It is called a flocke, because of the care and government of Jesus Christ over it. Secondly, it is called a flocke because it is at unity within it selfe. Though the Church be scatterd over the world, yet it hath a holy combination of the members, every breach there is a departure from their dutie and order.

They send forth their little ones as a flocke.

Thus he describes their felicitie in the education and discipline of their little ones.

And their children dance.

He still prosecutes the allusion of a flocke, for the word

Q q q q

which

which we render to dance, is applied to calves (*Pſal. 29. 6.*) where the Prophet thus deſcribes the glorious power of God ; *He maketh them alſo to ſkip like a Calfe ; Lebanon and Syria like a young Unicorne.* The word is applied alſo to rams and lambes ; *Pſal. 114. 4.* *The mountaines ſkipped like rams, and the little hills like lambes.* Thus they ſend forth their little children like flocks, they dance and ſkip ; which argues the proſperitie of their family.

Lusus ita naturalis est pueris ut a ludo puer Græce vocetur.

Dancing may be taken two wayes, either firſt ſtrictly for the exact motion of the body in meaſure, which is artificiall dancing ; or ſecondly, dancing is taken more largely, for any kinde of joyfull moving of the body, for any bodily exerciſe in ſport or play ; this in a common ſenſe is called dancing. We may take it here both wayes, *their children dance*, that is, they are inſtructed and taught the art of muſick and dancing, or there is rejoycing amongſt them ; this is proper to the age and ſtate of children. Some derive the Greeke word for children, from a roote which ſignifies to play or ſport, as if playing were the worke of children, and ſporting all their labour. Chriſt himſelfe ſpeakes as if this were the trade of children (*Mat. 11. 16.*) *Whereunto ſhall I liken this generation, they are like children ſitting in the market-place,* (what doe they there ? are they buying or ſelling, are they bargaining or trading, no that's the buſineſſe of men, what-doe the children there ?) *they call to their fellows, and ſay, we have piped to you, and you have not danced, we have mourned to you, and you have not lamented.* Piping and dancing is the delight and buſineſſe of children. We finde it given as a promiſe of bleſſing upon the Church of God, that their children ſhould be ſo employed (*Zeck. 8. 4, 5.*) *Thus ſayth the Lord of Hoſts, there ſhall yet old men and old women dwell in the ſtreets of Hieruſalem, and every man with his ſtaffe in his hand for very age, and the ſtreets of the Citie ſhall be full of boyes and girles,* (what ſhall they doe) *playing in the ſtreets thereof.* To ſhew the felicitie of the people of God in Hieruſalem after their returne from Babylon, 'tis promiſed, that as they ſhould have old men leaning upon ſtaves, ſo boyes and girles playing in the ſtreets. And thus Job expreſſeth the externall felicitie of wicked men in family bleſſings ; *Their children dance.* And they have muſicke to their daunce, as it followeth.

Vers. 12. *They take the Timbrell, and the Harpe, and rejoyce at the sound of the Organ.*

They take the Timbrell] They, who? who is the antecedent to *they*, doth he meane, the parents? or their children? or both? I conceive we may best expound it collectively, *they*, that is, they, and their children, old and young, they take the Timbrell, and the Harpe, yea they are taken with the Timbrell and the Harpe; thus they delight and sport themselves in the abundance of all things. *They take the Timbrell, &c.* We have here a specification of those muscalle instruments which were then chiefly used. There is a threefold reading of these words; *They take the Timbrell, and the Harpe.*

First, They lift up their voyces with the Timbrell, and Harpe, that is, they play, and sing, which sheweth the compleatnesse of their musicke, it was both by voyces and Instruments, or they lift up their voyces like muscalle Instruments. 'Tis said of Balaam (Numb. 23. 7.) He tooke up a parable; that is, he spake, or he pronounced a parable.

Secondly, They take or lift up their bodies in dancing with the Timbrell, and the Harpe. When the musicke sounded, they followed, or answered it with the motion of their bodies.

Thirdly, *They take the Timbrell*, may be rendred, *They play upon the Timbrell, and the Harpe*, they touch them artificially. 'Tis said, Gen. 4. 21. (where the originall of muscalle instruments is reported) *His brothers name was Jubal, he was the father of all such as handled (or touched) the Harpe, and the Organ.* Thus we have their mirth and musicke; *They take (or touch) the Timbrell, and the Harpe*, they live in pleasure.

Hence observe;

Worldly men breed their children vainely.

Here is a description of their education, they are sent forth as a flocke in a dance, playing upon the Timbrell, &c. here's all the knowledge and literature they are brought up to, here is all the religion, all the Catechisme that they are taught. The Lord giveth this report of Abraham, who had a numerous family; *I know him that he will command his children, and his household after him, and they shall keepe the way of the Lord (Gen. 18. 19.)*

Q q q q 2

(Abraham

Attollunt se: docem sicut tympanum, personant velut tympano. Merc. In Hebræo est נשׂו cum quod alias significat ferre partem rei, ferre cum alio, &c. Coc.

*Musicam &
honestam volup-
tatem non dam-
nat scriptura,
sed eorum dam-
nat securitatem,
qui his velut in-
ebrietati deum
contemnunt &
ejus opera neg-
ligunt. Merc.*

(*Abraham* did not teach his to dance, but to keepe the way of the Lord) to doe justice, and judgement; that the Lord might bring upon *Abraham* what he had spoken. Here was education in the feare of the Lord. *Abraham* gave his children such breeding as became the father of the faithfull. This doth not condemne the instruction and teaching of children in musicke, that skill is commendable, and the gift of God: To learne a due poysse and composure of the body, is not unlawfull; onely we forbid the excesse, when it takes up the whole time, and is made a busines: or when 'tis used as a provocation to lust, or a nurse of pride and vanitie. When much time is spent in this, time is mis-spent; When this which should be as sauce, is made the whole dyet, when this which is but an unnecessary circumstance, is insisted upon, as if it were all man, then 'tis sinfull.

Againe, Consider the trade of carnal men, and their children; They dance and sing, they and their families.

Hence observe;

Sensitive joyes and contentments are all that carnal men are taken up with.

They rejoyce at the sound of the Organ; Here's not a word of rejoycing in the goodnesse of God, here's not a word of thankfulness, and praise to God, who gave them good things, and enricht them with those outward blessings; they onely seeke to make themselves merry, they never sought to make the name of God glorious. The holy Patriarkes had riches, and children, cattle, and great substance, so we reade of *Abraham*, *Isaac*, and *Jacob*, yet how different a character doth the Holy Ghost give of them (*Heb. 11. 13.*) They accounted themselves pilgrims, they had no minde to their Countrey, but they sought a Citie whose builder and maker was God. This was their frame in their greatest worldly injoyments; they had riches, but they did not rejoyce in them; they had them, but they did not give up themselves unto them. Worldlings cry (*Psal. 4. 6.*) *Who will shew us any good; what sayth David? Lord lift up the light of thy countenance upon me, that will cause joy in my heart, more then when corne and wine increase; As if he had said, worldly men take the Timbrel when corn and wine and oile increase, but if the Lord lifteth up the light of his countenance upon me, this shall be my*

my musicke and my song. And though in the good providences of God to him, he called for the Timbrel, and awakned his musical Instruments, yet he adds; *My selfe will awake right early*; his was not bare rejoycing in the creature, but in God. A godly man can rejoyce when he hath none of these creature-comforts, he can then rejoyce in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all these; he can rejoyce in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meate. (*Hab. 3. 17.*) *Though the labour of the Olive shall faile, &c. yet will I joy in the Lord, and rejoyce in the God of my salvation, and the Lord is my strength, and he is my song.* Thus he rejoyceth when stript of all those things, which alone occasion the worldly mans joy. God is a feast to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much soever a godly man hath of the world, he rejoyceth not in that but in God, the creator, disposer and giver of it. He rejoyceth when he hath the creature, but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to see the good hand of God with him, but he rejoyceth not because his hand hath gotten good. We finde this holy man *Job* professing, that he had not, and using a strong imprecation upon himselfe if he had done so (*Chap. 31. 24, 25.*) *If I have made Gold my hope, if I have rejoyced because my wealth was great, and because mine hand had gotten much, then, &c.* *Job* was not a man of a darke spirit, he knew how to rejoyce when the candle of God shone upon him, but sayth he, whatsoever my worldly estate was, my rejoycing was in God, it was not in my worldly estate. But the carnall man rejoyceth in the world it selfe; and indeed he hath nothing more to rejoyce in; he hath not a God, or a Christ to rejoyce in, he hath not pardon of sin, or the grace of God to rejoyce in.

Before I passe this poynt I shall adde somewhat, more distinctly, concerning our rejoycing in and about the things of this life. Wee doe not censure all joy, or thinke that they must needs be wicked who rejoyce and live comfortably in a prosperous outward condition. There is a threefold joy spoken of in Scripture; first, a spirituall; secondly, a sensitive or natural; thirdly, a sensual joy.

Spiritual

Spirituall joy is either purely in spirituall things, when we rejoyce in God, in the Grace and favour of God, in the light of his countenance, and in the pardon of our sinnes. Or when we rejoyce spirituallly about worldly things, and the good providences of God to us, whether publique or private. There may be spirituall joy about that which is not spirituall; we may rejoyce spirituallly, though the things be temporal in which we rejoyce; and it is one of the highest actings of grace, to rejoyce spirituallly about temporal things.

Secondly, There is a naturall sensitive rejoycing, which in it selfe is neither good nor evil, it belongs to man, as man; and *Job* speaks of this at the 25 verse of this Chapter; *Another dyeth in the bitterness of his soule, and never eateth with pleasure; he meaneth not sinfull pleasure, but thus, he hath no naturall contentment, no relish of or joy with his meate; we say a mans meate rejoyceth him, when it suits with his stomack, and pleaseth his palate. As there is naturall sorrow and feare, which are specified good or evil, as we act and put them forth; so there is also naturall joy or pleasure. In this sense the word pleasure is used (Eccl. 12. 1.) where Solomon gives advice to the young man to remember his creatour in the dayes of his youth, before the evill dayes come, and the time wherein he shall say, I have no pleasure in them; he meaneth not sinfull pleasure, but naturall pleasure, such as a man takes in what he eates and drinkes. When David called Barzillai to court, What shall I doe there (saith he) can I tast what I eate, &c? As if he had said, those dayes are come upon me in which I have no pleasure.*

Thirdly, There is sensuall pleasure, when the heart is as it were steeped, drenched, and drunken with delights. (*James 5. 5.*) *Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts as in a day of slaughter. Which some render, unto a day of slaughter, as beatts are fatted to be kild, or as in a time of feasting, which is a day of slaughter to beatts & fowles for the feeding of man. Therefore he threatens them (verf. 1.) Goe to now ye rich men, weepe and howle; pleasure hath been your element, ye have lived in that; now sorrow shall be your element, and your employment weeping. (1 Tim. 5. 6.) Shee that liveth in pleasure; that is, who giveth her self up to delicacy, wantonnesse, lasciviousnesse; he doth not say, she that takes pleasure*

sure in her life, there is no hurt in that, but, *She that lives in pleasure is dead while she liveth.* And if she be dead while she liveth, how dead will she be when she dyeth?

Further, We may consider these sensuall pleasures or joyes in their sinfulness, two wayes.

First, There are some joyes sinfull in their very nature, others in reference to circumstances, in both senses we are to understand this Text, *they rejoyce*, that is, they rejoyce with such a kinde of joy as is sinfull in it selfe; And though there be no sin in the Harpe, Timbrel, and Organ, yet there may be a sinfull way of rejoycing in these. (*Heb. 11. 21.*) *Moses chose afflictions with the people of God, rather then to enjoy the pleasures of sin for a season*; Whether those pleasures were sinfull in their nature, or sinfull in their circumstances, *Moses* refused them. He did not refuse pleasure and comfort in his life, but the pleasures of sinne, any evill that was in the pleasure of this life, he refused, that pleasure was a paine to him, and he chose affliction rather.

But when are our rejoycings sinfull in their circumstances, or what makes them sinfull to us, when they are lawfull in themselves?

I answer, Joy may be lawfull in it selfe, yet sinfull, first, in the measure of it, if excessive. Which the Prophet gives us, (*Isa. 41. 8.*) *Therefore heare now this thou that art given to pleasures, that dwellest carelessly.* When a man is given to pleasure, he will soone be excessive in it; for this shews that pleasure over-swayes his spirit, and hath gotten his heart. The Apostle would have believers *given to hospitalitie*, that is, he would have them use much hospitalitie, he would have them given to hospitalitie, but not given to pleasure. Some are given to hospitalitie meerly because they are given to pleasure; they love not so much to feed others, as to glut themselves.

Secondly, There is a sinfulness in rejoycing, when unseasonable; *There is a time to rejoyce, and a time to mourne.* To rejoyce in some times is matter of mourning, yet some will rejoyce, let the time be what it will, the seasons and dayes what they will; such rejoycing is not good. Our rejoycing may be sinfull upon this account of unseasonableness, three wayes.

First, When much of any time is spent in it. The time we spend

spend in rejoycing should be but so much as may fit us for our serious and working times. When the Apostle exhorts Saints to rejoyce evermore (1 Thes. 5. 16.) he meanes it of spirituall not of worldly rejoycing.

Secondly, It is sinfull, in regard of the season, to be taken up with worldly rejoycings, in any time set apart for the holy duties of fasting and humbling the soule before the Lord. The Prophet complains of this (Isa. 58. 3.) *They finde their owne pleasure upon a day of fast. To give the least portion of time to worldly pleasure upon a solemne day of fast, or holy rest is sinfull.*

Thirdly, Joy may be sinfull, as specially in a day of fast, so when sad troublous calamitous seasons continue many dayes (Isa. 22. 13.) *In that day the Lord called for weeping, &c. but behold mirth, and rejoycing, slaying oxen, and killing sheepe; So, Amos 6. 4, 5, 6. They sit upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flocke, and the calves out of the midst of the stall; They chaunt to the sound of the Viall, and invent to themselves instruments of musicke like David; but they are not grieved for the affliction of Joseph. They had musicke like David, but they were farre from such a heart as David had. Many patterne themselves by holy men in the things they doe, who will not imitate their patterne in doing them. 'Tis our duty to sympathise with the seasons; and to forbear our personal comforts, when the publicke sits in sorrow. They who rejoyce when the people of God mourne, shall mourne in their rejoycings. They shall not rejoyce in the joy of Gods people, nor be glad with his inheritance, who have been at all glad at their mournings, or have not refrained gladnesse in the dayes of their mourning.*

They rejoyce at the sound of the Organ.

And, which is a further description both of their worldly prosperitie, and of their sinne.

Verf. 13. *They spend their dayes in wealth.*

*In scriptura est
וְנִשְׁחָקוּ vetustate
consumant in
Lectrone.*

They spend] There is a double reading of the word, but the sense of both is the same. Some thus; *They grow old, or they consume all their dayes; the indefinite is universal; They spend*

ſpend their dayes, that is, *their whole life, in wealth*, ſo we render. The Hebrew is, *in good*, what good? There are three ſorts of good; firſt, ſpiritually; ſecondly, civil; thirdly, corporall good; when he ſayth, *they ſpend their dayes in good*, he meanes not the firſt; they are farre enough from ſpending their dayes in what is ſpiritually good; They deale but little in that which is morally or civilly good; Their time and ſtrength are layd out chiefly in thoſe things which are but corporally good, or good only for the body, and, as they uſe them, ſcarce good for, yea moſtly hurtfull unto that; therefore we tranſlate well, *they ſpend their dayes in wealth*; wealth is but our bodily good. In common ſpeech a mans poſſeſſions and riches are called *his goods*, becauſe theſe are a good to the outward man; ſo the vulgar tranſlates the Text, *They ſpend out their dayes in good*, or in good things, in the good things of this life. The word is uſed (Luke 16. 25.) *Abraham* in the parable ſpeaking to the rich man, tells him; *Soone remember that thou in thy life time receivdeſt thy good things, and likewiſe Lazarus his evill things*, that is ſpares and ſorrows, his paine and poverty. When *David* (1 Sam 25. 8.) ſent his meſſenger to *Nabal*, deſiring ſome recruits of victuall for his Army which had been a good neighbour to him; Send thy bleſſing to thy ſonne, *for we are come to thee in a good day*; what day was that? a day of feaſting. When there was a plentifull proviſion made of good things. It was Sheep-ſhareing day, and then they had ſtore. The things of the world are expreſſed under this title, good, (and they are all the good which ſome looke after) in a threefold conſideration.

Firſt, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yea ſome account them the chiefe good, placing felicitie in them. The Holy Ghoſt ſpeakes the hearts of worldly men, *They ſpend their dayes in good*.

Secondly, Riches and the things of the world, are good as they are the creatures of God; theſe he made, and he made all things good.

Thirdly, They have not onely a goodneſſe of entitie, but a goodneſſe of uſe in them; the Lord hath made them very ſuteable to the needs and neceſſities, to the relations, affaires and buſineſſes of this life. And in theſe good things, worldly men

R r r r

ſpend

כִּלְיִי

Conſumunt ſimpliciter ſcriptum Beth, leſtum caph, ſenſus in idem recidit.

Droſ.

Ducunt in bonis dies ſuos.

Vulg.

ſpend all the dayes of their lives. They ſpend their dayes in getting wealth, and having gotten it, they ſpend their dayes in ſpending it, or in beſtowing it upon their luſts. The Text intends the latter, having gotten enough to ſpend, they give themſelves to the ſpending of it all their dayes.

They ſpend their dayes in wealth.

Hence obſerve;

That the chiefe buſineſs of a worldly man is about his wealth.

He mindeth little or nothing but his wealth; he ſpends his dayes in a threefold care about it.

First, In getting.

Secondly, In-keeping.

Thirdly, In taking out thoſe pleaſures which wealth brings in.

Some get wealth, but have no heart to uſe it; others get wealth, and over-uſe or abuſe it; they ſpend their dayes in ſpending it, in feeding their luſts, in pleaſing their appetite with it. The rich Glutton would have his ſhare of what he had; he would not leave all to his Children, or to Executors. Now poore an account is this of the expence of a mans dayes, that he hath ſpent them in wealth? yet 'tis hard for thoſe who have much wealth, not to doe it. A godly man who hath much wealth is hard put to it, to keepe himſelfe from ſpending his dayes in it. Riches have more of the ſnare in them, then of comfort in them. Some have periſhed with want, but more have periſhed with abundance. Hypocrites make a gaine of godlineſſe, and when they have gained their ends, they lay by their godlineſſe, and ſpend thoſe dayes in wealth, which they once profeſſed they would ſpend in walking with God. Many really godly looſe much in ſpirituals, having gained much in temporalls; they have been impoverished by their riches, their beſt part hath decreaſed, while their worſer hath increaſed. Now if it be ſo hard for thoſe who have a good ſtock of grace, and a ſeed of eternal life in them, to minde heaven while they have a great ſtock on the earth: how is it poſſible but that a hypocrite ſhould quite looſe thoſe ſpirituals, which he ſeemed to have, when he hath gotten much in temporalls; and that prophane

prophane men should not be quite drowned and swallowed up in temporals, who did never so much as seem to have any thing in spiritualls. Therefore (saith Christ, *Matth. 19. 24.*) *It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of God.* Mammon calls for the whole man, and stands in the way both of grace and glory. *The poore have the Gospel preached to them (Matth. 11. 5.)* But is not the Gospel preached also to the rich? yes, The rich heare the Gospel, but the poore receive it, or as the word imports are *Gospellised*, they receive the love of it, and impressions from it; they receive the stampe of the Gospel, and feelee the power of it. Whereas usually the rich heare onely a sound of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about those things which are but accessories, take little care about that one thing necessary, the due hearing of and beleeving application of the Gospel. They who are very diligent eyther about assuring or imploying worldly wealth, about laying up or laying out the treasures of the earth, seldome give any diligence about making their calling and election sure, or about laying up treasure in heaven. They are, indeed, rich in grace, whose graces are not hindred by riches, whose soules prosper when their bodies prosper; as the Apostle *John* speaks in his third Epistle. Or who (as 'tis prophesied *Psal. 45. 12.*) being full of worldly blessings, are yet hungry and eager in their pursuite after Christ. *The daughter of Tire shall be there with a gift (saith the Psalmist) The rich among the people shall intreate thy favour;* that is, eyther the favour of Christ himselve, or the favour of the Church, by reason of that spirituall excellency and inward glory which shee hath received from Christ. Now, to see the rich bring their gifts, and which is the thing chiefly aymed at there, giving up themselves to Christ, this is a rare sight, and a remarkable worke of Grace.

And because there is so much danger that they who have wealth should spend their dayes in it, or give themselves up to it, and not to Christ; take two or three rules of caution or admonition about this thing.

First, When God puts wealth into your hand, suspect your

owne hearts, and pray, that ye may put it under your feete. The woman (*Revel. 12. 1.*) *cloathed with the Sunne; had the Moone* (that is, all earthly things) *under her feete*; shee kept them under and had them onely for her use, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not spend your days in it. We seldome erre in our affections, till we erre in our judgement; if we did not over-value wealth, we should not bestow our all upon it; no man will lay out his time and strength, about that which he thinkes meanly of; know then, first, that though riches are good things, yet they are an inferiour good; secondly, though they are good, yet but a mutable good; thirdly, they are to us as we use them; some things are so good, that he who hath them cannot but be good. The grace of God to us, and the graces of his Spirit in us, finde us evill, but make us good. But no man was ever made good by riches and worldly wealth; these have found some really good, and made them lesse good then they were, and they have found many seemingly good, whom they have made starke nought.

Thirdly, Use the creature, but doe not to injoy it, what we use, is used for some other end, what we injoy, is enjoyed for it selfe. The creature must onely be used, because it should alwayes be directed to some further end; God ought to be loved for himselfe, and therefore he onely is to be injoyed. They who understand this distinction, will not spend their dayes in satisfying their lusts with wealth, but in serving the living God. *Job's* character of these men, may serve all men, who having wealth, have no faith in God; *They spend their days in wealth,*

And in a moment goe downe to the grave.

There is a double interpretation of this last cluuse; some expound it of the miserable end of wicked men; others of their comfortable end.

First, The words may hold out the miserable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his house be established, yet *in a moment he goeth downe to the grave*; he suddainely vanisheth out of this world; and whither then? we reade *he goeth downe to*

the grave; others reade, *he goeth downe to hell.* The Hebrew word signifies both, and the doctrine of the Text, is true both wayes, his body goeth downe presently to the grave, and his soule to hell, that's his place, and thither is his downfall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (*Luke 16. 22, 23.*) *The rich man dyed, and was buried, and in hell he lieth up his eyes being in torment, &c.* This rich man was clothed in purple and fine linnen, and fared deliciously every day (*vers. 19.*) He is described fully, spending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But,

Secondly, I rather interpret this clause in a suteablenesse to what went before, as the description of the comfortable death of a wicked man; who as he flourished all the dayes of his life, so (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render *moment*, (implying the suddainenesse of this change) signifies also quietnesse, or peaceablenesse, and to be quiet and rest, (*Isai. 51. 4.*) *Hearken unto me my people, and give eare unto me O my Nation, for a law shall proceed from me, and I will make my judgement (that is, the doctrine of holinesse) to rest, (that is, I will quietly settle it) for a light to the people;* that is, to enlighten their minds with the cleare and saving knowledge of the truth. In this sence (for rest) the word is againe used (*Jer. 50. 34.*) It may beare both sences in this place; They spend their dayes in wealth, and goe to the grave in a moment and suddainly, or in quiet and in peace, they have no trouble in death. This their rest or quietnesse in death, may be understood two wayes.

First, They have no inward trouble of conscience, no gnawing of the worme, though the worme of conscience be hungry, and hath matter enough in them to feed upon, yet it is not permitted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the least question upon his spirit, about his spirituall condition; as if all were well, and would be well with him forever. Whereas indeed the quietnes that he hath is not from any knowledge of his good estate, but from ignorance of his ill estate; he knoweth not that the wrath of God hangs over him, and that the justice of God is bent against him, and therefore he goeth quietly

Et in puncto ad inferna descendunt. Vulg.

וְשָׁקֵט significat punctū momentum & placidā quietem vel quiescit per an-
nūbrāsin.

In quiete descendunt in inferno.

Multum cum hac spe ad aeternos cruciatus descendunt.

to

owne hearts, and pray, that ye may put it under your feete. The woman (*Revel. 12. 1.*) *cloathed with the Sunne; had the Moone* (that is, all earthly things) *under her feete*; ſhee kept them under and had them onely for her uſe, her heart was above them.

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Thirdly, Uſe the creature, but doe not to injoy it, what we uſe, is uſed for ſome other end, what we injoy, is enjoyed for it ſelfe. The creature muſt onely be uſed, becauſe it ſhould alwayes be directed to ſome further end; God ought to be loved for himſelfe, and therefore he onely is to be injoyed. They who underſtand this diſtinction, will not ſpend their dayes in ſatisfying their luſts with wealth, but in ſerving the living God. *Job's* character of theſe men, may ſerve all men, who having wealth, have no faith in God; *They ſpend their days in wealth,*

And in a moment goe downe to the grave.

There is a double interpretation of this laſt clauſe; ſome expound it of the miſerable end of wicked men; others of their comfortable end.

Firſt, The words may hold out the miſerable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his houſe be eſtabliſhed, yet *in a moment he goeth downe to the grave*; he ſuddainely vaniſheth out of this world; and whither then? we reade *he goeth downe to*

the grave; others reade, he goeth downe to hell. The Hebrew word signifies both, and the doctrine of the Text, is true both wayes, his body goeth downe presently to the grave, and his soule to hell, that's his place, and thither is his downfall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (*Luke 16. 22, 23.*) *The rich man dyed, and was buried, and in hell he lift up his eyes being in torment, &c.* This rich man was clothed in purple and fine linnen, and fared deliciously every day (*vers. 19.*) He is described fully, spending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But,

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Et in puncto ad inferna descendunt. Vulg.

Ubi significat punctum momentum & placidam quietem vel quievit per an-

In quiete descendunt in inferno.

Multum hanc spe ad æternos cruciatus descendunt.

to.

to the grave. A godly man dyeth in peace, because he knoweth his estate is good, but if a wicked man die in peace, it is because he knoweth not that his estate is evill.

Secondly, They have no outward trouble, no paine in the body, or disturbance in their affaires; thus wicked men may die a peaceable, yea a pleasant death; they are not tired with long sicknesses, they are not put upon the rack of tormenting diseases before they dye; they are not afflicted with nauseous medicines, and tedious courses of Physicke, which to many are more grievous then sickness or death it selfe. Many who have escaped the sorrows of eternal death, meete with much sorrow in their temporal death. They whose peace is made by the death of Christ, finde much paine and trouble when they come to die. Whereas many wicked men dye (as it were) in health, and goe not onely quickly, but quietly to the grave, having rest, such as it is, both in body and minde, when their bodies are laid downe to rest, even their dying may looke like sleeping.

And as this word shewes the easines of their death, so the speed and suddainnes of it. Thus we translate expressely; *In a moment they goe downe to the grave.* He dyeth without stop or stay, his is not a lingring death; if a man have not much paine in sickness, yet if he lie long sicke, his living is a kinde of dying. David or Asaph (Psalm. 73. 4.) describes the prosperitie of wicked men, both in life and death; *I was envious when I saw the prosperitie of the wicked; &c. There are no bands in their death, their strength is firme;* that is, when they die they are not bound by diseases, nor held downe by chronical or lasting and grinding paines; they die and it can hardly be discerned that they were ever sicke; they fall off as fruit from the tree fully ripe, with the least touch, and this is their prosperitie in death. The Prophet Jeremy aggravates the misery of the Jewes in their captivitie upon this consideration. (Lam. 4. 6.) *The punishment of the iniquitie of the daughter of my people, is greater then the punishment of the sin of Sodom, that was overthrowne as in a moment, and no hands stayed on her. Sodome was destroyed in a moment, but Hierusalems destruction was long a working, shee maintained a warre, which procured many miseries, especially that of famine, which as it is the most painefull, so the most*

dilatatory

Morte placidissima & qua diuturnitate non affligit de medio tollitur, quasi sponte natura concedens.
Pin.

dilatory or lingring way of dying. *Job* to shew the happines of wicked men in death, tells us, they dye in a moment, they slip out of the world they know not how, or before they are aware of it.

Sudden death is alwayes evill, but speedy death is good. The slowest death is the most cruell death. Tyrants kill men by piece-meale, they will have them take notice that they are dying, they will not dispatch them at a blow, but let them die limb by limb. *Dionysius* the tyrant is said to have envied a beast whose throat he saw cut, because he dyed so soone. *Cesar* reading in *Zenophon*, what care *Cyrus* tooke in his life for his funerall, scorned him for it; wishing he might dye speedily. That's a good death to nature which is neither feared nor expected, yet that is the best death which hath been longest expected and prepared for. And hence

*Mors eo crude-
lior quo segnior.*

*Mors jucunda
cujus nulla pra-
ecessit expectatio
aut metus.*

Some may say, It were better wicked men should have some delays in death, for then possibly they might repent.

I answer; first, *Job* speakes not to the spirituall or eternall state of wicked men; and as to their temporal state, a speedy death is better then a lingering death; I may answer

Secondly, *Sick-bed repentance is usually a very sicke repentance.* We set no limits to the mercy and grace of God, but we speake what is usuall among men.

Thirdly, They that neglect repentance in health, seldome minde it in sicknesse; some have made sad complaints of the misery of their friends, because so suddenly taken away by one stroake without any time to repent. But they might remember that many have been shut up close prisoners in their chambers, and chained down to their beds for divers moneths, who never thought of repenting, and turning to God. Death is never suddaine to them who live well, and they who live ill seldome mend when they die, though they are long a dying. Thus *Job* hath opposed the experience of many to the opinion of his friends, about the present state of wicked men, and Gods dealing with them both in life and death. In the following words he shews us how their prosperitie wrought with them, how they took occasion from these outward blessings in which they abounded, to arme and encourage themselves in their rebellion against the Lord, who powred out those benefits and
earthly.

earthly blessings upon them in abundance, and exercised long sufferance and patience towards them, till they had spent their dayes in pleasing themselves and provoking him.

J O B, Chap. 21. Vers. 14, 15.

Therefore they say unto God, depart from us; for we desire not the knowledge of thy wayes.

What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

IN these two verses we have the picture of a wicked man drawne to the life (or rather to the death) of his state and disposition. For lest it should be thought that while Job spake of the prosperitie of the wicked, he meant it of such onely as used a kinde of moderation in sinning, or had some mixture and appearances at least of some eminent vertues among their enormous vices, he therefore by a rhetoricall imitation of their blasphemous speeches and opinions concerning the most holy God and his wayes, assured his friends that his experiences had taught him, that even they who have not in them the least imaginable sparke or ray of goodnes, are yet filled with abundance, and enjoy an affluence of worldly goods. As if he had said, My friend Zophar, according to the tenour of thy doctrine, they must be reckoned for very holy and good men, as the darlings, speciall favourites and bosome friends of God, who enjoy such earthly prosperitie as I have spoken of, but behold these men, and tell me what goodnesse thou findest in them, *Who say unto God, depart from us, &c.*

These men are personated by Job, as offering a fourfold indignitie unto God.

First, They tell God, (as we doe those whom we hate, or at least deeply disrespect,) that they had rather have his roome then his company, *They say unto God, depart from us.*

Secondly, They slight his doctrine, and his institutions; *We desire not the knowledge of his wayes.*

Thirdly,

Thirdly, They esteeme him unworthy of any attendance or worship; *What is the Almighty that we should serve him?*

Fourthly, They conclude his worship and service as vaine and fruitlesse; *What profit should we have, if we pray unto him?*

Vers. 14. *Therefore they say unto God, depart from us.*

The Hebrew is, *and they say*; It is usuall in Scripture to give that conjunctive particle the efficacy of a causal. So, we render it here; Therefore, or for this reason, namely, because they flourish, and are full, therefore they grow weary of, and are burdened with the thought of God, *They say unto God, &c.* How doe they say it? They say thus three wayes.

Particula & congruè potest hoc loco exponi per particulam causalem, ideo, propterea. Pined.

First, Some are so bold and impudent as to say it with their mouthes; they say it explicitly and in plaine termes, they speake it out to God, *depart from us.*

Secondly, All wicked men say this in their hearts and minds; they speake it internally, this is the daily language of their spirits to God, *depart from us.* They who love not God with their hearts, would be rid of God with all their hearts. So the Apostle describeth the Gentiles (Rom. 1. 28.) *They did not like to retaine God in their knowledge, or (as we put in the Margin) to acknowledge God.* They cast the notions of God out of their minds or understandings, as a worthlesse peece of knowledge.

Thirdly, Wicked men (the fairer sort of hypocrites onely excepted) say this with their workes. (Tit. 1. 16.) *They professe that they know God, but in workes they deny him, being abominable, disobedient, and unto every good worke reprobate.* Prophane persons are ashamed to professe the knowledge of God; Grosse hypocrites boast in a profession of God, but their practice is a deniall of God. *The transgression of the wicked (saith holy David, Psal. 36. 1, 2.) saith within my heart there is no feare of God before his eyes.* The profession of some wicked men saith they feare God, but their transgression or trade of sinne saith, there's no such matter. We may interpret this Text of the wicked man saying thus all these three wayes. Some say it with their mouthes, All, even the most modest of them say it in their hearts; very many say it in their lives, their doings being a daily defiance against God, and a kinde of command upon him to depart.

S f f f

Againe,

Againe, To say, hath in it more then a bare word or say so, it implyeth a decree or statute, a full purpose, or resolution about the thing. When David (*Psal. 32. 5.*) expresseth himselfe thus; *I said I will confesse my sin, &c.* and *Psal. 39. 1. I said I will take heed to my wayes,* he intends a fixed and immoveable resolve upon Godly repentance in the one, & of Godly watchfulness in the other. And though this Text is not so full for it in the letter as the two alledged, yet without breach of charitie, or wresting Scripture, we may expound this as high. *They say* (as resolved and set upon the thing) *to God depart.*

*Nomen El for-
titudinem deno-
tat.*

The word *El*, by which God is here set forth, speaks his strength and power, The strong God; which we may note to argue both the folly and the impudence of the creature in speaking thus; The weaknes of God is stronger then man, and yet weake man lifts up himselfe against the strong God, and while he thus tells him, that he cares not for his presence, doth indeed dare him in the utmost of his power.

There are foure words by which God is expressed in Scripture, upon a distinct consideration of foure eminent excellencies in him.

First, When the selfe-being and unchangeable nature of God are chiefly intended, He is called by his Name *Jehovah*.

Secondly, When the efficiency and governing power of God in the Administration of all things both in heaven and earth are signified, he is called by the Name *Elohim*.

Thirdly, When his goodnes, bounty and munificence are exalted, he is called *Shaddai*.

Fourthly, When the irresistable strength and force of God to accomplish his own decrees and counsels both of mercy and justice are described, He is called by the name in the Text, *El*.

Nor will it be unusefull here to adde, that in Scripture, man is expressed by foure different names, to hold out a four-fold condition or state of man.

First, When the vertues, and best perfections of man are spoken of, he is properly represented under this title *Ish*.

Secondly, When his strength, honour, and greatnes are aymed at, he is called *Geber*.

Thirdly, To note his Original of earth, and his natural weaknes, he is termed *Adam*.

Fourthly,

Fourthly, His accidental miſerie, poverty, ſorrowes and infirmities, denominate him *Enos*.

Now take man, not only as his name *Adam* imports, which is common to all, or as his name *Enos* ſpeakes him, which is the lot of moſt, but alſo as he is *Iſh* or *Geber*, which names are competible but to very few, yet for man at the higheſt pitch attainable of his ſtrength or perfections, to ſpeake proudly to God, to ſay unto *El*, the ſtrong, the mighty, the Almighty God, depart from me, how abominable! yet thus the wicked ſay to God.

Depart from us.

The word ſignifies properly to divert or recede from a place, or to give and make roome, that the way may be clear and unobſtruded for the paſſage of another. As if wicked men ſhould ſay to God, *Roome for us*; As if one houſe, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him, yet God ſtraitens no man by his preſence, though wicked men thinke they can never have roome enough where God is preſent. Hence it is that wicked men are called, *Men farre from God*, *Pſal. 73. 27.* *Lo, they that be farre from thee ſhall periſh.* And who theſe are, *David* telleth us in the latter part of the verſe, *Thou haſt deſtroyed all them that goe a whoring from thee*; As a man who cares not for his wife, would willingly put her away from him, and goeth himſelfe to an adulterous bed; ſo the wicked man having no love in his heart to God, bids him be gone, and goeth himſelfe a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, *A man farre off*. In oppoſition to which the people of God are called, *his Neigh ones*, or thoſe *who draw nigh unto him* (*Lev. 10. 3.*) and *David* in the next verſe of the *Pſalme* laſt cited concludeth, *But it is good for me to draw nigh unto God.*

רחיקי אל
Longinui dei.

קרובי אל
Propinui dei.

Further, this phraſe, *depart from us*, may imply the rejection and diſtaſt of thoſe tenders and offers of good things, which God makes to wicked men, inviting them home to himſelfe. As we uſe to ſay to thoſe, who over-officiouſly proffer us their wares or commodities as we paſſe in the ſtreets of ſome Citie,

why doe you thus presse upon us, and trouble us, be gone, we have no minde or no leisure to buy. Thus they say to God, depart from us.

Hence observe ;

First, *Riches and worldly prosperitie provoke or occasion wicked men to have contemptuous thoughts of God.*

The causal particle leads us to this observation ; *Therefore they say, &c.* David having confessed his owne sin (Psal. 73. 3.) *I was envious at the foolish when I saw the prosperitie of the wicked,* sheweth (vers. 6.) what sin prosperitie bred up in them. *Therefore pride compasseth them about as a chaine, violence covereth them as a garment. (vers. 8.) They are corrupt and speake wickedly, (v. 8.) They set their mouth against the heavens ; that is, they spake blasphemously against the God of heaven. They charged their mouths with insolent words, and then (their tongues being set on fire by hel) they discharged them like a thundering Canon against heaven. Moses warnes the Israelites, (Deut. 8. 10, 11. 12.) When thou hast eaten and art full, then thou shalt blesse the Lord thy God for the good Land which he hath given thee, then beware that thou forget not the Lord thy God, lest when thy herds and thy flocks multiply, thine heart be lifted up, and thou forget the Lord thy God. How jealous was Moses, or rather the Spirit of God by Moses, over that antient people, lest they should forget God when he had remembred them? lest they should then make voyde the commandements of God, when he had made good his Covenant? lest their hearts should be lifted up against God, after his hand had been so often lifted up for them? And what Moses here by way of prophecy (fore-seeing the Naughtinesse of their hearts, cautions them not to doe) the same Moses in the same booke (Chap. 32. 15.) by way of historie reproves them that they had done. But *Jesurun waxed fat and kicked, thou art waxen fat, thou art growne thicke, thou art covered with fatnes, then he forsooke God that made him, and lightly esteemed the rocke of his salvation. Even Israel being growne fat as a beast in the greene pastures of a worldly prosperitie, played the beast & kicked with the heele ; but against whom did he kick? He kicked against God ; and against him in a twofold relation ; first, as his creator ; He forsooke the God that made him. Secondly, as a preserver* or*

or fauour, *He lightly eſteemed the rocke of his ſaluation*; No wonder if *their rocke ſold them*, (as it followeth verſ. 30.) when they valued their rocke at ſo low a price. God made his people of great value (yea he called them his *peculiar treaſure*) and then they grew to ſuch high thoughts of themſelves, and were ſo great in their owne eyes, that preſently God was undervalued and little in their eyes. Thus the Lord complained of them long after by his Prophet (*Hof. 13. 6.*) *According to their paſture, ſo were they filled; they were filled, and their heart was exalted (not in thankfulneſſe, and in praiſe, but in pride) therefore they have forgotten me.* As to remember God (in Scripture language) is to obey, ſerve, and honour him, ſo to forget God, is to rebell and riſe up againſt him. This moved the Apoſtle Paul to give Timothy his leſſon for rich men (*1 Tim. 6. 17.*) *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertaine riches, but in the living God, who giveth us all things to enjoy.* They who are rich in this world are uſually moſt poore for the world to come, and while their eſtates are high, their minds are higher. Low things make the minde high, but with ſuch a highneſſe, as is indeed not onely the lowneſſe, but the baſeneſſe of the minde. While the minde is highned by the uſe and poſſeſſion of low things (ſuch comparatively are the higheſt of earthly things) it is it ſelfe made lower then the loweſt, and leſſe (not in humilitie but in vanitie) then the leaſt of things. Then both minde and man are loweſt of all, when they neglect or lightly eſteeme the high God. To this departure from God, the preſence and aboundance of the world, endangers every man, and wicked men are ever enſnared with the danger; *Therefore they ſay to God, depart from us.*

Obſerve; Secondly;

Wicked men have no minde to God, they cannot abide his preſence. There is in them an evill heart of unbeliefe in departing from the living God (Heb. 3. 12.) and in ſaying to God, depart from us. God ſaith to his people (Hof. 9. 12.) Woe unto you, when I depart; they thinke it beſt for them when God departeth. Saints know not how to live a comfortable day, much leſſe to be happy without him; wicked men know not how to live a comfortable houre, much leſſe to be ever happy with him.

The

The Church saith to God, *Leave us not,* (Jer. 14.) The world saith, *O that God would leave us.* When shall we be eased and unburdened of his presence: *There is nothing so joyous to the righteous, nor so grievous to the wicked, as to have God neere them.*

But it may be sayd, Is God neere the wicked? or have they any need to desire the Lord to depart from them? Is he not already departed and gone farre from them?

I answer; Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his speciall presence, but he is neere even to them in regard of his generall and common presence. Yea wicked men finde and feele God often in their consciences, though they never found him in their affections. God makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture speakes, Psal. 10. 4.) that is, they doe not willingly meditate or thinke of God, they maintaine no correspondence or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Guest) put himselfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. *As God is not farre from every one of us* (good and bad) because (as the Apostle argueth with those at Athens, Acts 17. 27, 28.) *In him we live, and move, and have our being;* So we may say, that he is not farre from many wicked men, because he moveth and stirres in them, he presents to their mindes some manifestations of himselfe, in his Justice and holines, yea of his truth, long-sufferance and goodnes, in none of which they eyther desire or accept acquaintance with him; and therefore say to God, depart from us, trouble us not; and when once they can banish these thoughts, and live thus without God in the world, then they thinke they live indeed, and till then they reckon their lives a kinde of death: and hence it is, that (as we have seene by sad examples) some have thrust themselves out of the world with their owne hands, because they could not thrust these thoughts of God out of their hearts and consciences. Their soules have sometimes proved a burden to their bodies, to whose souls the thought of God was a burden? And they who upon these termes part soule and body, have indeed sayd to God, *depart from us.*

Thirdly;

Thirdly ; note ;

To be weary of the presence of God, is the strongest argument that a man is wicked.

Purely to love and pray for the presence of God, is the surest signe of a gracious heart ; therefore purely to desire and with the absence or departure of God, must needs conclude that heart ungracious. *One thing* (saith David, Psal. 27. 4.) *have I desired of the Lord, that will I seeke after* (that is, I will earnestly pursue, and unweariedly prosecute the grant of this desire) *that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple.* And againe, he breathes the same Spirit of holy impatience, till he might enjoy that favour, (Psal. 42. 1, 2.) *As the Hart panteth after the water brookes, so panteth my soule after thee, O God, my soule thirsteth for God, for the living God, when shall I come and appeare before God.* In these streines of divinest rhetoricke was the soule of David carried out after God. He was the One thing, he was the Onely thing he longed for ; without God all was nothing with him ; In him he had all ; His presence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but solitarines and widdowhood to him, without the presence of God. This was the highest ascent of his holines. Is it not then the lowest descent of unholines, to be troubled at the presence of God ? Is it not a full conviction of a carnal minde, and of a wicked man, to thinke it long till God be gon, or to deprecate his presence, & urge his departure ? This frame of heart is the very blacknes of hellish darknesse, and the expresse Image of the Devils person. Such are (though not possessed with, yet) under the possession of the evill Spirit ; The Gospel (Matth. 8. 28, 29.) makes report of *two men possessed with Devils, coming out of the Tombes exceeding feirce, so that no man could passe by that way, and behold they cryed out, saying, What have we to doe with thee, thou Jesus the son of the living God ? art thou come hither to torment us before the time ?* It is the Devils torment to be neere Christ, or to have any appearance of God ; are not they then neere the Devill to whom God is a torment ? Or who (like these in Job) doe as those *Gadarens* to Christ in the last verse of that Chapter, come and beseech

befeech him, that he will depart out of their coaſts, that ſo if it were poſſible, they might never more heare of him, nor from him. Which is plainly imported in the next claufe of the Verſe.

For we deſire not the knowledge of thy wayes.

Though God in himſelfe conſidered, be the firſt and chiefeſt object of a wicked mans enmity, yet this quarrel uſually breaks out at the diſcoveries of his will and wayes. Thus in the Text, they reject God becauſe of his wayes. The wayes of a wicked man (as the Pſalmiſt hath it) are alwayes grievous to God as well as man, and ſo are the wayes of God grievous to wicked men, and therefore they deſire no acquaintance with, no knowledge of them. As if Job had thus ſpoken in their perſon. If the caſe ſtand thus O God, that we cannot have thee, and the good things which thou haſt promiſed, unleſſe we alſo learne & ſubmit to thy wayes, then be gone, for thy wayes are a loathing to our ſoules, thy wayes are rough, ſharpe, ſad and unſutable to our ſpirits and genins. If we ſhould faſhion our ſelves, and ſhape our courſe according to the rules which thou preſcribeſt, ſhould we not be expoſed to the laughter, if not to the danger of all the world? Should we not bury our ſelves alive, and be deprived of all the comforts of our lives? muſt we not ſpend our time in ſorrow or ſilence, and never ſee good day more? As for us, we know ſo much of thy wayes already, that we have no deſire to the knowledge of them; we are provided of better wayes, of wayes more eaſie, ſmooth, plaine and pleaſant; and therefore what deſire can we have to thine?

For we deſire not.

צדק non tam
velle ſignificat
quam delectari
re aliqua.

The word ſignifieth to take pleaſure or delight in, as well as to deſire; becauſe thoſe things which we delight in, are moſt deſired by us: ſo we reade it, Pſal. 1. 2. But his delight is in the law of the Lord. And (Pſal. 5. 4.) Thou art not a God that takeſt pleaſure in (or a deſire unto) wickednes. So here, We deſire not (or we have no pleaſure in) the knowledge of thy wayes. And when they ſay, We deſire not, &c. more is intended then the bare Negative of their deſire; we may reſolve this Negative, into an Affirmative, we diſlike, yea we hate the knowledge of thy wayes. He that is not with me (ſaith Chriſt) is againſt me; We alſo may ſay, He that is not a wel-wiſher to, and deſirous of the wayes of God,

God, opposeth and rejects them. So that in this we have a description of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them; But he that hath no desire to that knowledge, is in love with his owne ignorance, and is pleased with it.

But what are *these wayes of God*, which finde so little acceptance with wicked men?

I answer first in general, that by the wayes of God, he doth not here intend those wayes in which God walketh, but those which God hath made for man to walke in. More distinctly, the wayes of God are threefold.

First, The wayes of his counsel and decrees; To endeavour or desire the knowledge of these wayes is not our duty, but our curiositie, as these ought not to be searched, so they are past finding out, *Rom. 11. 33.*

Secondly, The wayes of his providence and outward administration, of which the Psalmist speaketh (*Psal. 145. 17.*) *The Lord is righteous in all his wayes, and holy in all his workes.* And though some of these wayes are not knowable, for (*Psal. 77. 19.*) *His way is in the Sea, and his paths in the great waters, and his footsteps are not knowne;* that is, his footsteps many times in his wayes upon the Land, are no more seene then a way is to be seene in the Sea, or a path in the great waters. Frequent passage makes a tracke or beaten path upon Land; but how frequently soever passages are made upon the face of the Sea, no print nor path remaines. Thus it is with many of the wayes of God, we cannot see where he hath gone; yet it is our duty to see his goings, and to desire the knowledge of these wayes.

Thirdly, The wayes of God, are his commandements, or those rules of life, in and by which we ought to walke and regulate our whole course, and these are of two sorts. First, The wayes of worship; Secondly, the wayes of practice, or of manners. These are called the wayes of God, because they lead us unto God, and land us (thorough Christ) safe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men doe not desire, are the second and third; as for the first, it is a part of some mens wickednes over-boldly to presse and pry into them. And while they neglect the revealed

led will of God, which they ought both to know and doe, they are very busie about his secret will, which they cannot know, but may be (though intentially on their part it never be) done by them, and shall (Judicially on Gods part) be done upon them.

Hence observe;

First, *Wicked men beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.*

Thus Solomon reproves them (Prov. 1. 22. 25. 29, 30.) *How long ye simple ones will ye love simplicitie* (He meanes it not of that simplicitie which is opposed to craftinesse and double-mindednesse, but of that which is opposed to wisdom and spirituall-mindednesse, as the next words expound it) *and the scornors delight in their scorning,* (sc: at the wayes of God) *and fooles hate knowledge.* He meanes not the simple foole (for though such have no knowledge, yet they cannot be sayd to hate it) but the filthy foole, or wicked man in the Text, these hate knowledge; and to these he speaks (vers. 25.) *Ye have set at naught all my counsell, and would none of my reproofe.* And againe of these (vers. 29, 30.) *They hated knowledge, and did not chuse the feare of the Lord, they would none of my counsell: they despised all my reproofe.* We are not to understand Solomon in these passages, as giving the character of some speciall wicked men; for though some are more excessive then others in their love to the wayes of sin, yet they all (even the most temperate) meete in this, that they desire not the knowledge of the wayes of Holines.

Here it may be questioned, why doth the knowledge of the wayes of God trouble them so much? Indeed the practice of and obedience to them may be burdensome to naturall men, but what can their knowledge hurt or grieve them?

I answer;

First, It is not easie to flesh and bloud to study for, or make application to the meanes of any knowledge, much lesse of the wayes of God; Knowledge will cost some paines; knowledge, especially divine knowledge, is the gift of God, yet it calls for our industry, not onely to doe what we know, but also to know what to doe. (Prov. 2. 1, 2, 3, 4.) *My son, if thou wilt*

wilt receive my words, and hide my commandments with thee, so that thou encline thine eare unto wisdom, and apply thy heart to understanding. To the receiving of the word and commandment of God, which hold forth the knowledge of his wayes, there must be an *inclining of the eare*, that is, frequent hearing, and *applying of the heart*, that is, frequent meditation. The two next verses import yet a stronger diligence, even *a crying after knowledge, and a lifting up the voyce for understanding. A seeking her as silver, and a searching for her, as for hid treasure.* Hence the conclusion of the Preacher (*Ecc. 1. 18.*) is in some sence extendible to all sorts of knowledge; *He that increaseth knowledge, increaseth sorrow*; for though to know be a delight, yet the meanes of increasing knowledge, hath somewhat of paines and trouble in it.

Secondly, The knowledge spoken of in this Scripture, is not a meere airy notional speculative knowledge, but an experimentall and a practicall knowledge; if it were onely a knowledge of the wayes of God, that we might be able to talke and discourse of them that would suffice, many wicked men might be desirous of that knowledge; but because this knowledge obligeth to obedience, and they are called upon to know the commandments of God, to doe them, and to know the wayes of God, to walke in them, therefore they desire not that knowledge.

Thirdly, They desire not to know the wayes of God, lest they should be troubled for not walking in them. Their ignorance of them, they conceive, to be some excuse or extenuation of their sin in not doing them (though indeed their ignorance being affected is one of the highest aggravations of their sin) For it is farre easier to sin without light, then against it, and to erre by not receiving the truth, then by holding it in unrighteousnesse (as the Apostle speaks, *Rom. 1. 18.*) Light and knowledge where they are, will be urging duty upon the conscience. It is no little trouble to put by these motions, and keep downe this light, and it is farre more troublesome to goe contrary to them.

Knowledge hath three things attending upon it.

First, an obligation to duty; A man is not free from his owne bands (though he be from others) to forbear the doing of what he knoweth.

T t t t 2

Secondly,

Secondly, As knowledge is an obligation, so it is a provocation to duty; It will put a man onne, and urge him, it will be as a spurre in his side to make him goe, yea run the wayes of God.

Thirdly, Knowledge hath a sting, a vexation in it when we neglect duty. The conscience of a wicked man doth often break in upon him, and smite him, when he knowingly breaks out of the wayes of God. Now lest the knowledge of the wayes of God should be troublesome to wicked men, in any of these three things, therefore to way-lay and prevent their owne trouble, they have no desire to the knowledge of those wayes. Besides, their desires after the knowledge of those wayes is stopt and quencht by a multitude of prejudices & hard thoughts, which they have of those wayes; As first, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehension (*Mal. 1. 13.*) *Ye said also, behold what a wearines is it?* and he calls them by the Prophet *Michah* to give an account in what, (*Mich. 6. 3.*) *O my people, what have I done unto thee, and wherein have I wearied thee, testifie against me.* Secondly, As dishonourable and contumelious, they thinke the wayes of God too low and simple for their spirits, and are ashamed to be found in the practice of them. The word of God is in that sense, a reproach to them. Thirdly, As fruitlesse and unprofitable, they see not what they can get by them, and then why should they goe in them? Which prejudice is expressely held out in the latter clause of the following verse.

Secondly; Observe;

Not to desire to know the wayes of God, is more sinfull and dangerous, then the ignorance of them.

There are three sorts of ignorance. First, a grosse or invincible ignorance, which proceeds eyther from the total absence of all meanes of knowledge, or from a totall inabilityie to mannage and improve those meanes. Secondly, There is an unwilling ignorance in the midst of meanes and abilities to know; a man may be ignorant of some things, which he is willing enough to know, and this ignorance may run him upon that evill which he had not (premeditately and purposely) a will so doe. Thirdly, there is a willing ignorance, when a
man

man hath no will to know, yea resists all the meanes of knowledge. When he not onely doth not know the evill which he doth, but therefore refuseth knowledge, that he may more freely do evill; and may have this to say for himselfe when he doth evil, that *he knew not how to refuse the evill and chuse the good.* As that is a high wickednes spoken of by the Prophet (*Isa. 5. 20.*) knowingly, to call evill good and good evill, to put light for darknes, and darknes for light, so it is not a wickednes of a lower stature, willingly to refuse knowledge, that so we may not be able in our actions to distinguish light from darknes, good from evill, but may run blindfold upon any thing which our owne lusts and advantages prompt us to doe. The Prophet (*Isa. 58. 2.*) speaketh of some who *delighted to know the wayes of God, as a Nation that did righteousness, and forsooke not the Ordinance of their God.* Such are hypocrites. But there are a sort who delight not to know the wayes of God, that so they may doe unrighteousnesse, and never be engaged to live up to the ordinances of God; Such are prophane. Both fall into the same condemnation; the one for not doing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophanenes of this latter sort is personated in this verse, and is yet set in a more open light in the verse which followeth.

Vers. 15. *What is the Almighty, that we should serve him? and what profit shall we have if we pray unto him?*

This verse assigns the reason (such as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and sometimes appeareth at their lips, as the reason why they say to God, *depart from us, &c.* They who bid God be gone from them, have said in their hearts, and are ready enough to say it with their mouthes;

What is the Almighty, &c.

Some read it in the masculine Gender, *Who is the Almighty?* we in the Neuter; the sence of both is one; and that as bad a one, as is imaginable or utterable. As if they had said, *What is there in God more then in another?* we see nothing in him

extraordinary why he should expect, or why we should give him any extraordinary service? Such queryings whether concerning things or persons, God or man, signifie the highest contempt and disesteeme of eyther. When Moses said to God concerning himselfe (Exod. 3. 11.) *Who am I that I should goe to Pharoah?* He laid himselfe quite below that important service. When David said to God concerning himselfe (2 Sam. 7. 18.) *Who am I O Lord God? and what is my house, that thou hast brought me hitherto?* He laid himselfe quite below that eminent mercy. When Nabal said to Davids messengers requesting a supply of victuall for his Army (1 Sam. 25. 10.) *Who is David? and who is the Son of Jesse?* He laid him quite below that desired courtesie. When David saith, Psal. 8. 4. *What is man that thou art mindfull of him?* He layeth him quite below the least mindings or thought of God. So when Pharoah said to Moses concerning God, (with these in the Text) (Exod. 5. 2.) *Who is the Lord that I should obey his voyce to let Israel goe?* He layd the Lord (as they here did) quite below that required duty. Such questions as these doe not so much imply a doubt, who or what God is, whom they are commanded to obey and serve, as a resolvednes that he is unworthy their service and obedience, or that they judge him such a one as they have no cause eyther to feare or love. Which we may further evidence from the peculiaritie of that name, with which God is clothed in the Text. *Almighty*, *What is the Almighty?* The word *Saddai* here and elsewhere rendred, *The Almighty*, hath a double derivation. First, from a roote (*Sadad*) which signifieth to wast or to destroy, implying the Almighty power of God to subdue and subjugate the greatest powers to himselfe. According to this meaning of the word, the question of these wicked men intimates thus much, That they feare no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as slighting his strength, and daring him to doe his worst, they say, *What is the Almighty that we should serve him?*

Second y, The word may be deduced from a roote (*Dai* to which the letter *sin* is added as subservient) which signifieth sufficiency, plenty and aboundance. According to this interpretation of the word, their question holds out thus much,
That

That they being in ſo flourishing and full a condition themſelves, neither needed nor hoped for any thing from his fullneſſe; They could ſubſiſt well enough without him, or any ſupply from him; why ſhould they ſerve or waite upon him in hope of more, when they had enough in their owne hand and poſſeſſion already: nor had they faith to believe that it would be better with them, or that they ſhould receive any good from him, how much, how long, or how well ſoever they ſhould ſerve him. What is the Almighty, or what hath he in ſtore for us, that we ſhould ſerve him? If we knit and conjoyne both theſe conſiderations of the word together, we may paralel or exemplifie the whole compaſſe of their queſtion, with that lewd and Atheiſticall ſpeech recorded from the mouthes of ſome ſons of Belial in his time by the Prophet Zephania (*Chap. 1. 12.*) *It ſhall come to paſſe at that time, that I will ſearch Jeruſalem with candles, and I will puniſh the men that are ſetled on their lees, that ſay in their heart, the Lord will not doe good, neyther will he doe evil.* Whereas the Lord by his holy Prophet Iſaiah (*Chap. 41. 23.*) challengeth the falſe Gods or Idols, to give teſtimonie and prooſe of their divine power, or that they are Gods by ſhewing things to come, and by doing good or evil, theſe conclude that God cannot give prooſe of his divine power, by doing eyther good or evil, Which is as much as to ſay, that he can doe nothing at all; for ſeeing all things that are done, are eyther good or evil, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and ſee not, eares and heare not, feete but walke not, and hands but cannot act or execute. And that's the ſumme of this blaſphemie, which Job aſcribeth here to the wicked, *What is the Almighty, that we ſhould ſerve him?* We neyther regard the benefit nor the dammage that he can doe us; we are neither troubled at his omnipotency, as if he could deſtroy us in his wrath when he is diſpleaſed at us, nor are we hungry after his Alſufficiency, as if he could ſuſtaine us in his love, were he every way pleaſed by us. *What is the Almighty?*

That we ſhould ſerve him.

Why ſhould we take upon us his livery and become his ſervants?

vants? What wages ſhall we have, or what preferment can he give us? as it followeth by and by. To ſerve God, or to be a ſervant to God, is a comprehensive terme, taking in all the duty of man in holines. *I and my houſe* (ſaith *Joſhua*, Chap. 24. 15.) *will ſerve the Lord.* And ſuch is the reſolution of every Godly man; but againſt this the wicked are reſolved while we heare them putting the queſtion, *What is the Almighty that we ſhould ſerve him?* As if they had ſaid, he is ſuch a Maſter (or let him be what he wil) that we wil not ſerve him. To ſerve God is to give him all the duties both of natural and of inſtituted worſhip; We ſerve God while we love him, while we feare him, while we believe in him, while we truſt upon him; yet all theſe have diſtinct and proper reſpects to God. We truſt God as he is faithfull, we believe on him as he is true, we feare him as he is great, we love him as he is good, we ſerve him as he is ſoveraigne and Lord of all. *Thou ſhalt feare the Lord thy God, and him onely ſhalt thou ſerve,* (Deut. 6. 13.) There is a ſervice due from man to man, but comparatively to our ſervice of God, we muſt not be the ſervants of men (1 Cor. 7. 23.) we ought to ſerve men heartily, but we muſt ſerve none but God with all our hearts. And if God be not ſerved with all, he counts himſelfe not at all ſerved. A wicked man may poſſibly ſerve God with his tongue and hands, with words and outward workes, but he never ſerveth him with his heart, and moſt uſually they caſt off the ſervice of hand and tongue, uſing both to his diſſervice. In this largeſt ſence of obſerving we may expound this Text, and apply it to the greateſt number of wicked men, and in that ſtricter ſence 'tis true of them all; They ſay, *What is the Almighty that we ſhould ſerve him?*

Hence obſerve;

First, *Wicked men have low and ſleight thoughts of God. Their wiſdome* (the beſt that is in them) *is but the wiſdome of the fleſh,* and that, at the beſt, *is enmity againſt God* (Rom. 8. 7.) and can they doe otherwiſe then lightly eſteeme him with whom they are at enmity? They who know not the worth and excellency of a perſon, cannot have high thoughts of him, wicked men, one & other, know not God (that's the definition, which Bildad giveth of them, Chap. 18. 21.) How then can they rightly prize him

him whom they doe not know? As we doe not deſire, ſo we cannot honour that which is unknowne. All the ſervices, ſuch as they are, which a wicked man tenders to God, may beare the ſame inſcription which the Altar obſerved by *Paul* among the *Athenians* did, (*Acts* 17. 23.) *To the unknowne God.* If thou haſt knowne the gift of God, (ſaith *Chriſt* to the woman, *Joh.* 4. 10.) and who it is that ſaith unto thee, give me to drinke, thou wouldeſt have aſked of him, and he would have given thee living water. Did wicked men know the living God, they would aſke after him, and reckon their lives with all that they have, nothing worth without him. Belcevers having attained ſome good knowledge of God (though it be little to what they might attaine in grace, and leſſe yea as nothing to what they ſhall receive in Glory) are liſted up with holy Gloryings in and of God. Thus *Moſes* in his triumphant Song after the overthrow of *Pharoah* and his *Egyptian* Hoſt in the red Sea, (*Exod.* 15. 11.) *Who is like unto thee O Lord, amongſt the gods? Who is like unto thee, glorious in holines, fearefull in prayſes, doing wonders.* Thus the *Pſalmiſt* cryeth him up in his excellencies; *This God is our God for ever and ever* (*Pſal.* 48. 14.) So the Church is brought in by the Prophet admiring God, (*Iſa.* 25. 9.) *Loe this is our God, we have waited for him and he will ſave us; This is the Lord, we have waited for him, &c.* The words have a ſound of victory and triumph in them, intimating that ſome had in ſcorne (as they did *David*) aſked, *Where is now your God,* or as theſe in the Text, *What is the Almighty?* therefore his people upon ſome gracious and ſtrong appearance of God for them, doe as it were hold him up at once to the view and aſtoniſhment of All the world, eſpecially of their enemies; *Loe this is our God, this is the Lord.* Behold and conſider, who is a God like unto him? your rocke, is not as our rock, even your ſelves being Judges. *Whom have I in heaven but thee,* (ſaith *David*, *Pſal.* 73. 25.) *and there is none upon earth that I deſire beſides thee.* We ſee, how the opinion and eſtimation which the Saints have of God, is as different from that of wicked men, as their ſtate is different. They make their boalt of God all the day long; theſe are aſhamed of him, and ſay, *What is the Almighty that we ſhould ſerve him?* The daughters of *Jeruſalem* enquire of the Church (*Cant.* 5. 9.) *What is thy beloved more then anothers beloved,*

loved, O thou fairest among women ? What is thy beloved more then anothers beloved, that thou dost thus charge us? They demand what, and what is thy beloved, out of an earnest desire of further information. But wicked men aske, What is the Almighty? not out of a desire to know what he is, but in scorne and derision of what they vainely and ignorantly conceive him to be, even too meane to be served by them.

Secondly; Observe;

A wicked man thinkes scorne to serve God.

*No man can serve two Masters (saith our Great Master, Mat. 6. 24.) That is, two Masters of contrary interests, and who issue out contrary commands. Every wicked man serveth more Masters then two, but he serveth not that one who is infinitely better and more deserving our service then All. He is a servant to lust, yea he serves divers lusts and pleasures (Tit. 3. 3.) he serves at the pleasure of every lust, and therefore he can have no pleasure in serving the Lord: and unlesse we make it our pleasure as well as our worke to serve the Lord, he hath no pleasure neyther in us nor in our services. We cannot serve God unlesse we deny our selves, and resolve our will into his. But every wicked man is a selfe-seeker, therefore he cannot serve God. And as in that state he cannot, so he hath no will, no minde to serve the Lord. He lookes upon his service as slavery, and calls the commandements of God coards and bonds, and submission to them bondage, therefore he sayth, *I will breake those bonds asunder, and cast away those coards from me* (Psal. 2. 3.) Till we are made free from sin, we are never free to serve the Lord. The Apostle joynes those two in consequence, Rom. 6. 20, 21. *When ye were the servants of sin, ye were free from righteousness (not free by any liberty given, but by a liberty taken, which is licentiousnesse) but now being made free from sinne (Christ manumitteth all whom he redeemieth) and become servants to God; There is a blessed transicion from that freedome which is indeed slavery, into a service which is indeed freedome. He is incomparably more free that serveth the Lord, then he who, not serving him, ruleth the world. I serve (God being my Master) may be the Motto, and is the Honour of all the Saints. The yoke of Christ, yea the Crosse of Christ, are*
sweete,*

sweet, easie, and honourable to the Saints. They who have tasted how gracious the Lord is in his promises, will rejoyce in his commandements. And it is as much their desire to serve him, as it is their happines to be saved by him. The wicked are strangers from the covenant of his promise, and therefore they are estranged from his precepts, & in stead of receiving his Law into their hearts, cast it behinde their backs. *What is the Almighty (say they) that we should serve him?*

And what profit should we have if we pray unto him?

We use to looke to the end of our actions before we begin them; and we may justly thinke it is not good for us to doe that which will doe us no good when we have done it. Did a godly man see no benefit, no good comming in by prayer, he would not pray. And because a wicked man seeth no benefit in prayer, therefore he doth not pray. His reason were good if it were true. We cannot profit God by prayer, but we may profit our selves. We may turne the argument and say, What profit shall we have if we doe not pray? Though God giveth sometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but because they doe not owne him as the Author and fountaine of their good, therefore they will not pray. They ascribe their profits to themselves, what profit then can they conceive in prayer? *What profit shall we have*

** If we pray unto him?*

The Hebrew is, *If we meete him.* 'Tis a metaphor taken from those, who rise up when grave and great men come towards them, and in honour to their persons goe forth and meete them. This elegancie of the word hightens the impietie of wicked men, who are so farre from following God with their prayers and supplications, when he departeth farre from them, that they will not so much as stirre a foote to goe out and meete God when he commeth towards them, eyther in judgement, to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his anger, or regard his love. Prayer is our

וַיִּפְתָּח significat
occurrere obviam
re, scilicet autem
deprecari, vel
instantiter orare.

meeting with God; and this word is specially applyed to our meeting God in prayer when he appeareth angry and displeased. Thus the word is used (*Jer. 7. 16.*) *Therefore pray not thou for this people, doe not thou (saith the Lord to his Prophet) meete me when I come out against them, doe not thou strike in between me and them (as Moses sometimes did) to intercede and mediate for them, for I am resolved to destroy them. That Scripture (Isa. 47. 3.) which we render, I will take vengeance, and I will not meete thee as a man, (that is weake in power, or with compassion such as men sometimes shew, but in full power, and with an unmoveable purpose as God, that Scripture, I say) is thus rendred by others, Man shall not resist me, that is, he shall not hinder me of my purpose by prayer, or as some of the Rabbins translate, or rather paraphrase that Text; I will not admit of any intercession for thee. Whereas in another place of the same Prophet (Chap. 59. 16.) The Lord wondered that there was no intercessour; none to meete him with a good word for that people. In which sence we finde the word, Jer. 27. 18. Jer. 36. 25. Abigail went out to meete David, and by her mediation to stop him from shedding bloud, (1 Sam. 25. 23.) The Lord calls his people to meet him (Amos 4. 12.) Therefore thus will I doe unto thee, O Israel, and because I will doe this, therefore prepare to meete thy God, O Israel. How to meete him? What with Armes or Armies, with the preparation of outward force? No; What can the strongest Hosts of men doe against or with the Lord of Hosts? This meeting then must be by repentance and humiliation, by weeping and invocation. God meeteth him (with blessings) in his way that rejoyceth and worketh righteousness; And he loves, yea expects that we should meete him in his way, mourning and praying, when he is about his workes of Judgement. Many godly men have met God with these weapons, and have prevailed. But the wicked man, eyther hath no hopes or thinkes he hath no need eyther to prevent evill or obtaine good by such a meeting. And therefore he saith, *What profit shall I have, if I pray unto (or meete) him?**

Hence observe;

First; *Wicked men are led by their worldly profit in all they doe; They are ready to doe any evill which they suppose may*

may profit them, and they will not doe (which is all they can doe) so much as the outside of any good, by which they can get no visible profit. The Apostle Paul speakes of such *who supposed that gaine was Godlines*, but they were farre from supposing that *Godlines* (as indeed it is, even bare *Godlines*) is great gaine (1 Tim. 6. 5, 6.) While wicked men have a hope to gaine by a profession of *Godlines* (because gaine is savory to them, though it proceed from that which to them is most unsavory) they will be professors, and condescend to that which they esteeme no more in it selfe, then the dirt under their feete, the thing called *Godlines*. But when once they see they cannot gaine by it, or thinke they have gained enough by it, then they meddle with it no more; off goes their visor, and they shew you (having made a shew of what they were not) what they are. Many now receive the Gospel upon the same argument, by which the *Shichemites* were perswaded to receive Circumcision (Gen. 34. 23.) *Shall not their cattel, and their substance, and every beast of theirs be ours?* They are zealous for Christ, upon the same termes that *Demetrius* was zealous for the worship of *Diana* among the *Ephesians* (Acts 19. 24.) they make or gaine *Silver-Shrines*, and by this they get their living. As *Judas* betrayed Christ, so they will pretend to adore him, If their question be well answered, What will you give us? or what shall we get by it? The needle of the compasse never rests nor is quiet, till it poynteth to the North, nor are they till they poynt at profit, and have carnal advantages in their eye. What profit shall we have if we heare him or pray unto him?

Secondly; observe;

Wicked men have an opinion that prayer and attendance upon God in holy duties are are unprofitable. While they aske, What profit shall we have if we pray? their meaning is, that prayer yeelds no profit, and that serving God is a very poore trade. Such the Prophet *Malachie* at once discovers and reproves (Chap. 3. 14.) *Ye have sayd, it is in vaine to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournefully before the Lord of Hosts. And now yee call the proud happy, yea, they that worke wickednes are set up, yea, they that tempt God are even delivered.* As if they had said; we get nothing

thing by the service of God, and not only so, but they who rebell against him, the proud, they who make wickedness their worke, their business, they who doe not only neglect God, but tempt him, sinning presumptuously, daringly, these get all, these are happy, these are built up high in good things, honour and riches, and these are delivered and protected from evill, dangers, and distresses. A prophane souldier at the siege of a Towne passing a place of danger was heard swearing, and when one that stood by warned him, saying, *Fellow-souldier, doe not sweare, the bullets fly*; he answered, *They that sweare come off as well as they who pray*; soone after a shot hit him, & down he fell. This is the judgement both of poore ignorant and knowingly wicked men, *What profit is there if we pray?* Whereas indeed they should rather say, *What profit is there in any thing without prayer?* or what profit is there not in prayer? *Godlines is profitable for all things, having the promise of this life, as well as of that which is to come* (1 Tim. 4. 8.)

Thirdly; observe;

Wicked men throw up or give over the duties of holines, when they finde no present profit, or outward advancement comming in by them.

They serve God no longer then he serveth their turnes. They who follow Christ for the loaves, leave him when the loaves are done. Surely many old formalists were wont to pray meerely for filthy lucre, which gave occasion for that common Proverb, *No penny, no pater noster*; which we may translate into the stile of the Text, *No profit, no prayer*. Saints finde reward in their worke, but hypocrites must be rewarded and payd in hand for their worke, else they will worke no more. A godly man will pray and persevere in prayer, because God commandeth him to pray always, not because he always finds the grant of the thing prayed for. He knows his prayers can never turne to losse, though he pray long and feeles no profit, not only not in temporals, but not in spiritualls, and inward comforts. He considers, what God requires of him, not what he receiveth from God is the ground of every duty. And whereas that wicked King sayd (2 King. 6. 33.) *This evill is from the Lord, why then should I waite upon the Lord any longer?*

longer? He ſaith, I will yet, yea for ever waite upon the Lord, though he deferre to doe me good.

J O B, Chap. 21. Verſ. 16, 17, 18.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

How oft is the candle of the wicked put out? and how oft commeth their deſtruction upon them? God distributeth ſorrows in his anger.

They are as ſtubble before the winde, and as chaff that the ſtorm carreth away.

IN the former words, Job having deſcribed both the proſperitie and the blaſphemy of wicked men, whom he repreſents thruſting the Lord from them, and diſcharging him their company; Depart from us, we deſire not the knowledge of thy wayes, &c. (Having thus I ſay, deſcribed their proſperitie, and their blaſphemy, leſt he ſhould ſeeme to attribute more happineſſe to them, then indeed they have, or at all to have approved of their courſe and counſel, which at all he had not) he ſubjoynes by way of prevention, his opinion of both in this 16th verſe.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

As if he had ſaid; I have not aſſerted the great ſucceſſe of wicked men, as if God neglected the affaires of the world, or cared not into what hands they were diſtributed; as if he had left wicked men in their owne power, to be the founders and contrivers of their owne greatneſſe; or as if I my ſelfe were taken with, or envied at any of their felicitie: for I am well aſſured that God diſpoſeth of all theſe things in much wiſdome, but in no love at all, or good will to them; Lo, their good is not in their hand, the counſel of the wicked is farre from me.

In theſe words Job gives his opinion about the ſtate of wicked men, in the middeſt of all their outward pomp and worldly ſplendor; *Lo, their good is not in their hand.* The Septuagint reads

ἐν χειρὶ γὰρ
 ἦν αὐτῶν τὰ
 αἰγάρια. Sept.

reade this first part of the verse without a negative particle, whereas we (from the Hebrew) read, *Their good is not in their hand*, they say, *Their goods were in their hands*. Which some explain; As if Job in these words assigned the reason whence it comes to passe, that wicked men spake with so much boldness and impudency in the verse before, *What is the Almighty? And what profit is it that we pray to him?* Why are they thus bold with God? why doe they slight the Almighty? O (saith Job) *their good is in their hand*, that is, they have enough already, they are full of the world, and they care not how emptie they are of God; they have as much as they desire, they are satisfied with the creature, therefore they have no desire to the Almighty, the Creator: they have their portion, and such will not pray for more who think they have all in possession. What need they beg any good thing at the hand of God, when they have all good in their owne hand? *Their good is in their hand*, therefore they say, *What profit is it that we pray to the Almighty?* This is a truth, but I will not prosecute this reading, because it is not cleare from the originall Text.

We render according to the letter of the Hebrew, *Their good is not in their hand*. That is, say some, they have many worldly good things, yet they use none of them. They have good in their houses, good in their chests, but they have none in their hand. The righteous man hath outward good things in his hand, he is readie to use, and imploy them, he is master of them, he makes them serve him; but meere carnal men serve their goods, or are slaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they doe not rule what they have. Lo, *their good is not in their hand*. They are not master of their owne. There is a truth in this exposition; and therefore Solomon in Ecclesiastes distinguisheth the possession of the things of the world from the use of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart to use them, (Eccles. 5. 19.) Every man to whom God hath given riches, and wealth: (there is one gift) and given him power to eat thereof, and to take his portion, and rejoyce in his labour, this is the gift of God, there is another gift. Many receive the first gift from the hand of God, who are denyed the latter. But
 neither

neither will I give this as the ſcope of *Jobs* Text.

Againe, *Their good is not in their hand.* By good here, we are to underſtand all that which is before ſet downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. Lo, *Their Good.* Why the things of the world are called good ſee before (*verſ. 13.*) *They ſpend their dayes in wealth, or, in good.* And though they did, yet here he ſayth; *Their good is not in their hand.* But how can a man ſpend his dayes in that which is not in his hand? Many have that in their hand or poſſeſſion, in which they doe not ſpend their dayes. But it ſounds hard to ſay, A man ſpends his dayes in that which is not in his hand.

Lo, their good is not in their hand.

I anſwer; The being of a thing in our hand imports.

Fiſt, That it is attainable by our owne induſtry, or that it is within our reach and power. So, when *Job* ſayth, *Their good is not in their hand,* his meaning is, their riches and worldly abundance was not attained by any ſelfe-ſufficiency. Not onely is it true in ſpirituals, but alſo in temporalls (though in theſe we can doe more) that we can doe nothing effectively of our ſelves, or by our owne ſtrength and wiſdome, our ſufficiency is of God. Whatſoever we have in this world comes from another hand, not from our owne. Mr *Broughton* renders fully up to this ſence; *Loe, their wealth commeth not by their owne power.*

Secondly, *Their good is not in their hand,* that is, they have not a power to hold the good which they have received; this I have ſcene (ſayth *Job*) in the ſtate of wicked men, that neither the good they have was purely in their power to attainit, nor in their power to retaine and hold it. This latter ſence ſome conclude, as ſpecially intended by this phraſe all the Scripture over. As if to be in the hand, did rather imply an abilitie in keeping, then induſtry in acquiring the things of this life; yet I conceive the former ſence as fayre and pertinent as the latter, and therefore from thence note.

Cum ſcriptura dicit aliquid eſſe in manu; potius poteſtatē in conſervando quam diligentiam in acquirendo ſignificat. Bold.

Fiſt, Men get not their greatneſs, whether in wealth, or rule, by their owne power.

What *Job* affirms of evill men, is true of good men too, it

is a generall truth, *Their good is not in their hand to get it*; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower sort of good gifts) are sent by a higher hand. Earth is dropt downe to us out of heaven. Outward comforts are not from the hand of man, eyther meritoriously, or efficiently. They are not from his hand meritoriously, he deserves not a bit of bread, he is so far from deserving heaven, and glory, and the favour of God, that he deserves not a peice of this earth to stand or lie downe upon; no nor efficiently. Proud man hath such an opinion of himselfe, he is full of these thoughts, that at least the things of the world are within his compasse, that he can reach and attain them by his owne power, activitie, and policie. *Isa. 10. 13.* The *Assyrian* is brought in glorying thus; *For he sayth, by the strength of my hand I have done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put downe the inhabitants of the earth like a valiant man.* Here is the language of a proud mans heart, he sayth, *by the strength of my hand I have done it.* And the Lord was very jealous of his owne people, that they would be attributing their good to their owne hand, and he could not beare it that they should. (*Deut. 8. 16, 17.*) therefore he admonisheth them that when they came to *Canaan*, and had got great estates, and had eaten and were full, to take heed least their hearts should be lifted up, (*vers. 17.*) *And thou say in thy heart* (suppose it doe not breake forth into words) *my might and my power hath gotten this wealth,* (take heed thou doe not speake such language in thy heart) *but thou shalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may establish his covenant which he sware to thy fathers.* See here, the things of the world are not in our hand, God gives us power to get our bread. And consider, if the Lord be so jealous in this poynt that he will not indure men to ascribe to their owne strength or hand the getting of the treasures of the world: how will he take it at their hands that say heaven it selfe is in their hand, the good of eternall life is in their hand, or that they can fetch it in by their owne earnings, that they are not beholden to Christ onely, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though

we come not to the grosseness of the Papists; we would have somewhat of our owne gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much lesse are the things of heaven; If not temporalls, then surely not spirituals and eternals. (Psal. 76. 6, 7.) *Promotion is not from the East, or West, or South, but it is of God, who pulleth downe one, and setteth up another.* It is a peice of our spiritualnesse to confesse God the giver of our temporals. It is an act of grace to say, *Lo, our good is not in our hand.* That principle of policy, *Every man is the contriver of his owne condition,* is false in Divinitie. Man may be considered in a threefold capacity or state, and God the Author of them all. In his natural state as a living man; In his spirituall state, as a holy man; in his civill state, as a rich or great man; all that he is in any of or all these is all from God.

*Quisq; fortuna
sua faber.*

Secondly; observe;

It is not in the power of man to hold or perpetuate his owne prosperitie.

As our good is not got by our hand, so not held, it will run or slip out between our fingers, if we onely hold it; we put our earnings into a purse with holes (Hag. 1. 6.) if God doe but blow upon it. As the Lord gives, so he can take away, let us hold as fast as we will; unlesse the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing; unlesse God establish it to us it may be gone every moment. Our spirituals are not in our owne keeping; we cannot bring grace into our owne hearts, and we cannot keepe grace in our owne hearts; our good of grace is in the hand of Jesus Christ, it is he that preserves his owne graces bestowed upon us. Were it not for the hand of Christ holding our hearts, we should let out all the grace we have quickly; our faith and love, with all those spirituall treasures would soone be scattered, were not we kept by the powof God; *Lo, their good is not in their hand.*

Thirdly, When Job saith, *Their good is not in their hand,* He seemes to intend, that though these men had a great deale in their hands; yet *their good*, or that which indeed will do them good was not in their hand. The men of the world have their

portion in this life; and that is not a portion; They have goods in their hand, but that which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unlesse he had somewhat that is better. (Psal. 4. 6.) The men of the world cry out, *Who will shew us any good?* What is their good? David tells us, *Corne and wine, and oyle, gold and silver,* the riches and greatnesse of the world, these are a very low sort of good, and comparatively these are no good at all. *Give me the light of thy countenance* (sayth he) this good they have not in their hand; They have not the grace or favour of God in their hands, they have not a portion of spirituals in their hands; their good is not in their hand, because that is not there which indeed would make them happie. Job did not looke on wicked men as truly happie, though he spake so much of this outward happines; *Their good is not in their hand.*

The counsel of the wicked is far from me.

In these words Job makes a modest comparison between his owne and the condition of the wicked; *The counsel of the wicked is far from me.* Counsel, is not to be taken here strictly for that which is the preparation to action, after inquisition and debate; For the issue of both, is counsel. But here counsel is to be understood in a larger sence; *The counsel of the wicked,* is, their course, their opinion, their way, their purpose, whatsoever is decreed and resolved by them, that is their counsel. Now, sayth he, *this counsel, (or course) of the wicked is far from me.*

*Consilium potius
tur pro tota a-
gendi ratione.*

But how was their counsel far from Job? Every good man cannot keepe evill counsel far from him. Evill men may give good men bad counsel: yea a good man cannot keep himselfe from the evill counsel of the Devill, why then doth he say, *the counsel of the wicked is far from me?* Satan will be instilling

hellish

hellish counsel into the hearts of the best, how then is he thus confident, *The counsel of the wicked is far from me?*

The meaning is, *I am far from the counsel of the wicked*: for though we cannot keep the counsel of wicked men, or the counsel of Satan, his suggestions, and motions far from us; (for these will be buzzing about us) yet we may keep our selves far from them, that is, we may keep our hearts at a distance from them. Now that is the meaning of *Job*, *The counsel of the wicked is far from me*; that is, I am of another opinion, and minde, I doe not fall in with them, I doe not say as they, I doe not affirme what they affirme, or deny what they deny. *The counsel of the wicked is far from me.* It shews that he had a quite different judgement of things from the wicked; nor did he like their way, notwithstanding their prosperitie and successe. As if he had said; *I am not in love with their good and greatnesse, much good doe it them; it is far from me to wish it in their way, and upon their termes; for I never trod in their path, nor walked in their counsel.*

Hence observe; **First,**

The counsel or course of a wicked man is foolish and preposterous in the opinion of the Godly.

As himselfe is, so is his counsel, both nought, therefore a good man abhors them. What is the counsel of a wicked man? What is his course? His counsel is to follow the world, to heape up riches, to engrosse earth, neglecting heaven; to be very eager after the things that are seene, not regarding the things that are not seene. This is foolish counsel: for (sayth Paul, 2 Cor. 4. ult) *we looke not at things that are seene.* How can a man looke at things that he doth not see? How can he ayme at a mark that he doth not reach with his eye? Indeed beleevers looke at nothing but what they see, though they doe not looke at the things which are seene. Here is the excellency of beleevers, they ayme at things that are not seene by the corporal eye, but they have a sight of them by the eye of faith, they see them with a spiritual eye, or else they could not ayme at them. Now, *we look not* (sayth Paul) *at things that are seene, (which is the counsel of the wicked) but at things which are not seene; for the things that are seene are temporall, but the things which*
are

are not seene are eternal. The things which are most seene now, will not be seene long, no nor be long. As it is sayd of Tire (Ezek. 27. 36.) *The Merchants among the people shall hisse at thee, thou shalt be a terror, and never shalt be any more : or shalt not be for ever.*

Secondly ; observe ;

Godly men are not at all pleased with the way of the wicked, how much soever they thrive in it.

Job had said much of the greatnesse, riches, and glory of the wicked : but, sayth he, how ever, *The counsel of the wicked is far from me.* The wayes of the godly and the wicked differ, as much as their ends ; and their counsels are as distant as their conclusions will be. Every good man sayth of the counsels and wayes of the wicked, how prosperous soever, as Jacob said of his sons, Simeon and Levi, (Gen. 49. 6.) *O my soule, come not thou into their secret, unto their assembly mine honour be not thou united.* Let me be far from their secret, that is, from their secret counsel, from their cabinet counsel, and close committees, O my soule come not thou into their secret. The further we keepe from their counsel, the neerer we are to blessednesse. (Psal. 1. 1.) *Blessed is the man that walketh not in the counsel of the ungodly.* And as the Godly are far from the counsel of the wicked, so the wicked are as far from the counsels of the godly ; they also say, *The counsel of such is far from us ; we cannot abide their counsel.* (Psal. 14. 6.) *Ye have shamed the counsel of the poore, that is, ye are ashamed of his counsel.* What poore doth he meane ? He meanes it not of any poore ; though it be a truth, that a poore mans counsel is feldome heard (great men are usually ashamed of poore mens counsel, As Solomon speaketh in his Ecclesiastes, (Chap. 9. 16.) *The poore mans wisdom is despised, and his words are not heard.*) But here by poore, he meanes the godly poore, men fearing God, as it is plaine in the latter end of the verse : *you are ashamed of the counsel of the poore, why ? because the Lord is his refuge.* His counsel doth depend on the Lord ; trust in the Lord, walke in his wayes, shelter your selves under his protection, this counsel the poore man gives ; and he must needs be a godly man that gives this counsel. This counsel you have shamed, that is, despised. What have we to doe with this counsel,

fel, to make the Lord our refuge? No, we will take our owne course, and worke it out by our owne wit. Thus wicked men are far from the counsell of the godly, and godly men are as far from the counsell of the wicked.

Job proceeds.

Vers. 17. *How oft is the candle of the wicked put out?*

Here begins the second part of the Chapter. As in the former he proved by cleare experiences, the prosperitie of the wicked, so now he proves that the wicked are not alwayes prosperous, but meete with checks and contrary blasts as well as others. *How oft is the candle of the wicked put out?* There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think, (as hath been toucht) that *Job* having before declared the outward happinesse of wicked men, doth here as it were turne the Tables, and describe their misery, by way of Admiration. *How oft is the candle of the wicked put out.* Or if they escape their children pay for it, as it follows vers. 21. This may seeme to contradict what he spake before of the flourishing state of wicked men, presently to adde, *How oft is the candle of the wicked put out.* But indeed it onely contradicts what his friends spake before, whose opinion was, that God sorteth out the things of this life so distinctly, that to the wicked he gives nothing but misery and sorrow, and to the righteous, nothing but mercy and comfort. Now *Job* takes this off; he affirms that wicked men are usually filled with worldly abundance, which is against their opinion, yet he affirms also that wicked men are often plunged into outward misery, that they also are brought into straits and darknesse. Thus he renders the opinion of his friends altogether inconsistent with his experiences; they said, that evill men receive onely evill; no, sayth he, evill men receive abundance of good in this world; yet I doe assert that evill men also receive evill too; so that there can be no distinguishing of mens spirituall estates by their temporall sufferings or enjoyments, seeing wicked men sometimes are not punished here, and sometimes are.

Secondly, Others understand the whole context thus, as if *Job* were still describing the prosperous state of the wicked, and

*Concludit contra
amicos suos bona
& mala in hac
vita aequè a deo
bonis ac malis
dnri.
Refutatur ami-
corum sententia
impios semper
hic puniri, quum
utrumq; aequè
accidat & eos
puniri & non
puniri. Mere.*

and continued the ſame diſcourſe to the 21 verſe. And then the queſtions here are to be expounded negatively; *How oft is the candle of the wicked put out?* Can you give many inſtances of it? is this very oft? are wicked men commonly found in darkneſſe, or in trouble? So he meets with both the aſſertions of his friends. Bildad ſayd, (Chap. 18. 5, 6.) *The light of the wicked is put out, and the ſpark of his fire ſhall not ſhine; the light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.* Well, ſayth Job, this is your opinion, I pray, tell me, *How oft is the candle of the wicked put out?* Have you ſeene this frequently, that you make ſuch a direct conſequence of it? Again Zophar in the cloſe of the 20th Chapter, when he had drawne out the judgements of God in many particulars, concludes (verſ. 29.) *This is the portion of a wicked man from God, and the heritage appoynted him by God.* Now Job answers, whereas you O Zophar, conclude your innumeration of evils, with, *This is the portion of a wicked man from God.* I pray how oft doth God diſtribute ſuch evils to them in anger? doth he it ſo often, as gives you a ſufficient ground to make ſo peremptorie a conſequence? *This is the portion of a wicked man from God.*

*Quoties poteſt exponi in deſe-
ſu, q. d. Eſt
id ſit aliquādo,
raro tamen ſit;
ac ſepius ſolent
impij contra
quam vos dixi-
ſtis. Merc.*

Take the words eyther of theſe wayes, there is a faire correſpondencie with the ſcope of the place, and with Job's purpoſe, nor doe eyther of theſe interpretations give any ſtraine or offer violence to the original Text. For the firſt word that we render *how oft?* is expounded ſometimes by way of *increase*, ſometimes by way of *diminution*. In the former ſence, *how oft?* ſounds a thing done very frequently; In the latter, *how oft?* ſounds a thing ſeldome, or rarely done; How oft have you had ſuch experiments? that is, you have rarely had them. how oft is ſuch a thing done? that is, it is ſeldome done. Mr Broughton tranſlates clearly to this expoſition, *Not ſo often is the candle of the wicked put out, &c.*

How oft is the Candle of the wicked put out?

By the candle of the wicked, ſome underſtand their lives, that is, how oft doe wicked men come to a ſudden and unexpected death? Job ſaid before, *They grow old*; His friends had ſayd, *They are cut off.* Here according to the latter expoſition, he queries, Can you give many inſtances that the candle of the wicked

wicked hath been put out ? that their lives have been extinguished ? The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three wayes, and so doth the life of man ; first, for want of moysture to feed it : thus the life of man goes out when the moysture of the body is spent, and consumed, when it is drunk and dried up by old age, or hot distempers, then out goes the life of man like a candle. Secondly, A candle goes out, through the redundancy of moysture, the oyle sometimes drownes the lamp, as well as feeds it. Thus also moysture overflowing the body of man ; puts out or quencheth life. Thirdly, a candle is extinguisht by a vehement wind that blows it out ; And the lives of many men are put out by violence, their candle doth not burne out, but is blowne out. And thus especially the lives of wicked men are put out ; They are cut off by a hand of Justice before they have lived out halfe their dayes, or if they attaine to fullnes of dayes, their hoary head descends not to the grave in peace.

Secondly, Others understand by *Candle*, their *Children* ; A mans children are as so many lights in his house ; as they die, his candles are put out ; and if they all dye, his candle is quite put out.

Thirdly, and more generally, the word is used to signifie any, or all sorts of worldly prosperitie. The light of the wicked can be nothing but outward prosperitie, in all the sorts of it. So the word is frequently used (*Prov. 13. 9.*) *The light of the righteous rejoyceth, but the lamp of the wicked shall be put out ;* that is, their prosperitie shall cease ; read *2 Sam. 21. 17.* *2 King. 8. 19.* *Psal. 132. 17.* in all which places, light, lamp, and candle, expresse outward splendour and prosperitie. *How oft is the candle of the wicked put out ?* Taking the words in the first sence, how oft ? that is, very oft.

Observe ;

The worldly glory and outward pomp of wicked men is many times put out in darknesse.

Taking the words in the second sence, how oft ? that is, not often ; you cannot give frequent experiments of this ?

Note ;

Y y y y

Most

Most wicked men continue their candle, and the light of their prosperitie a long time.

As we have seene the one; so the other; there are experiments on both sides. Therefore we can make no distinction of men, either by the shining and burning, or by the putting out of their candle. The former poynt hath been given from other passages of the Booke, and the latter being one generall scope of the whole Book, It may suffice onely to collect and specifie them.

And how oft commeth destruction upon them?

The sence is the same with the former; onely the words are varied.

Their destruction.

אִי
Extremam, de-
notat ruinam
vel calamitatem
nobis & pluvia
more supervenientem.

The word which we render *destruction*, carrieth in it utter ruine, or an undoing calamitie, properly it signifies a cloud; and because stormes are wrapped up in clouds, and from them hayle and snow, thunder and lightening, break forth, not onely to the terror of hearers and beholders, but even to their destruction; therefore the same word signifies both a cloud, and also destruction. And hence the vulgar reads, *How oft is there an inundation upon the wicked?* When clouds dissolve, an inundation, a deluge follows, which sweepes all away. In which sence the Prophet (Isa. 28. 15.) calls it an *overflowing scourge*, that is, a judgement which breakes all the bankes and fences which the wit and power of man set up against it.

Note;

Wicked men shall not onely be afflicted, but destroyed.

Destruction is their portion. The hand of God upon a wicked man is for ruine; but upon his owne people for correction. The Apostle speaks this sence clearly (2 Cor. 4. 8, 9.) where he tels us that himselfe and other holy men were in a very sad condition, but it came not to destruction; *Wee are troubled on every side, yet not distressed; we are perplexed, but not in despaire; persecuted, but not forsaken; cast downe, but not destroyed.* As for wicked men, *How oft commeth destruction upon them?*

They

They are not onely troubled, but diſtreſſed, not onely perplexed, persecuted, and caſt downe, but in deſpaire, forſaken and deſtroyed.

From the manner of their deſtruction, it comes like a tempeſt, or a ſhower.

Note.

The deſtruction of wicked men is irriſiſtible.

Who can avoyd the ſhower, or the ſtorme? yes you will ſay, we may run to covert; but there is no covert which the Lord cannot raine quite through; though ſinners hide themſelves under rocks, and mountaines, he can ſend a raine which ſhall ſoak unto them. There is no ſhelter againſt the wrath of God; he can peirce all the coverings of the creature; his wrath ſmites downe to the very bottome of hell. When ſtormes and tempeſts are up in the world, Saints have a covering; but what is it? not any worldly covering, or creature-refuge; theſe cannot protect them from the ſtorme; but the Prophet tels us what or who will. (Iſa. 32. 2.) *A King ſhall reigne in righteouſneſſe, Princes ſhall rule in Judgement. And a man (that is, Jeſus Chriſt) ſhall be a hiding place from the winde, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.* Chriſt is as a covert from the tempeſt, as a hiding place from the winde; but wicked men have no help by him, he is no covert, no hiding place to them: therefore their deſtruction comes unrefiſtably, and unavoydably. Such was the ſhower of fire and brimſtane upon *Sodome*; the *Sodomites* expected not an enemy that way, their deſtruction came as a ſhower from a cloud; The Lord rained fire and brimſtone upon them from the Lord out of heaven. The cloud which hangs over and lowres black upon wicked men, is not a little cloud that ſoone paſſeth away, but a cloud that ſhall make the wicked paſſe away; when that breaks, they ſhall be broken and fall and periſh.

God diſtributeth ſorrows in his anger.

The word implyeth the dividing of a thing among many: to divide by lot; to apportion out an inheritance or ſhare; a mans ſhare is called his lot, this is my lot, and that is yours,

Y y y 2

every

Nubecula eſt cito tranſibit.
 חלק diviſionem denotat inter plures.
Tralatio ab ijs qui funiculis agros dimetiuntur, quos deinde dividunt inter ſe miſſis ſortibus. Druf.

every one hath his lot. Thus land in a common field is divided ; and thus *Josua* divided *Canaan* among the twelve Tribes, he divided it to them by lot ; such a distribution the word signifies ; *God shall distribute sorrows to them by lot.*

He distributeth sorrows.

חֲלִי
Dolores, junes,
partietur, fur-
niculis haredi-
tates dividi-
buntur.

That word signifieth, a coard, or a line, that line with which an inheritance is divided, a measuring line, a line to measure land by. So (*Psal. 16. 6.*) *The line is fallen to me in a faire place ; that is, my inheritance is divided, or shared out to me in a faire place. I have a faire lot. The elegancie is remarkable. God distributeth sorrows by a line, as the portion and inheritance which wicked men shall receive. (Luk. 12. 46.) The Lord of that servant, will come in a day when he looked not for him, &c. and will appoint him his portion with the unbelievers. God distributeth sorrows. To say God distributeth a portion in anger were sad enough : for every portion that God distributeth in anger can be nothing but sorrow. But to distribute sorrows in anger, imports the most sorrowfull distribution. And besides, the word signifies not onely sorrows, but the greatest sorrows, those sorrows that straiten as a coard, which binds the part so hard that it causeth paine, or such sorrows as a woman hath in travell. The Greek Translators expresse it by a word noting the pangs and throws of a travelling woman. *God distributes these sorrows**

In his anger.

That is, God being angry, or when he is angry he distributes these sorrows. In what sence, anger or any other passions are said to be in God, hath been shewed from other Texts of this Booke. And when it is sayd, that *God doth a thing in anger*, the meaning is not that he doth some things in a quiet temper, and other things in a distemper, as men often doe ; but that he doth some things for the good and benefit, other things for the hurt and vexation of man ; yet as the one in mercy, and the other in judgement, so both according to the highest rules of reason and righteousness.

Thus the woful condition of a wicked man is described, under the displeasure and angry dispensations of God.

Hence

Hence, Note ; first,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the land of sorrow and darknesse, of mourning and lamentation, this is their proper lot ; Though at present they live in the light of outward joy, yet their portion is darknesse and sorrow. What else can be their inheritance but sorrow, who abide under the anger of God ? Believers are heires of the promise, and therefore peace and joy are their portion. The wicked are heires of the curse, they are as surely heires of the curse, as the Saints are of the promise, and therefore sorrow is their portion. The anger and curse of God have nothing but evill in them, as his favour and the promise have nothing but good in them.

Secondly, Observe ;

The sorrows of wicked men are divided to them by the hand of God.

His hand is in the worke ; God distributes to every man his portion. All our lots are set out by his hand. The word (God) is not exprest in the Hebrew, but he is in it ; who is the distributor, but the Lord ? He distributes evill as well as good. The Prophet challengeth all false Gods ; *Let them doe good or evill, that we may know that they are Gods (Isa. 41. 23.)* The distribution of evill speaks God as much as the distribution of good : it is the honour of God to be the distributor of both. And since it is in the hand of God to distribute, and appportion out to wicked men their due, they shall be sure to have it : for he is a just God, and he seeth all the wickednesse of their hearts, and he will not be taken off by intreaties, or blinded by gifts, they can plead nothing to take him off from this distribution ; 'tis their due, and they shall have it. *God distributeth sorrows in his anger.*

Observe ; Thirdly ;

It is very dangerous to provoke God to anger.

To doe so may quickly be to our sorrow, for he distributes sorrows in his anger. Therefore the Psalmist exhorts, (*Psalm. 12.) Kisse the Son* (that is, with a kisse of homage and submission)

mission) *least he be angry.* Why, what's the danger of that? the next words shew it, *and ye perish from the way* (of your purposes and never reach your ends) *when his wrath is kindled but a little, blessed are all they that put their trust in him.* The Psalmist leaves us to imagine how cursed and miserable their estate will be who provoke God, while he thus elegantly goes off from it (the file of his speech calling him rather to speake that) and concludes, *Blessed are all they that trust in him.*

Fourthly, Observe;

The sorrows of wicked men flow from the wrath and anger of God.

God distributeth sorrows to many of his owne people, he gives them sometimes a very uncomfortable portion; but he doth not distribute sorrows to them (purely) in anger. All the sorrows he distributes to his owne people, have a mixture of love and mercy. To be under the anger of God is more grievous, then to be under sorrows from God. The anger of God is worse then sorrow. Therefore David deprecates it (Psal. 6. 1.) *Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.* He doth not deprecate rebuking, or chastening, he doth not pray against these, but he prayes against rebuking in anger, and chastening in hot displeasure. Gods anger is more terrible then his rebuking, and his displeasure then his chastening. Therefore (saith he) Lord, whatsoever thou doest to me, doe nothing in anger; yet so the Lord rebukes wicked men, he gives them sorrow and anger together. (Psal. 11. 5.) *The Lord trieth the righteous: but the wicked and him that loves violence his soule hateth* (from this hatred what followes,) *upon the wicked God shall raine, fire and brimstone, and an horrible tempest, this shall be the portion of their cup.* Their cup hath not onely fire and brimstone and tempest in it, but hatred in it, and this makes their cup so bitter, this is the very dregs of it. The enemies of the kingdome of Christ are thus threatned (Psal. 2. 5.) *He shall speake to them in his wrath, and vex them in his sore displeasure;* he sayth not with it, but in it. When he is in his highest displeasure, and wrath, then he shall speake. God speaks terrible words when he speaks in wrath, and he vexeth man to purpose when he vexeth him in his sore displeasure.

Thus

Thus he speaks to the Kings of the earth, and the Princes, and to all the enraged multitude, who combine to break his bands, and to cast his coards from them, who would hinder the great designe of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any sort of sinners, he takes a kinde of comfort in it, (*Ezek. 5. 13.*) *Thus my anger shall be accomplished, and I will cause my furie to rest upon them,* (if the furie of the Lord doe but touch a man, woe unto him : but when a man is made as the resting place of the furie of the Lord, how can he abide it ? how relesse must he be ? yet thus saith the Lord, *I will cause my furie to rest upon them*) and *I will be comforted, and they shall know that I the Lord have spoken in my zeale, when I have accomplished my furie in them.* As (in reference to his owne people) when the Lord accomplisheth his love in them, and causeth his favour to rest upon them, then he is as it were comforted, it pleaseth him very much. So, when he poures out judgements and evils upon wicked men in furie & wrath, in the height and heat of wrath, this comforteth him, and pleaseth him. God sometimes distributeth sorrows with sorrow, and he speaks of himselfe as grieved when he puts men to griefe ; but when God doth not onely distribute sorrowes in anger, but in comfort, that is, when he doth not onely expresse himselfe as angry, but as comforted while he dealeth out sorrowes to the sonnes of men, as their course before was out of measure sinfull, so their present case is out of measure sorrowfull. Which Job shewes more fully in the next verse.

Vers. 18. *They are as stubble before the winde, and as chaffe that the storme carries away.*

Thus it is with wicked men, according to our reading ; and according to the second interpretation, of, *How oft is their candle put out ?* we may adde, *How oft are they as stubble.* 'Tis usuall in Scripture to compare wicked men to stubble and chaffe ; we have them both here, stubble is the stalk, stubble is that which is left after the corne is reaped : and the chaffe is that in which the corne is wrapped in the eare, till it be thrashed and winnowed. The stubble is nothing to the eare, and the chaffe in the floore is nothing to the corn in the floore ; the wicked are but these, *stubble and chaffe.*

They

They are as stubble before the winde.

That is, they are easily dissipated, and quickly carried away. Stubble makes little opposition against the winde; the warre is not great between the winde and the straw, between the chaffe and the storme: stubble and chaffe are as much a match for winds and stormes, as the wicked are for the wrath of God. Holy David (*Pſal. 1.*) having spoken of the stabilitie of the godly, subjoynes, *The ungodly are not so, but as the chaffe which the winde driveth away.* And when David saw his enemies deserted of God, notwithstanding their seeming devotions and earnestness in calling to him for helpe; he presently adds (*Pſal. 18. 42.*) *Then did I beat them small as the dust or chaffe before the winde.* It is an easie matter to destroy those whom God refuseth to helpe, and to make them as chaffe, whose rocke the Lord refuseth to be. The holy Prophets are frequent in this similitudinary language, *Iſa. 17. 13. Hoſea 13. 3. &c.* Every man is but as dust and chaffe (easily carried away) in regard of his naturall constitution: wicked men are so, much more, before the indignation of God, in regard both of their natural and actual corruption. Some by the winde in the Text, understand evill spirits, who are called also the furie of the Lord, and by whose ministrie God sometimes executes his vengeance upon the wicked. (*Pſal. 35. 5.*) *Let them be as chaffe before the winde, and the Angel of the Lord scattering them.* Angels are mighty in power: and not only good, but evil Angels receiving permission or commission from God can scatter the wicked as stubble before the winde.

Or as the chaffe that the storme carrieth away.

Here he sets the storme against the chaffe, as before the winde against the stubble. The word signifies an extraordinary storme, a violent storme, a kinde of hurricane, which is able to throw downe trees and houses, yea even to shake rocks and mountaines, what work then will it make with chaffe? Thus the Prophet speaks (*Iſa. 17. 13.*) *The nations shall rush, like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaffe of the mountaines before the winde, and like a rolling thing before the whirlwinde.* We put in the margin,

gine, *As the thistle-downe*, or, *the downe of the thistle*; when the thistle sheds its downe we see how it rolls before the winde. Now, sayth he, as the chaffe before the winde, or as a rolling thing before the whirlwinde, so shall the Nations be. The day of vengeance that comes upon hardned and impenitent sinners shall make them like chaffe, (*Zephani. 2. 1, 2.*) *Gather yourselves together, yea gather together O nation not desired, before the decree bring forth, before the day passe as the chaffe. Gather yourselves together.* Some read, *fan your selves*, in allusion to the chaffe, fan or winnow your selves, get out all the chaff: from your selves, by a work of serious repentance, then we winnow, or fan our selves. Why doth the Prophet stirre them up to this duty? else (saith he) the decree will bring forth, that is, God having decreed judgement, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth shortly: there will come a storme, a tempest, a whirlwinde, when the decree brings forth. I would have you get the chaffe out of you, *before the day pass as the chaffe*, that is, before that day come that shall make the chaffe pass away. When he saith, *Before the day passe*, he doth not meane, as if the time should passe as the chaffe, but the meaning is, before the time come that wicked men shall passe as the chaffe before the winde. Therefore I advise you to fan, and winnow your selves, get out the chaffe, for if you be chaffe, the day will come, and make you passe as the chaffe, and carry you away.

Further, *As chaffe which the winde carries away.* The word signifies, to *steale away* as a theefe, suddainly and secretly. The coming of Christ to Judgement is compared to the coming of a theefe, (*1 Thes. 5. 2.*) Winde and stormes scatter the chaffe no man knowes where, nor doth any man know how to gather it up. Wicked men are compared to stubble and chaffe, in three things.

First, They are (if duly considered) but chaffe in their understandings, they have no soliditie there: for they follow things that are but vaine, and cannot profit. Now that man, how high soever, is but chaffe in his understanding, who pursues vaine in stead of solid things. Though such a man be reputed deep in policie, and well ballanced in judgement, yet

indeed he is but light in the ballance, and is justly counted a chaffe man.

Secondly, They are as chaffe; that is, *little worth*. The wicked man is of little value or worth in the eyes of God and good men. Every believer is pretious in the eyes of God. (*Isa. 43. 4.*) *Since thou wast precious in my sight, thou hast been honourable.* The Godly are as wheate, the wicked are as chaffe. (*Jerem. 23. 28.*) *What is the chaffe to the wheate? If we set a bushel of chaffe by a bushel of wheate, what is the chaffe to the wheat? of no value or price in comparison.* Wicked men are of no more value in comparison of them that have true grace, then the chaffe is to the wheat, or the straw to the corne. Solomon saith (*Prov. 10. 20.*) *The tongue of the just is as choice silver, but the heart of the wicked is little worth.* Solomon makes not the comparison upon even termes, between the tongue of the just and the tongue of the wicked; but he preferres the tongue of the just (an inferior member) before the heart of the wicked, which (though in a moral consideration it be his worst part, yet) in a natural consideration is his best and noblest part. Now if the tongue of the just (that is, his abilitie and manner of speaking) be as choice silver, then surely his heart, (that is, his abilitie and manner of thinking and reasoning) must needs be as the finest gold. And if the heart of the wicked be little worth, his tongue cannot be worth any thing at all. Who would give any thing for thoughts of drosse and words of chaffe, yet these are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as stubble and chaffe, because though alone they are worthlesse, yet they have a kinde of usefulness even to godly men in outward society. The straw or stubble hath usefulness to the eare, it beares up the eare; and the chaffe hath usefulness to the wheat, it covers the wheat, it keeps and preserves the wheat. The Lord in this sence often makes wicked men stubble and chaffe to his people, that is, they are usefull to them. I need not straine the similitude, but take it up only in general. The providence of God hath so ordered it to view, that many wicked men are a protection to the peace and very subservient to the comfort & present welfare of his people in this world; though they be chaffe, yet they cover the wheat, though

though they be straw or stubble, yet they shall beare up the eare, and minister some way or other to their help. Though wicked men are in themselves as that chaffe threshed out of the eare which the storme carrieth away, yet they often are to the people of God, as the chaffe in the eare which binds and holds in the corne, so that the storme cannot carry it away.

From the proper scope of the similitude as here applied.

Observe;

First, *It is an easie thing with God at any time to destroy wicked men.*

Secondly, *That*

All the preparations and power of wicked men to resist the wrath of God, or to save themselves from it, is to no purpose.

All their power is no more then the chaffe to the storme, and the stubble to the winde. Though the wicked flatter themselves in their power and greatnesse, as if they were out of danger, yet they are but stubble and chaffe, God can quickly blow them away. How many experiences have we seene of wicked men, who thought their mountaine so strong that it should never be removed, which yet hath appeared but as chaffe before the winde, and the storme hath carried them away. And if God joyne with the weakest, they are too strong for the mightiest. (*Isa. 41. 15.*) Behold, I will make thee a new sharpe threshing instrument having teeth. Who was this? The former verse answers, it was the worme Jacob; God did not make an instrument for the worme Jacob, but he made the worme Jacob his instrument; Behold I will make thee (not for thee) a new sharpe threshing instrument. All men are wormes compared with God, and no man is so fit an instrument, for God to doe great things by, as he who looks upon himselfe (so Jesus Christ did, by whom God did the greatest worke that ever was done) as a worme and no man. But what shall this worme Jacob doe? The words following answer, He shall thresh the mountaines and breake them small, and shall make the hills as chaffe. The mountaines and hills to be threshed and fann'd, are the mighty ones of the earth, even all earthly might rising up against the wayes and designs of the God of heaven, these the worme Jacob

shall thresh and fan, and make as chaffe, and the winde shall carry them away, and the whirlwinde shall scatter them. Therefore let not the mighty man glory in his might. The Lords anger is as a storme, or a winde, and the meanest worme that he useth as a new sharpe threshing instrument, to breake them into chaffe. And this he doth, in his anger, not onely to single persons in power, but to the most powerfull States and Nations of the world, as is represented in that most illustrious Propheticall visions of the foure Monarchies ruin'd by a fifth, (Dan. 2. 35.) Then was the iron, the clay, the brasse, the silver, and the gold, broken to pieces together, and became like the chaffe of the Summer threshing stoare, and the winde carried them away, that no place was found for them, and the stone that smote the image became a great mountaine, and filled the whole earth. We see how it is not onely with wicked persons, but wicked powers (this great Image, the Iron, and clay, and brasse, and silver, and gold, typed all the powers of the world opposing the Kingdome of the Lord Jesus Christ, openly, or secretly, directly, or indirectly) they are as stubble before the winde, and as chaffe that the storme carrieth away.

J O B, Chap. 21. Vers. 19, 20, 21.

God layeth up his iniquitie for his children : he rewardeth him, and he shall know it.

His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.

For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst?

IN the former words Job spake in the plurall number, they are as stubble, and as chaffe before the winde. Here in the singular, God layeth up his iniquitie for his children. And yet he still speaks to the same poynt, and of the same persons. Such varyings of the number are not unusuall in Scripture. Reade Hosea 2. 17, 18. &c.

The words are a continuation of the former argument, as was opened before.

Verse 19. *God layeth up his iniquitie for his children.*

The wicked mans iniquitie is layed up by God as a treasure : for so the proprietie of the word beareth. God layeth up his iniquitie safe : for so we desire our treasure should be. When men lay up their treasures, they will have them (as we say) forth coming. The wicked scatter their iniquities, but God gathereth them together, and will have them forth coming in due time.

He layeth up his iniquitie, or paine, or sorrow.

One word signifies iniquitie, paine, and sorrow, because they who doe iniquitie, suffer paine and sorrow for it ; iniquitie is indeed such drosse, that it is not worth the treasuring, yet the Lord layeth it up : Or, he layeth up his iniquitie, that is, the punishment of his iniquitie. We lay up sin, and God layeth up judgement ; he layeth up the rewards and recompences of iniquitie.

Nunc dolorem nunc iniquitatem significat ; quia si quis aliquid iniqui commisit dolor & perturbatio sequitur.

Some render, *He layeth up strength.* And then it is expounded, not for the strength of the wicked man, but for the strength of

*Deus reservabit filij ejus ro-
bur suum. Mon.
q. d. adhuc ma-
jorem iræ suæ
procellasæ vim ei
reservabit in
futurum, nempe
cum filios suos
penitus abole-
bit. Bold.*

of God; As if he had said; *Though God hath scattered the wicked man himselfe as with the winde, and as the chaffe before the whirlewinde; yet he layeth up his strength for his children, that is, God hath yet greater judgements, soarer evils to bring upon his familie, and posteritie, then ever yet fell upon himselfe: he hath layd up strength for his children. As it God did afflict him but with his weaknesse, with his little finger, and reserved his arme to strike his children with; as if he would make his little finger heavier upon his children, then his loynes had been upon their Fathers, or as if having chastized the fathers with whips, he meant to chastize the children with scorpions. Either of these interpretations the single termes will beare, yet the difficultie remaines in making out the scope and tendency of the whole Text. There is a fourfold explication given of it.*

*q. d. raro hoc
fieri video &
frequentius tum
ipsos impios, tum
eorum liberos
impune abire &
secure vivere
calamitatū ex-
perties. Merc.*

First thus, Some expound the whole by repeating the foregoing interrogation negatively, as I shewed upon the former verses; *How oft (saith he) is the candle of the wicked put out? That is, Their candle is not often put out, or it is seldome put out. Thus here, How oft doth God lay up his iniquitie for his children? Not often; For as himselfe prospered in person, so many times his family and children prosper. 'Tis but rare that God layeth up iniquitie for his children. And so, according to this exposition he carrieth on the flourishing state of the wicked man, who as he lived himselfe in all prosperitie, so doe his children after him. 'Tis an experienced truth, that God hath suffered both wicked men and their children to flourish, and grow great in the world: he doth not presently reckon with the children, as he did not with their fathers.*

*An iste impius
tota vita impu-
ne feret & pu-
nitio in filios
usq; differetur?
hocine patietur
dominus. Rab.
Sel.*

Secondly, Some of the Rabbins expound *Job* in these words, taking off the affliction from the children, and fastening it upon the father. As if he had said; *What! Shall this wicked man live, and prosper all his dayes? shall he who hath done so much evil feele none? shall he carry it without any the least touch from the hand of God, and shall the load and burthen of the judgement light onely upon his children? What? will God lay up all the punishment of his iniquitie for his posteritie? is this Justice? doth this looke like the doings of God, that the father thrive, and his children onely be undone? Which sence they conceive continued in the latter part of the verse, which commendeth the justice of God, and exalteth*

eth his righteousnesse in this determination ; God will repay him into his owne bosome as he hath deserved. God will reward him, and he shall know it, his eyes shall see his destruction, and he shall drink of the wrath of the Almighty. God will not lay up iniquitie for his children, and let him escape. No, himselfe shall be punished, and smart for his folly, he shall tast how evill and how bitter a thing sin is. This also hath been verified by frequent examples. The judgement of many wicked men doth not sleep, nor their destruction slumber, God presently cuts off such parents in the light and heate of their iniquities.

Thirdly, (neere this sence) the words are read, as an answer to an objection. This having been affirmed by Job, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and stubble, but that they prosper, and grow great in the world. Zophar (whose opinion is here opposed) is supposed to replie ; *What though God doe not afflict the wicked man himselfe, and put out his lamp, yet he layeth up his iniquitie for his children.* Thus Mr Beza seemes to interpret this Text ; But you will say to me, though the wicked man himselfe be not punished, yet God layeth up his iniquitie for his children ; the fathers sin, shall be the childrens portion. To which objection Job is conceived making answer in the next words ; No (if what you affirme were the law and constant rule of his proceeding) God would rather repay the wicked man himselfe, and make him know what it is to sin against him, his eyes should rather behold his destruction, and he himselfe deserves much more to drink of the wrath of the Almighty then his children. Besides, what cares he for his house, or what becomes of his familie, when the number of his moneths is accomplished, and cut off in the midst ? He being dead feelles neither the smart nor the comfort of his children, what ever the providence of God dispenceth or alloteth them, concernes him little, and will not then touch or trouble him at all. As if Job had said to Zophar, Though I denie not the thing, that God doth lay up the iniquitie of the parents for the children, yet, according to your principle and position, it seemes more consonant that the wicked man should be punished in his owne person, then in his posteritie.

Fourthly, Most, both the Latine and Greek Interpreters agree in this exposition, that Job here describes the misery of a wicked man, and the judgement of God upon him, as in reference

Deus (inquit) reponet filijs ejus violentiam ipsius. Redderet illi & (hoc) sciret, et viderent oculi ejus exitum suum, &c.
Bez.

Cum describit extremum impij supplicium affirmat etiam redundare rem ad filios.

rence to his owne personall sorrows, so in reference to those which afterwards befall his children and familie; *How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the winde? yea, and not onely so, but God layes up his iniquitie for his children, that is, (as elsewhere frequently in Scripture) the punishment of his iniquitie. They shall smart as well as he himselfe did, and be wrapt up in those calamities which were bred in their fathers sins, and perfected by their owne.*

Hence observe;

The sins of parents are justly punishabable in their posteritie.

As many parents, by wickednesse store up riches for their children, so because of their wickednesse, God stores up wrath for their children. Nor may it seeme unreasonable, or unjust that he doth so: for the son succeeds into all the rights of his deceased father, and this is one of them; He hath but his right in whatsoever he is punished. As God may justly punish the sin of a man in his cattel and estate, so also in his children; because they not onely belong to him, but are a part of him. But it may be objected, how then doth the Prophet *Ezekiell* affirme from the Lords mouth, that *the son shall not beare the iniquitie of the father; and the soule that sinneth shall die,* (*Ezek. 18. 20.*) And how shall we reconcile this of the Prophet with that which God himselfe spake in the Law, threatening the children of the wicked, and their childrens children for their iniquitie, (*Exod. 5. 20.*) *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me.* One Scripture sayth, *The son shall not beare the iniquitie of the father; and another sayth, that the son shall beare the iniquitie of the father, or, that God will visit the iniquitie of the fathers upon the children to the third and fourth generation.*

I answer, for the clearing of those Scriptures that when the Prophet sayth, *the son shall not beare the iniquitie of the father,* it may be understood eyther of these two wayes. First, thus, he shall not beare it, in reference to eternall punishment, God will not damne a son, for the sin of his father, but he may bring many chastisements and sorrows upon a son, for the sins of

Naturalis consecutio est. ut bares succedat in omne jus defuncti. Nihil in commodi est, si illorum cum sint habeant quæ illorum sunt.
Coc.

of the father. Secondly, we may understand the Prophet thus, *The son shall not beare the iniquitie of the father*, that is, if the son depart from the iniquitie of the father, if the son doe not imitate the fathers iniquitie, then the iniquitie of the father shall not redound to the son; but if the son tread in his steps, and write by his Copie, then the son shall not onely beare his own iniquitie, but the iniquitie of his father shall redound to him, for he makes his fathers sin his owne by imitation, as much as his owne is his by commission. (*Mat. 23. 32.*) Christ saith to the Jewes, *Fill ye up the measure of your fathers.* Their fathers had slaine the Prophets, and though themselves adorned their Sepulchers, professing (*vers. 30.*) *If we had lived in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets*, yet Christ tells them plainly (*Luk. 11. 48.*) *Ye beare witnes that ye allow the deeds of your fathers*, because he saw in them not onely a spirit, but the practice of persecution against the living Saints, while they seemed thus compassionate toward the dead Saints ('tis common for the worst of men to pretend love and honour to good men when they are dead, (the dead bite not) who cannot abide goodnesse, nor any good man while he liveth, but persecute him to the death, now I say, Christ seeing this in the Pharisees) gave them up to the fulfilling of their lusts. And because they were resolved to doe that which the righteousness of God had forbidden, he in wrath bids them doe it. *Fill up the measure of your fathers.* As if he had said; *Your fathers stored up much wrath by killing the Prophets, but the measure is not yet full; doe ye fill it, for I perceive ye will, by killing him who is greater then the Prophets. They slew the servants, ye will slay the heire.* Children fill the measure of their fathers in sin, and then God fills the measure of the children in punishment. So Christ inferres in that place of Luke (*11. 50.*) *That the blood of all the Prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple. Verily, I say unto you, it shall be required of this generation.* The blood of former generations had not been required of that, if they had not been as bloody as the former generations; But where old sins are continued and approved by being newly acted, there the old sins as well as the new are justly punished.

A a a a a

Thus

Thus we may answer that Scripture, *The son shall not beare the iniquitie of the father*, unlesse he doe it. 'Tis childrens imitation of their fathers iniquitie, which brings the iniquitie of their fathers upon them. We may say of some children, that they are of their fathers, not onely naturally, but morally, they carry the morall likenesse of their fathers more then the naturall, and appeare not onely in their bodily image, but in their soule-image too, together with the image of their actions or course of life. Childrens imitation of their parents in life, is the image of their parents actions, as the corruption of their nature is the image of their natural condition. So that while they imitate their parents sin; they are their children formally as well as lineally. And thus one of the Ancients speakes excellently of that fatherhood or paternitie, which the Devil hath in relation to wicked men. (*Job. 8. 44.*) *Ye are of your father the Devil*; The Devil beares the relation of a father to all wicked men, and this fatherhood doth not proceed from the act of the father, but of the children: for the Devil doth not make wicked men his children by begetting them, but wicked men make the Devil their father by imitating him; here is the way of that paternitie. Now as all wicked men have the Devill for their father, not as being begotten of him, but as imitating him: so some children may call men their father, not onely because they have begotten them, but also because they imitate them; and when they doe so, they must looke to suffer for the sins of their fathers as well as they take delight and pleasure in their sins. For as we may grant that some children suffer in outward things for their parents sins, who doe not imitate them, so we must conclude, that they who doe imitate their sins, shall surely suffer.

And therefore parents are hence admonished to take heed of sinning against God, lest they be found unmercifull, unnatural, and hard-hearted to their children. Wicked parents doe what they can to make their children miserable, even while they are projecting to make them great and happie. They intend to raise them, yet the way they take to doe it, proves their ruine and undoing. *Tertullian* (a learned Writer) treating of this poynt, supposeth that God aymed at this in giving the Law, when he threatned to punish the iniquitie of

Hac est quædam paternitatis ratio, quam non tam pater ipse constituit quam filij. Nos enim illum imitando patrem facimus non ille nos creando filios.
August. in Psal. 64.

Esi patrum delicta ex filiis exigebat, duritia populi, talia re-

the fathers upon the children to the third and fourth generation : This (saith he) God spake in reference to the hardnesse of their hearts , that if no other argument would move them to keepe close to the rule of the Law, to take heed of Idolatry, and false worship, yet meere compassion to their own children might doe it. All parents have a naturall love to their children. So that they who have not a spirituall principle moving them to forbear those sins, because they love God , and delight in his Law, may yet be moved by a principle of naturall love, to avoyde those sins for which (by name) God tells them, he will surely afflict and punish their children. *He layeth up his iniquitie for his children.*

Lastly, *Job* is here describing the punishment of a wicked man ; in confirmation whereof he subjoynes that God *layeth up his iniquitie for his children.*

Hence note ; That

The evils which fall upon children , are the punishments of their parents.

Yea in this their parents punishment is compleated ; for as the sin which began in the parents , is perfected by their children, so the punishment which began in the parents is perfected in their children. There is not onely a nearness and strictnes of relation, between parents and children, but a kinde of samenes ; The childe is not like an artificiall peice of worke made by the parent, but he is made out of his parent, and so is a part of him, or himselfe multiplyed into another individual ; And this must needs make a communitie, between them in their good and evill, in their joyes and sorrows, in their sufferings and enjoyments. This poynt hath been further spoken to, *Chap. 20. vers. 10.* and therefore I desist.

He rewardeth him, and he shall know it.

The word signifies the paying of a debt, and properly to be at peace ; The reason is, because when debts are payd, a man is at quiet, no more can be demanded. And there is a twofold paying ; eyther in kinde or in that which is equivalent, that is, of the same worth, though of another matter ; which difference is more plainly expressed by two different words in the

media computat, ut vel posteritatis suis prospicientes legi divinae obedirent. Tertul. adversus Mar. cap. 14.

Quod genitum est, non item ut opus artis, statim atq; effectum est a genere discedit. Nam ex illo, non ab illo factum est. Quare habet & retinet aliquam illius in sese partem quae convenienter & honore et pena afficitur. Plutarch.

שכר est reddere premium aut aequivalens rei debita ad differentiam verbi **השיב** quod rem in natura (quod aequum) reddere significat.

Hebrew. The word here used doth not ſtrictly imply a paying back in (ſpecie, or) in the ſame thing, as put caſe a man borrow money, to pay money, but any returne to the ſame worth and value. *He rewardeth or payeth him.* Now in what coyn or matter doth the Lord repay him? or with what is he rewarded? The text is ſilent about that, but we may eaſily conceive what it is. There are two ſorts of rewards; Firſt, rewards of puniſhment; Secondly, rewards of favour. The rewards of puniſhment are deſerved, the rewards of favour are promiſed. When 'tis ſayd, *He ſhall reward him*; we are not to underſtand it of the reward of favour, but of puniſhment, ſuch a reward as a wicked man deſerves he ſhall have. And whereas the particular matter of the reward is not expreſſed, this imports the greatneſſe of it; when the Lord doth not tell us what the puniſhment is, he intimates it ſuch a puniſhment as can ſcarce-ly be told what it is. *He rewardeth him.* This concealment ſpeaks much in the aggravation of it. Conceive the worſt you can, that ſhall be the wicked mans reward.

Hence obſerve;

All the evils that fall upon a wicked man are deſerved.

They are rewards, the rewards of puniſhments are deſerved. The rewards of puniſhment may be conſidered, eyther in reference to this life, or the life to come. The rewards of puniſhment in this life, are all deſerved, yet they are leſſe then ſin deſerves. Take the greateſt puniſhment that befalls any wicked man on this ſide hell, it is leſſe then his ſin deſerves. Ezra concludes thus of all the calamities with which the Jewiſh Nation was rewarded (Chap. 9. 13.) *After all that is come upon us for our evil deeds, and for our great treſpaſſes, ſeeing that thou our God haſt puniſhed us leſſe then our iniquities deſerve, &c.* And yet theirs was no little puniſhment; For the Prophet Jeremie (Lam. 1. 12.) perſonating Jeruſalem, calleth all to behold and ſee, if there were any ſorrow like unto her ſorrow, which was done unto her, where- with the Lord afflicted her in the day of his ſeirence anger. As if he had ſaid, You cannot make a paralell of the ſorrows and ſufferings of this people, with the ſufferings of any people that ever were in the world: So then, theirs was no ſmall puniſhment, and yet he ſayth, *Thou haſt puniſhed us leſſe then our iniquities deſerve.*

Let

Let punishment goe as high as it can in this life, it is lesse and lower then iniquitie.

But, in the life to come God hath a reward for iniquitie, sutable to it: Sinners shall then receive as much as they deserve: and because they cannot beare so much as they deserve at once, therefore they shall be for ever bearing it. Their reward shall be no more, nor at all lesse then sin deserves. God will not put so much as the least dram of sorrow into their ballance more then iniquitie hath put into it, and of that he will abate them nothing. *He rewardeth him,*

And he shall know it.

There is a twofold knowledge; first, by teaching and instruction; secondly, by sence, or experience. The latter is here meant, he shall have an experimentall knowledge. But what shall he know? He shall know or be convinced of these two things, which he would not learne before. First, that there is a wise and a powerfull providence of God, over-ruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed and appoynted wrath, for the portion of all impenitent sinners; *He shall know these things to his cost.*

*Experientia
Magistra discer
malos divinitus
puniri. Druf.*

Hence note; first,

Wicked men will not know the evill of sin, till they feele it.

The wicked might know this by instruction, they have been told as much againe and againe, but they would not beleieve it. Paul saith (2 Cor. 5. 11.) *Knowing therefore the terrour of the Lord we perswade men.* How did he know it? Paul knew that terrour of the Lord, not by experience (for he spake of the terrour of the great day, which day was not then come) but he had received instruction about it, and he beleaved it would be a black day to many. A godly man knows the terrour of the Lord by the teachings of the Spirit in the word. But a carnall man will not know the terrour of the Lords Judgement, till he be summoned to Judgement. When the Prophets in the name of the Lord threatned the Jewes with a day of evil, 'tis usually added, then they shall know that I am the Lord. As if the Lord had said; They have been told this often and often, they

they have had line upon line, and threat upon threat, yet they would not know it, but they shall know it, I will teach it them another way; Seeing they will not beleve the judgement which is both spoken and written in my booke, I will write my judgements upon their owne backs, and with their own blood; I will write them in red letters, that he who runs may read: *and then they shall know that I am the Lord.* So (*Psal. 83. 18.*) David calls downe the wrath of God upon publick enemies; *Let them be confounded, and troubled for ever, yea, put to shame, and perish (Why?) That men may know that thou whose name alone is Jebovah, art most high over all the earth.* Carnal men will not know the sovereignty of God, or they are ashamed to acknowledge it, till they see such as themselves utterly confounded and put to shame; They never exalt God, till they see men cast downe. There is a translation of that Text (*Isa. 28. 19.*) which adds much clearness to the observation in hand; *From the time that it goeth forth it shall take you: for morning by morning shall it passe over, by day, and by night, it shall be a vexation onely to understand the report.* Some evils are so great that the hearing of them is vexation enough, it is a vexation onely to understand the report. The blow, the wound, which they give the eare, goes to the heart, and is a paine to the spirit. Others render the Prophet thus; *It shall goe forth, it shall take you morning by morning, it shall passe over by day, and by night;* That is, continually, it shall make hast, judgement being sent on this journey shall never bayt or rest by the way, it shall travell night and day. But why is all this? The next words answer; *And onely vexation will cause you to understand, or, give you an understanding of these things, or doctrines (so we put in the margin, When he shall make you understand doctrine)* What shall make them understand doctrine? onely vexation, God will command an overflowing scourge to come, it shall come by night, and by day; for he sees that vexation will make you understand doctrine, and that you will know the Lord in his judgements, who would not know him in his commandements. This is a good sence of the place, and comes clearly to the truth in hand. Vexation gives understanding of doctrine. Many must be taught as Gideon taught the men of Succoth, *With bryars and thornes (Judg. 8. 16.)* A word and a blow, teaching and

*Tantummodo
sola vexatio da-
bit intellectum
audiri. Vulg.*

and striking must goe together, and they who will not learne by words, shall be taught by blowes. Let sinners consider which is the easiest way of attaining knowledge, or in which of these two wayes they may attaine knowledge with greatest ease. The Lord would teach us by his word, let us take heed we put him not to blowes, he would doe it by instruction, let us take heed we put him not to doe it by correction, yea by destruction. God will be knowne by all the world, the Heathens shall know at last that he is the most High over all the earth. *He rewardeth them, and they shall know it.*

Vers. 20. His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.

His eyes shall see his destruction] Were it not enough to say he shall see his destruction, but *his eyes shall see it*? or how can he see without his eyes? To say a man sees, implyeth that he sees with his eyes. This Hebraisme is usuall in Scripture language to make the sence more full; as to say, *he heares with his eares*, so, *he sees with his eyes*, is, he fully and plainly heares and sees. What shall he see? *He shall see his destruction.* His death, say some; his ruine, say others; we may say, *his damage, his breaking*, Destruction is, and hath all these evils in it. *His eyes shall see his destruction.*

Note this from it, that

The sight of evill is a grieve to us as well as the feeling of it is a paine.

Job had spoken much before of the misery of the wicked man; Now he adds, *His eyes shall see his destruction.* The sight of destruction doubles the torment of it. Sorrow comes in at every sence as well as joy; joy comes in at the eare, so doth sorrow, joy comes in at the eye, so doth sorrow. As the good which is unseene affects little, so the evill which is unseene afflicts little in comparison of that we see. And hence usually in great sufferings, especially the suffering of death, men cover their eyes, as being better able to endure death, then to behold the preparations to or manner of it. The Apostle useth an expression, which (in the letter of it) carries this poynt clearly. *Heb. 11. 5.* By faith Henoch was translated that he should not see death;

Duplex tormentum est videre poenas quas sustineas.

death;

death; As if the greatneſſe of the favour, lay not ſo much in his not dying, as in his not ſeeing of death, or as if That which troubles more then death is the ſight of death. For though I conceive the ſeeing of death (in that place) is not ſtrictly tied up to that ſence, but one ſence is put for another, and ſo we may expound *Enochs* not ſeeing of death, by not feeling it, or by not coming to any neerenes, or at all under the power and into the poſſeſſion of it; yet 'tis a truth, the terroure of death is extreameſly aggravated, when to our feeling of it, our ſight of it is ſuperadded: whether it be our owne deſtruction, or the deſtruction of thoſe we love, our ſorrow is much abated when our eye ſeeeth it not. That's compleat deſtruction, which is not onely felt but ſeene. Salvation and Glory beleaved, take much upon the heart, but what will the ſight of theſe things be? Old *Simeon* deſired no more, when he had attained but the ſight of Chriſt, whom he had long beleaved and embraced by faith, (*Luk. 2. 29, 30.*) Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeene thy Salvation. And while the Apoſtle Peter affirms that the Saints then living, did love and rejoyce in Chriſt unſeene (*1 Pet. 1. 8.* Whom having not ſeene ye love, in whom though now ye ſee him not, ye rejoyce) he therein intimates that Saints ſhall love & rejoyce in him much more when once they ſee him. To ſee good hath ſo much of joy in it, that the joyes of heaven are called, *ſight or viſion*. Now as the ſight of good is to joy, ſo the ſight of evill is to ſorrow, the advance and hightning of it. His eye ſhall ſee his deſtruction,

And he ſhall drinke of the wrath of the Almighty.

נחם exca-
deſcentia a
נח' inca-
luit, quando
ſcilicet, ſanguis
incaleſcit cir-
ca cor.

To drink, notes the taking in of a quantitie, he ſhall drink, is, he ſhall be filled with the wrath of the Almighty. The word ſignifieth heat of wrath, or ſuch wrath as hath much heat in it. We commonly ſay when we ſee any one very angry, *The man is in a heate*. Wrath heates the heart; As the Holy Ghoſt ſpeaks of the avenger (*Deut. 19. 6.*) *Leſt he purſue the ſlayer while his heart is hot*; that is, in the hight of his anger. God will purſue the wicked man while his heart is hot. He ſhall drink not onely the wrath, but the heated ſcalding hot wrath,

Of

Of the Almightye.

Sbaddai, who is able to make good his word in the saddeſt effects of it. In the former verſe the ſence of ſeeing was afflicted, *His eyes ſhall ſee his deſtruction*: here the ſence of taſting: drink affects the taſt. And he that drinkes wrath hath not onely ſtore of it, but all that he hath, he hath it in him. Wrath is to ſome as the cloaths upon their back, 'tis to others as meate or drink in their bowels. Againe, this drinking wrath may be conſidered two wayes. Firſt, That pure wrath or wrath alone ſhall be put into the cup of a wicked man; or ſecondly, that whatſoever he drinkes, or how pleaſant ſoever his cup is, yet wrath ſhall be mingled with it. *He ſhall drinke of the wrath of the Almightye.*

Hence obſerve; firſt,

God hath abundance of wrath ready for wicked men.

He will make them drinke it; he hath not onely drops, but whole cups, flagons full, and whole veſſels full of wrath, yea he hath not onely flagons and veſſels, but rivers full, even a ſea full of wrath. As there is a ſea of mercie, ſo there is a ſea of wrath in God. The one as well as the other hath neither bank nor bottome. The wrath of God as well as the love of God is infinite. Wicked men ſhall drinke, and have enough of it. What can be ſaid more ſadly of the ſtate of a wicked man then this, that he ſhall drinke wrath. As drinking the love and favour of God in Scripture ſhewes the happines of the Saints in their full-eſt and freeſt enjoyments of him; ſo the drinking of wrath, ſhewes the miſery of the wicked under the higheſt & full-eſt tokens of his diſpleaſure. *He brought me (ſaith the Church) into the wine cellar, or, houſe of wine, ſtay me with flagons (Cant. 2. 4, 5.) with what, flagons? what, with emptie flagons? no, emptie flagons will not ſtay the Church, though they be flagons of gold: They muſt be full flagons; but of what? of the love, mercie, and kindneſſe of Jeſus Chriſt. Theſe are the wine of his cellar. Stay me with flagons of love, ſayth the Church, you cannot ſtay and beare me up, unleſſe you give me theſe flagons. Now as the Lord hath theſe cellars and flagons of wine, that is, of joy and favour for his people, ſo he hath flagons and cellars of wrath for ſinners. This drinking of wrath is expreſſed in*

Scripture not onely in reference to past and present, but future evils, (Isa. 51. 17.) The past afflictions of *Jerusalem* are elegantly shadowed under this notion; *Awake, awake, and stand up O Jerusalem, which hath drunk at the hand of the Lord the cup of his furie, thou hast drunken the dregs of the cup of furie, and wrung them out. There is none to guide her among all the sonnes whom shee hath brought forth, neither is there any that taketh her by the hand.* He speaks to *Jerusalem* as made drunk with the cup of trembling; A little draught, or the drinking of a little, doth not cause drunkenness; *Jerusalem* drunk with wrath to drunkenness, shee drank deepe. Now when a man is drunk (though it be a shame to owne such, y^e) some friend or other will lead and guide him home, when he cannot guide himselfe. But *Jerusalem* was drunk with the cup of the Lords wrath, and there was not a man to guide her among all the sons whom shee had brought forth, neither was there any to take her by the hand. *Jerusalem* could not stand alone, she was so drunk with the wrath of God, and there was none to take her by the hand to lead her, that is, she had neither King, Priest, nor Prophet, to comfort and support her in her affliction, or to counsel and direct her what course to take that she might be delivered out of it. And thus the Prophet *Jeremie* sets forth the future calamities of the Nations round about. (*Jerem. 25. 15.*) *Take the wine cup of this furie at my hand, and cause all the Nations to whom I send thee to drink it; and they shall drink and be moved, and be mad, because of the sword that I will send among them.* What was the wine cup? or the wine in the cup. It was a cup of blood; *I will send a sword, and they shall drink.* The wine which the sword makes is not the blood of grapes, but the blood of our veines. And though the sword draw not a drop of blood from us, yet it fills many cups of sorrow for us to drinke. All who partake with *Babylon* in her sin, and receive her mark, shall drink of the wine of the wrath of God that is poured out without mixture in the cup of his indignation, (*Rev. 14. 10.*) And as the punishing of those who secretly or openly yeeld obedience to *Babylon*, is expressed by drinking the wine of Gods indignation; so their communion with *Babylon* is expressed by drinking the wine of her fornication. For as old literal *Babylon* (*Jerem. 5. 7.*) was a golden cup in the Lords hand, which made all the earth drunken. The Nations have

have drunken of her wine (saith the Prophet) therefore the Nations are mad. How did Babylon make the Nations drunken? Because the Babylonish Empire was an Instrument which God used to execute his judgements upon others, and to cause them to drink deep of the wine of his wrath. So mystical Babylon hath a golden cup in her hand, and she makes the Nations drunk with the wine of her spiritual fornication, that is, of her Idolatry, error, and superstition. Now the Nations having made themselves drunk with this sinfull wine of Babylon, shall be made drunke with the wrathfull wine of God. The sufferings of Jesus Christ, who tasted and tooke downe all those evils which the sin of man deserved, are exprest by a cup, (*Matth. 26. 49.*) *Father if it be possible, let this cup passe.* He saw what was in the cup, and prayed thrice to be excused the drinking of it, or that it might passe away, yet with submission to his Fathers will. *Not my will, but thy will be done.* Christ tooke up and drunke the suffering cup, that we might take up and drinke the cup of Salvation. Our sins and sorrows were the portion of Christs cup, that the favour and love of God might be the portion of our cup. *The Lord (that is, the favour of the Lord saith holy David, Psal. 16. 5.) is the portion of mine inheritance, and of my cup.* My drink is the Lords love, his favour is mingled with my drink; Divine goodnes sweetneth, and spiceth my cup; *The Lord is the portion of my cup.* And hence the same David cryeth out (*Psal. 36. 7, 8.*) *How excellent is thy loving kindnes, O God, therefore the children of men put their trust under the shadow of thy wings. They shal be abundantly satisfied with the fatnesse of thy house; thou shalt make them to drinke of the rivers of thy pleasure. Saints drink at rivers, and not onely at pleasant rivers, but at rivers of pleasure; they shall have that which is sweete, and enough of it. Thus as the Lord gives his owne people, cups and rivers, abundance of pleasures, so his enemies shall drink cups and rivers (that is abundance) of wrath.*

Secondly, Observe;

There is no avoyding of the wrath of God.

He shall drink of the wrath of the Almightye. How few, indeed none, would drink of this cup if they might be spared. Who

thirsts for a cup of wrath? who would so much as tast or touch it with his lips? But the wicked shall; tho they have no minde to it, they must, though it be nauseous, and their stomack turne at the sight of it, yet they must drink it. They cannot be excused or dispenced with. This cup must goe round them all. As drunkards say to their companions, you shall drink, you must pledge us, we will powre it downe your throat else: So the Lord sayth to his enemies, you shall drink, I will powre it downe your throat else. If Jesus Christ when he stood in the place of sinners could not be spared, shall any who stand in their own place as sinners, presume to be spared? What can they plead before God to excuse themselves, when Christ himselfe was not excused when he prayed so earnestly that he might. Every soule that hath not part in Christ, who drank the cup of his Fathers wrath, shall himselfe and for himselfe drink a cup of wrath.

Note againe;

All the evils that befall wicked men, proceed from, or are issues of the wrath of God.

This was noted before upon those words of the 17th verse, *He distributeth sorrows in his anger;* therefore I onely name it here.

Vers. 21. *For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst?*

There is some difficultie in fitting these words to the former. There are three interpretations given.

First, The words are interpreted as a reason why God sends out judgement both against a wicked man and his familie, why he and his shall drink the wrath of the Almighty; why is all this? 'Tis, because *God hath no pleasure in his house after him; he, that is, God cares not what becomes of this man, or of his children: what pleasure, what delight hath God in him or his? they are (as it were) out of the care of God, being out of his Covenant, and therefore let what will come of them, let him and his sinke or swim, let all goe at six and sevens, God regards it not. This carries a truth in it; As all they who are in a state of mercy and salvation take pleasure in God;*
fo

ſo they and theirs ſhall ſurely periſh, in whom God taketh no pleaſure: yet I conceive this expoſition improper to this place; which rather deſcribes the ſtate and ſpirit of a wicked man when he dyeth towards his houſe, then the heart of God towards him and his houſe while they live.

Secondly, The words are expounded as holding out an argument, that a wicked man (ſo living and dying) ſhall be puniſhed everlaſtingly. What doe you tell him that God will lay up iniquitie for his children? If himſelfe may eſcape the ſtorme and live all his dayes in pleaſure, what cares he; For what pleaſure or paine hath he in his houſe after him? (there is the ſame reaſon of both) If his houſe proſper, what pleaſure hath he in it, or if his houſe periſh, what is that to him when he is not. Therefore unleſſe there remaine an eſtate of miſery for himſelfe in perſon after this life, the miſeries threatned his poſteritie when he dyes will worke little on him.

Thirdly, and rather theſe words give an account why God not onely layeth up iniquitie for the children of the wicked man, but doth alſo perſonally afflict him in this life, cauſing his owne eyes to ſee his deſtruction, and himſelfe to drinke the wrath of him the Almighty. And this account, or the reaſon of this may be twofold. Firſt, becauſe (as was laſt ſaid) his childrens afflictions cannot reach him when he is gone: *For what pleaſure hath he in his houſe after him?* That is, no pleaſure. And as his joy, ſo his ſorrow, as his comforts, ſo his troubles end in reference to all worldly things, whether they concerne his familie, or himſelfe at the grave. A dead man is not in a capacitie to be affected or afflicted with what is done or ſuffered in the world, as was ſhewed, *Chap. 14. 21.* Secondly, becauſe wicked men doe not uſually trouble themſelves about the next age, if they can but rub out their own time, let them that come after ſhift for themſelves. They doe not ſtudy how to procure the good of poſteritie, nor doe they lay to heart the evils which threaten them; as no evil threatned their owne perſons, ſo much leſſe that which is threatned upon their children doth preſſe their ſpirits. Many profeſſed wicked men, yea ſome who goe under the name of Chriſtians, and make ſome outward profeſſion of the Goſpel, are yet of the ſame temper with

ἐν τῷ θυμῷ
 γὰρ μὴ σὴ-
 ρος ὡπλ. Suet.
 de Tiber.

Quodnam est
 studium illius
 de familia sua
 post se. i. e. ut
 Deus ipsum vi-
 ventem non ex-
 citat malis, sic
 non excitat ip-
 sum animus ejus
 ut sit sollicitus de
 rebus familiae
 suae eventuris
 post mortem.

Jun.

Mortis peri-
 phrasis, dimidi-
 ari vitam annos
 dies, idem est
 quod rescindi se-
 cari, dividi.

with that Heathen Emperour, who having made havock of all, and stirrd such trouble in his dayes, that it might be thought the world would end with him, yet pleased himselfe with this apprehension, that he should then be out of the danger, *When I dye, let heaven and earth mingle: if the world hold my time, let it break when I am gone.* Such basenesse and narrownes is in the hearts of some men, that they care not what the next age inherits. If God doe not trouble them while they live, they will not trouble themselves with what shall befall their families when they are dead. Thus a learned Translater renders, *What is his study or care about his house after him.*

When the number of his moneths shall be cut off in the midst.

That is, when he shall dye: The words are a periphrasis of death; which we may significantly enough call, *The cutting off the number of our moneths.* And as in generall 'tis a description of death, so we may take it more specially as a description of early death. An immature death is most properly, *The cutting off the number of our moneths in the midst.* Thus the Psalmist prayed, *Take me not away in the midst of my dayes,* (Psal. 102. 24.) And another Psalmist saith; *The wicked shall not live out halfe their dayes,* that is, the number of their moneths shall be cut off in the midst. Yet here I rather conceive it intended as a description of death in generall, *What pleasure hath he in his house, when the number of his moneths are cut off in the midst? That is, when he dyes.*

Hence note;

When a wicked man dyes he thinks all dyes with him, he hath no care beyond himselfe.

Nor is it any wonder that such take little care of others for hereafter, seeing indeed they take no care what shall be for themselves hereafter, if they may but have things present to serve their lusts, and satisfie their desires in this world, they will (as the saying of some of them is, though they doe nothing lesse) trust God for the next. In respect of Temporalls Christ gives this counsel (Matth. 6. 34.) *Take no thought for the morrow, for the morrow shall take thought for the things of it selfe; That is, to morrow or the time to come will bring thoughts enow*

enow upon you when it comes ; ye need not foreſtall it, or take up the thoughts and cares of it beforehand; or to morrow will bring meate in its mouth, as it calls to new expence, ſo it will offer new provision, do not trouble your ſelves what ſhall be next ; ſufficient unto the day is the evill thereof, and ſufficient unto the day will be the good thereof, you ſhall have dayly bread. This counſel of Chriſt is farre from the wicked ; They take overmuch and overmany thoughts for to morrow in reſpect of Temporals ; but they take no thought for to morrow in reſpect of eternals ; or if they doe 'tis about eternals of their owne imagination, not of Gods institution. Some wicked men are much upon that thought, or, *their inward thoughts are that their houſes ſhall continue for ever, and they call their lands after their owne name (Pſal. 49. 11.)* they hope for a ſucceſſion in their name for ever, this is their project, and the higheſt pitch of their expectation. They would ſeeme to have much pleaſure in their houſe after them, and to deſire nothing more then the advancement of their children, yet their courſes proclaime to all good men, that as when they are dead they can take no pleaſure, nor feele any paine in reference to their houſe, or thoſe that are left behinde them (which I take to be the moſt proper ſcope of this Text) ſo, that, while they live, they have no du regard to their children, nor any pleaſure in their houſe to provide for the reall proſperitie of it, when the number of their owne moneths ſhall be cut off in the middeſt. Wicked men are eyther altogether careleſſe of the good of their houſe after them, or all the care they take is an evill to their houſe.

Further, From this circumlocution of death.

Obſerve ;

Fiſt, *Man hath his moneths appointed or numbred out to him.*

Though the moſt that any man can have are ſcarce a number, yet whatſoever any man hath, or ſhall have, are exactly numbred. Our times are in Gods hand as in regard of the iſſues and events of them, ſo alſo in regard of the length or continuance of them ; God teacheth man the ſpiritual number of his dayes, or the art of numbering his dayes *ſpiritually*, but he himſelfe

himſelfe hath numbred them (and that number he reſerves to himſelfe) *Arithmetically.*

Secondly, Obſerve;

Death is the cutting off of our moneths.

The moneths actually paſt, are cut off from the moneths which poſſibly were to come. Take the meaning of it yet more fully in the next poynt.

Thirdly, Obſerve;

God often ſhortens the lives of wicked men, and cuts the number of their moneths off in the middeſt.

Though every man, even the vileſt and moſt wicked man that ever lived in the world lives out the full number of thoſe moneths which the counſel of God hath appointed him perſonally, yet many wicked (and ſome Good) men are cut off in the middeſt of thoſe moneths which God hath appointed to mankind generally. The dayes of the yeares generally appointed to mankind are *threſcore yeares and ten* (*Pſal. 90. 10.*) yet halfe mankind doth not live out halfe the number of theſe yeares; ſome have the number of theſe yeares or moneths cut off in mercy, very many have them cut off in wrath and judgement; God takes ſome away from the evill which is to come, and God takes others away becauſe of the evill which they have already done, or leſt they ſhould doe more evill. Theſe obſervations have occurred in other parts of this booke, eſpecially in the fourteenth Chapter, and therefore I onely mention them here, referring backe the Reader to a larger diſcuſſion of them in thoſe places.

J O B, Chap. 21. Verſ. 22, &c.

Shall any teach God knowledge, ſeeing he judgeth thoſe that are high? &c.

JO B having given his experiences of the dealing of God with wicked men; now gives his approbation of it. He chalengeſh all the wiſdome of the world to direct a more convenient courſe, or method, then the divine wiſdome proceeds in for the diſpoſall both of things and perſons here below. *Shall any teach God knowledge?* The queſtion is a negation; yea the queſtion is full of indignation when he ſayth, *Shall any teach God knowledge?* He meanes that none can; and when he ſayth, *ſhall any teach God knowledge?* his meaning is, that 'tis higheſt preſumption for any to thinke he can.

Shall any teach God knowledge?

The words are eyther the concluſion of what was before diſputed, or they are as a Preface to that which followes; ſome take them reſpecting as well the diſcourſe that comes next, as that which went before.

Jewiſh Writers read the words thus; *ſhall any teach knowledge for God?* As if *Job's* meaning were this; Doth God need any to apologize for him, or to take his part? needs he an advocate to plead his cauſe, and to aſſiſt him in the juſtification of his owne way, in giving out eyther good or evill? *Shall any teach knowledge for God?* and ſet out more plainly and clearly then he hath done, why ſome good men mourne all their dayes, and in the end of their dayes dye mourning; why ſome wicked men flouriſh all their dayes, and in the end of their dayes dye flouriſhing. Can any unriddle theſe diſpenſations, and render a more ſatisfying answer about them?

But I rather conceive the words according to our reading, not as a forbidding of that office, that any ſhould undertake to plead for, or vindicate the juſtice and righteouſnes of God in what he hath done, but as a reprooſe of mans preſumption in directing God what to doe. *Shall any teach God knowledge?* As if *Job* had ſayd, doth God need any tutor, or maſter, to teach him

C c c c

his

Hac ſententia in medio poſita ſuam vim ad utramq; partem exerit tam ad ea qua diſta ſunt, quam ad ea qua ſequuntur de divina providentia. Bold.

pro deo? Quis veſtrum huius rei rationem pro deo reddere poteſt. Rab. Sel.

his leſſon? needeth he any to poynt him how to order the affaires of the world, what to doe to the wicked, and what to the godly? ſurely he needs none to teach, nor to inſtruct him. So the words are a reproofe, a vehement reproofe upon Job's friends, whom he perſtringeth as over-daring about and intruding into thoſe things which were above them.

These words, *Shall any teach God knowledge?* imply foure things, which I ſhall draw forth into ſo many obſervations, and proſecute them in order as they riſe.

Fiſt, Take the queſtion, *Shall any man teach God knowledge?* as a downe-right negation, and then it gives us this inſtruction.

God cannot be taught.

Some men are ſo fooliſh that they cannot be taught, they are not capable; ſuch a one (we ſay) is not capable to be a Scholler, he is of ſuch weak parts, of ſo ſhallow an underſtanding, that he cannot be taught. But God is ſo wiſe that he cannot be taught, he is infinitely beyond the Schoole. (*Iſa. 40. 13, 14.*) *Who hath directed the Spirit of the Lord, or being his Counſellor hath taught him?* The wiſeſt Kings and States of the earth have their Counſel Tables, and 'tis but needfull they ſhould. *In the multitude of counſellers there is ſafety* (ſaid the wiſeſt of Kings) many eyes ſee more then one. But God who is onely wiſe and all eye ſeeeth more then many or then all the ſons of men. *Who hath been his Counſellor?* (bring forth the man, bring forth the Angel with whom God took counſel) *who inſtructed him, and taught him in the paths of Judgement, and taught him knowledge, and ſhewed him the way of underſtanding?* This Prophet ſpeaks fully to the ſence of Job: and his Text may be a Comment upon this before us, and tell us what Job meanes when he ſayth, *Shall any teach God knowledge?* He needs none to make him underſtand, none to direct him the courſe of Judgement; how to mannage his affaires with diſcretion, or duely to put his purpoſes and reſolves in execution. The Apoſtle Paul takes up the ſame language (*Rom. 11. 34.*) *Who hath knowne the minde of the Lord, or who hath been his Counſellor? O the depth of the riches both of his wiſdome and knowledge! how unſearchable are his judgements, and his wayes paſt finding out! For who hath knowne*

knowne the minde of the Lord? Hath no man knowne the minde of the Lord? yes, there is a minde of the Lord which is knowne to man; there is a revealed minde of the Lord, a minde of the Lord which he hath made knowne: but besides that revealed minde of the Lord, the Lord hath a secret minde (as we may call it) or a secret will; he hath a cabinet, and close counsel lockt up in his owne breast, which was never opened to the creature: Of that the Apostle sayth, Who hath knowne the minde of the Lord? We know his minde, what he would have us doe; what to beleeve, what the way to life & salvation is we know. He hath told us how we should honour him, and work out our owne salvation with feare and trembling. The Prophet reports some making that question, Wherewithall shall I come before the Lord, and bow my selfe before the most high God? (Mich. 6. 6.) They enquired, as if God had left them in the dark about the way of his worship, and service. No; sayth the Prophet, (vers. 8.) He hath shewed thee O man, what is good, and what the Lord requireth of thee. Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himselte will doe, that's a secret; Who hath knowne this minde of the Lord, or who hath been his Counsellor. Thus againe (1 Cor. 2. 16.) Who hath knowne the minde of the Lord, that he may instruct him? But we have the minde of Christ. We know the minde of the Lord for our own instruction, but we know not the minde of the Lord for his instruction, or that we might instruct him. When man instructs man, he doth but make his owne minde knowne to him; but when God instructs man, he not onely makes his own mind knowne to him, but knoweth his, and so also must that man who takes upon him to instruct God.

Secondly, When it is said, shall any teach God knowledge? it plainly teacheth us; That God knoweth all things, or, that he is infinitely and perfectly wise and knowing. He for whom no teacher can be found, or he to whose treasure of knowledge no knowledge, not the least mite of knowledge can be added, must needs be infinitely wise and knowing: for that is infinite to which nothing can be added, and from which nothing can be taken away. Now thus wise is God, thus knowing is God, he cannot admit more wisdom, therefore he is infinitely wise. God is the first rule,

the supream rule of knowledge, and wisdom; yea his knowledge and wisdom is himselfe. The wisdom of God is the wise God, and the knowledge of God is the knowing God: so that, as nothing can be added to God himselfe, so, nothing can be added to the wisdom of God: for the wisdom of God is God, therefore he is perfect in wisdom and in knowledge. *Job's* argument that God needeth no teaching, is a cleare demonstration of it. For among men, they that are past teaching how wise are they? how wise are they in their own thoughts (though indeed it be ignorance and foolishness enough that they thinke so) who thinke they are past teaching, or too wise to be taught. There are some men that think they need no teaching, and there are none who need more then they; usually they are under a dearth and scarcitie of knowledge, who suppose they have such abundance, that they are beyond the school, beyond the Church, beyond teaching, and counsel, beyond helps & ordinances, such as have these apprehensions of themselves, doe least apprehend themselves. For as they who thinke they need not be better, draw a just suspition that they were never good: so they who thinke they know enough, may be concluded to know nothing yet as they ought to know. When any say they are so rich in knowledge that they need know no more, I may say they need at least this peice of knowledge, *To know how poor they are in knowledge.* But if any one had so much knowledge indeed that no man could teach him further, he were abundantly knowing. Now thus it is with God, *shall any man teach God knowledge?* they cannot; therefore his knowledge is infinite, and perfect. And so it is. First, about things; he knowes all things, what they are, and for what they serve, what their nature is, and what their usefulness is. Secondly, About persons, *He knoweth all men, and needeth not that any should re-
stife of man, for he knoweth what is in man (Job. 2. 24, 25.)* He knowes every man fully, he knowes him within and without. He knowes all our outward actions, yea the very internal motions of the heart; He knoweth not onely what men doe, but all their aymes and secret intendments in doing it.

Thirdly, This question, *Shall any teach God knowledge?* intimates, That

Some

Some men, doe even attempt, and take upon them the boldneſſe to teach God.

What need this chiding question elſe? Why ſhould Job ſpeak thus to his friends, unleſſe he had diſcovered or at leaſt ſuſpected ſuch a ſpirit in them; that they had ſpoken or done ſuch things as did amount to, or might be interpreted a teaching of God.

You will ſay, ſurely, no man ever attempted to teach God, we indeed are taught of God, and that we ſhall be ſo is the promiſe of the covenant of grace, *Heb. 8.* But did ever any man goe about to teach God? He hath his chaire in heaven (as the ancient ſpeaks) that teacheth the heart of man; but where have they their chaire, and where is their Schoole, who undertake to teach the God of heaven?

I anſwer, the teaching of God, may be conſidered two wayes.

Fiſt, Directly, and formally.

Secondly, Implicitly, or by way of interpretation.

'Tis I grant exceeding rare that any riſe to ſuch a hight of boldnes, as avowedly, directly, explicitly, and formally, to ſay we can, or we will teach God: but there are many who ſay as much implicitly, and by way of interpretation, that is, they ſpeak, hold or doe that vvhich plainly implyes a teaching of the Almighty, or a taking upon them to direct his counſels. For the juſtifying of this charge, we may caſt ſuch into two ſorts.

Fiſt, In reference to his vvord, ſome would teach the Lord howv to ſpeak.

Secondly, In reference to his vvorkes, others vvould teach the Lord vvhat to doe.

For the former, there are thoſe vvho vvould teach God howv to ſpeak, by adding to, and diminiſhing from the vvord vvvhich he hath ſpoken. That there is ſuch a proud principle in the heart of man, is plainly proved by thoſe cautions given both in the Law and in the Goſpel. (*Deut. 4 2.*) *Ye ſhall not adde to the vvord vvvhich I command you, neither ſhall you diminiſh ought from it, that you may keepe the commandements of the Lord your God vvvhich I command you: and (Pro. 30. 6.) Adde thou not unto his vvord,*
leſt

lest he reprove thee, and thou be found a liar. Though we may adde a Comment to explaine the vword of God vwhere it is hard, yet we must not add a supplement to the vword of God, as if it were defective. One of the first things to be beleaved unto salvation is, that the word of God is sufficient, or containes all things needfull to salvation. The whole booke of God concludes thus; (*Revel. 22. 18.*) *If any man shall adde unto these things, God shall adde to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.* What fearefull additions and substractions will God make concerning those who adde to or substract from his word. The Lord foresaw a spirit in man to be meddling with his word, else he had never made this Law against meddlers with it. Now as he that reads any mans vvorke and takes upon him to adde a line, or to dash a line out of it, he undertakes to teach the Author knowledge, much more doe they who adde or diminish a line or word of the word of God. Yet many such there are who practise upon the word of God both by way of addition and substruction. Some have done this openly, and others closely. Every carnal man doth this closely; for he that would set up his lusts for a law, would surely blot out the law of God; he would make the commandements of God voyd, and rescind the statutes of heaven, who hath no minde to obey and submit unto them.

The Papists especially (besides some others) doe this openly. For they say, first, the Scriptures are obscure; therefore they would teach God to speak more clearly. Secondly, they say, the Scriptures are insufficient without their patchments of tradition, therefore they would teach God to speake more fully. Others have complained that the language of the Scripture is homely and bare, these would teach God to speake more eloquently. Nay, some have sayd, there are contradictions in Scripture, these would teach God to speake more truly; others complaine, there are dangerous expressions in Scripture; and these would teach God to speake more warily. All these take upon them to teach God knowledge, about his word.

Secondly,

Secondly, There is also a generation who would teach God knowledge about his works. They forbear not that first eternal work of God, *election*. We have their arguments set downe (Rom. 9. 11, 12. 14, 15.) *For the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of workes, but of him that calleth; It was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.* The heart of man riseth here; is this work of God right? If God proceed thus in his election of men, *Is there not unrighteousnesse with God?* The wisdom and reason of man saith, Surely God should rather elect upon foreseene works, or faith, or perseverance in both. But God saith otherwise; What then? *Is there unrighteousnesse with God?* God forbid: for he sayth to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* What do you tell me (saith God) of your will, my will shall be the rule of election; Yea, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie. Thus the Apostle asserts the absolute election of God. But still the heart of man is unsatisfied, as the Apostle sheweth in the next words; *Thou wilt say then unto me, why doth he yet finde fault? for who hath resisted his will?* If it be thus, may we not lay all the sin of man at Gods doore, and cast dirt at heaven: why doth God complaine, if all be from his own will? Thus man would teach God knowledge; Nay but O man, who art thou that repliest against God? *shall the thing formed say to him that formed it, why hast thou made me thus?* Shall the clay teach the potter how to make it, or in what forme to cast it?

Secondly, Others have found fault with God, and would teach him knowledge about the work of Creation. The Naturalist complained, that man was sent forth naked and helpless into the world, that other creatures had the advantage of man, having naturall armour and defences which man wants. Such would teach God how to create.

Thirdly, How often doe men take the chaire, and like great Doctors offer God knowledge about his works of providence. How many are there vvhoe thinke themselves wiser then God, or that they could direct him a better vway for the Government of the vworld, then he is in. If they had the power, things

things ſhould be in a fayrer ſtate then they are. They inſinuate againſt the Government of God much like *Abſolom* againſt his father *Dauids* Government; *O that I were judge in the Land,* you ſhould ſee what I would doe, vvhhat a vvorld would I make? I vvould ſet all right. Such vaine thoughts lodge in the ſpirits of vaine men about the providences of God.

And not onely they vvho in this open manner conteſt with God, about his providence: but ſuch alſo may be charged as taking upon them to teach God knowledge, vvho do but murmur through diſcontent, and are unſatisfied with his doings. When a man is diſpleaſed vvith vvhat another doth, he thinks he could doe it better. All they who are diſpleaſed with or murmur at vvhat God doth, ſay plainly in their hearts they could do things better then God, they could teach him knowledge.

Fourthly, From *Job's* queſtion, as it carrieth not onely a Negation of the thing, but indignation at it.

Obſerve;

It is moſt ſinfull to goe about to teach God.

The height of pride, preſumption is in it (preſumption is the pinnacle of pride) therefore the height of ſiſſ is in it. As it is a Great condiſcention in God to teach man knowledge, and to turne tutour to the poore creature; So it is higheſt preſumption in man to teach God knowledge, and to turne Tutour to his Creator. And as an attempt to teach God in or about any thing is ſinfull and preſumptuous, ſo eſpecially (which the ſubject here handled by *Job* leads us to) to teach him about his diſtributions of rewards and puniſhments: and that in any of theſe five particulars.

Fiſt, To teach God whom he ſhall reward or puniſh.

Secondly, To teach God when he ſhall reward or puniſh.

Thirdly, To teach God how or in vvhat manner he ſhall revvard or puniſh.

Fourthly, To teach God the meaſure, or how much he ſhall revvard or puniſh.

Fiſthly, To teach God the time, how long he ſhall reward or puniſh.

There is an intruding upon the prerogative of God in all theſe.

these. And the sinfulness of this intrusion may appeare upon a fourfold consideration.

First, Because it is an abusing of God : and a heightning of man. This sets ignorance above knowledge, and folly above wisdom. This sets the Diall above the Sun, yea darknesse above the Light. Man is not onely in the dark, in the darknesse of ignorance, but he is darknesse. God hath not onely light in him, but *he is light, and in him is no darknesse at all.* Now vvhat an affront, what an indignitie is it for darknesse to goe about to teach light? for ignorance to teach knowledge? for a foole to teach the oracle of wisdom? The greatest oracle, the vvifest among men is a foole to God, whose very foolishnes (as the Apostle speaketh) is wiser then men. And are not men now, the vvifest of men trim teachers of God?

Secondly, What knowledge or light soever any man hath, he receiues it from God, and shall man teach God with his owne knowledge? Man hath no knowledge of his owne to teach God? *What hast thou that thou hast not received?* What gift, or grace, what skill, vvhat endowment hast thou that thou hast not received; and thou hast received it from God; and shall he who receives all his knowledg from God, teach God knowledge? *He is the father of lights, from whom is every good and perfect gift;* and shall we be giving light to him from whom vve receive it? *David saith, In thy light we see light (Psal. 36. 9.)* And shall we thinke that God needs our light to see by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountaine, and from that great feeder of all fountaines, the sea, vvill any man carry water to the fountaine, or make a Conduire to supply the sea?

Thirdly, When man hath conceived as much light of knowledge from God as he is capable of, so that his vessell is brim full, when like *Paul* (who by his abundance, or great measures of revelation was in danger to be exalted above measure) he hath as much as he can beare; What is all that abundance but scarcety, what is all that fullnes but emptines, compared with that abundance and fullnes which is in God. There is no shadow of a comparison between that light of knowledge which shines out from God unto the most comprehensive man

or Angel, to that which is in God, or rather to that, which God is, and shall any teach him knowledge? The Apostle sayd of all our knowledge on this side glory (1 Cor. 13.) *We know but in part, and shall we who know but in part, teach him that knowes all. What we know of God, and his wayes, is farre lesse then that which we know not. The most of God and of his wayes is (Terra incognita) not yet discovered to us, and shall they teach God knowledge, who know so little of God? Again, that part which we see, or know, we know and see darkly, and through a glasse; that is, we see it onely reflexively, or by some other medium, and shall we teach him that sees all things immediately, directly and intuitively in their owne nature? When Job had spoken much of God, he concludes (Chap. 26. 12.) *Loe these are part of his wayes, but how little a portion is heard of him? But the thunder of his power who can understand?* So that, when we have received the utmost knowledge of God, it is but in part, and but a little part, *How little a portion is heard of him?* So little that it is scarce discernable; so little that the Apostle sayth, *Knowledge (that is this kinde and degree of knowledge) shall vanish away* (1 Cor. 13.) The knowledge we have here shall be swallowed up in the knowledge that we shall have in heaven like a drop of water in the Ocean; yet that knowledge vvhich glorified Saints shall have in heaven, will be but as a drop to the vast ocean of the knowledge of God. The knowledge we have here is little to that vve shall have above, vvhich a nothing then is it to the knowledge of God who is above?*

Fourthly, 'Tis sinfull to teach God knowledge about his vvayes, because his wayes cannot be knowne. Shall they direct God vvhich way to goe, vvho cannot finde out the wayes which he hath gone. (Rom. 11. 33.) *How unsearchable are his judgements? and his wayes past finding out?* If the vvayes of the Lord be past finding out, then vve must not finde faule with his vvayes. If vve cannot finde out their perfection, vve must not say there is imperfection in them. *O the depth and riches of the wisdom and knowledge of God?* The well is deep, and we have nothing to draw; vve have not line enough to let downe our bucket into the deeper of divine wisdom and knowledge. The Judgements of God are a great Deepe. (Psal. 36. 6.) and the

the Judgement of man is but a shallow. We may quickly loose our selves while vve labour to finde these wayes and judgements of God. 'Tis safest in every poynt of wisdom (but chiefly in such as these) *To be wise*, as the Scripture saith, *unto sobriety* (Rom. 12. 3.) and wisdom to sobriety is this (1 Cor. 4. 6.) *to be wise according to that which is written*. If wisdom to sobriety, be wisdom according to what is written, how sinfull is it to teach God knowledge, which is not onely besides, but against that which is written. That wisdom comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkenesse. 'Tis an excellent vertue to eate and drinke to sobriety, yet that excels it, *To be wise unto sobriety*. Festus said to Paul, *Thou art besides thy selfe, much learning hath made thee mad*. They who are wise so much beyond sobriety, as any way to offer at the teaching of God, are indeed besides themselves, and much ignorance of their duty hath made them thus mad.

The fifth and last proposition which riseth from this question (*Shall any teach God knowledge?*) is this;

It is impossible that any better way should be directed then that which the Lord useth in governing the affaires of mankind, or in the disposing of all things here below.

For, First; *All the workes of God are done in truth* (Psal. 111. 8.) As the word of God is a word of truth, so all his works are works of truth: for his works are nothing else but the making good of his word, or his works are the image of his word. The truth of works is their answerableness to words. The works of God are answerable to a threefold word.

First, To his word of Prophecy. Whatsoever changes God makes in the world, they hit some word of prophecy; All is done that what he hath spoken or written may be fulfilled.

Secondly, The workes of God are answerable to his word of threatning. God threatens before he smites, and he never smote any man with rod or sword, with judgements or corrections, but according to his threatning.

Thirdly, The works of God are answerable to his word of promise. All mercies are promised, and every worke of mer-

cy is the fulfilling of some promise. Now seeing all the vvorks of God are reducible eyther to prophesies, threatnings, or promises, they are done in truth, and what can be better done then that vvhich is done in truth?

Secondly, All the vvorkes of God are done in Justice as well as in truth. (*Psal. 145. 17.*) *The Lord is righteous in all his wayes, and holy in all his vvorkes.* The rebellious Jewes charged God with injustice, as if because *the fathers had eaten sowre grapes, therefore the childrens teeth were set on edge.* And hence they inferred that blasphemous conclusion (*Ezek. 18. 25.*) *The way of the Lord is not equall.* But saith the Lord, *Heare O house of Israel; Is not my way equall? are not your wayes unequalle?* Though they complained, yet upon a due search they must needs acquit the Lord and condemne themselves. And though now many quarrel with the vvayes of God as unequalle, unjust, and unrighteous, yet the conscience of every man shall give testimony to God in the day of the revelation of his righteous Judgement, that all his wayes are righteous; and what can be better done then that which is done in righteousness?

But it may be sayd; Is it just and righteous that unrighteous & unjust men should prosper and be exalted in the world, and that the righteous and godly should suffer and be afflicted?

Were it not better that the wicked should be alwayes suppressed, and the godly alwayes flourish?

I answer; The prosperitie of the wicked, and the afflictions of the righteous, are no arguments of unrighteousnesse in God, but onely of his sovereignty and wisdom. For

First, If God should arrest and punish all wicked men presently with visible judgements, mankinde would be confounded, and the ligaments of humane societie dissolved; for the greatest part of the world are wicked; therefore the wisdom of God doth so attemper and moderate his Justice, that he punisheth the parts in such a method as may consist with the preservation of the whole.

Secondly, If present vengeance were taken upon all wicked men, we should walke by sight rather then by faith, and be terrified rather then perswaded to obedience.

Thirdly, If the Lord should be quick in his judgements upon

upon all wicked men; it would not appeare how wicked some men are. These considerations, with many more which have been already offered and enlarged upon the twenty ninth verse of the twentieth Chapter of this book, besides what hath occurred in other places about the same argument, may satisfie any man who is but rationally, that the Lord doth onely act up to his sovereignty, and according to the dictates of his infinite wisdom; nor at all contrary to the rules of justice, while he lets wicked men thrive, grow great and high in the world.

Again, As to the manifold troubles and afflictions of many righteous, neither doe these charge unrighteousnesse upon God. For

First, *Themselves acknowledge that it is good for them that they are afflicted; why then should standers by say it is evill. They finde the mercy of God in their afflictions, why then should any thinke God is unjust in afflicting them?*

Secondly, *Their afflictions disengage them from the world, and cause them to live nearer to God, there is no hurt in this; trouble on earth occasions them to have their conversation more in heaven. What damage is there in that?*

Thirdly, *The troubles which they meete with in this life, cause them to groane earnestly for the next life; present wants stirre them up to looke at future enjoyments; a sight of which by faith and the expectation of which by faith is better then the possession of any outward present enjoyment. This can be no wrong to them.*

Fourthly, *Though they be straitned with outward afflictions, yet God makes it up to them in spirituall consolations, there is no losse in that. So then, none have reason to murmur or complaine eyther about the prosperitie of wicked men, or the pressures of the Godly. All is done in wisdom to the one, in mercy to the other, and according to the unquestionable prerogative of God in both.*

Take this Corellarie from the whole;

Shall any teach God knowledge?

Then submit quietly to the will of God, let us imprison our owne reason, that the will and power of God may have their

their libertie : while we give reason too much libertie, we (upon the matter) imprison the will and power of God. Meere humane reason is no competent Surveigher of the wayes of God. Not that any of the wayes of God are againſt reason, but many of them are above our reason. The wayes of God are ordered by the quinteſſence of reason, and that is not to be found under every mans (I may ſay not naturally under any mans cap) : and when we measure the wayes of God by the ſtandard and ſcantlings of our common reason, what a diſguiſe doe we put upon them ? yea, how doe we diſguiſe God himſelfe ? God is our maker, yet ſuch make and forme a juſtice for him like their owne, a holines like their owne, a mercie like their owne ; And then what a God will he be ? *My thoughts are not your thoughts, neither are my wayes your wayes ſayd the Lord (Iſa. 55. 8.)* And ſhall any reduce and ſhrinke up the thoughts and wayes of God to their narrow and ſtraitned model ? The Lord ſaid of *Adam* in ſcorne when he attempted a likenes to God ; *Behold the man is become as one of us,* (*Gen. 3. 22.*) How doth God ſcorne them who would make his wayes and thoughts as their owne. Therefore let man diſpute the wayes of God no more, but ſubmit quietly to his will.

First, In what he hath ſayd, or to the rule of his word.

Secondly, In what he hath done, or to the righteousneſſe of his workes. *Aaron* held his peace, he ſubmitted when God had ſlaine his two ſons, (*Lev. 10. 3.*) And when that ſad meſſage was brought to old *Eli*, that God would doe ſuch things to his houſe as ſhould make the ears of them that heard the report to tingle, he onely ſaid, *Good is the word of the Lord* (*1 Sam. 3. 18.*) So, when the Prophet told *Hezekiah* from the Lord, *Behold the dayes come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore untill this day ſhall be carried to Babylon, nothing ſhall be left, and of thy ſons that ſhall iſſue from thee, which thou ſhalt beget they ſhall take away, &c.* When (I ſay) he heard all this, what ſaid he ? even this ; *Good is the word of the Lord,* (*Iſa. 39. 8.*) He doth not repine, nor diſpute the caſe with God ; What ! give up *Jeruſalem* the holy Citie into the hand of *Babylon* ? ſhall my ſons deſcended from *David*, and of the ſeed of *Abraham*, fall into the hands of the uncircumciſed ? We heare of no word from him, but that which breathes humble ſubmiſſion,

on, Good is the word of the Lord. David was dumb with silence, when God spake rebukes to him (*Psal. 39. 9.*) There is no contesting with God; 'Tis fit our wills should be swallowed into the will of God, and 'tis our duty to say (as Christ did) *Not our will be done but thine.* The Psalmist invites all to a very sad spectacle (*Psal. 46. 8. 10.*) *Come, behold, What is the sight? what's to be seene? Come, behold the workes of the Lord, what desolations he hath made in the earth.* How are we to behold these desolations? we may and ought with sorrowfull hearts, but we must not with discontented hearts. (*vers. 10.*) *Be still and know that I am God.* As if he had said, I know you will be ready to querie, why are the Nations shaken, and people made desolate? why are these changes in the earth? The Lord in stead of answering their questions, commands their silence; *Be still and know that I am God?* That's enough to quiet the thoughts of man. Some parasites have sacrilegiously flattered the Pope into this divine priviledge; *No man must question him, doe what he will, if he carry thousands to hell, who shall say, why doe you so?* 'Tis as dangerous to ascribe this to man; as it is to deny it unto God. If he shake the frame of heaven and earth, we must be still. For he doth in heaven and in earth what soever pleaseth him, and no man must say (*displeasedly*) *What dost thou? or why dost thou so?* He that upon those termes would know what God doth, or why he doth so, goes about to teach God knowledge. But *Shall any teach God knowledge?*

Seeing he judgeth those that are high.

Some read thus; *Shall any man teach God knowledge, wherewith to judge those that are high?* As if he had sayd, Shall they teach God how to dispose of, or deale with those that are high? So Mr Broughton, *Can a man teach the omnipotent knowledge, how he shall judge those that are high?* As if this were the speciall case in which no man must meddle to direct God, how to handle, and take a course with the great ones of the world. Indeed, God knowes well enough how to deale with the great ones, the high ones of the world, he knowes how to pull downe the mighty from their seats and to breake their power, he knowes how to scatter their forces and insatuate their counsels with-
out receiving counsel from us. *Shall any teach God knowledge,*

*Qua ipse ex-
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how to judge those that are high? He hath wayes and meanes at command (when he purpoſeth it) to effect that purpose. That is a good interpretation.

(Yet we render it, (and I conceive more clearly to the minde of the Text) as a reason of the former question, why no man should presume, or why it is high presumption in any to teach God knowledge? The reason is grounded upon his prerogative and supremacie. He is the most high, and therefore must not be taught: he is the judge of those that are high, and therefore he is most high, and therefore he must not be taught by any that are here below. He that knows how to judge them that are high, is himselfe too high to be taught knowledge. Again these words, *He that judgeth those that are high*, are a periphrasis, or a descriptive circumlocation of God. To judge those that are high, is to be God.

He judgeth.

What is here meant by judging?

First, To judge, is to discern, to look to, yea to looke through the state and condition of a person or a thing. Thus the Lord judgeth those that are high, he discernes, he knows them and their wayes perfectly.

Secondly, To judge, is to give sentence or judgement upon triall or due proceſſe of Law: when matters are alledged and proved, the Judge gives sentence.

Thirdly, To judge, is to punish. So the word is used (1 Cor. 3 1.) *If we would judge our selves*. There judgement may be taken for the judgement of discerning, trying, & examining, (as well as of sentencing) as the Apostle said before, *Let a man examine himselfe*. If we would judge, that is, try and examine our selves, we should not be judged, that is, not afflicted, not punished, as it is said there; *For this cause some are sick and weak among you, and some are fallen asleepe*. Which sense the Apostle explains further, (v. 3 2.) *But when we are judged, we are chastened of the Lord*. To judge, is to chasten, or to punish. So, here, *seeing he judgeth*, that is, punisheth, and layes his revenging hand upon those that are High.

But who are the high ones, that come under the judgement of God?

First,

First, Some by the *high ones* understand the Angels, who are the highest or first classis of creatures. God did judge the Angels, he discerned, & passed sentence upon them, and, *They are held in chaines of darkness to the judgement of the great day* (Jude 5.) Hence some conceive that *Job* gathers his argument, Shall any teach God knowledge, how to judge poore creatures on earth? how to throw downe, or exalt man, since he judgeth the Angels? The Apostle useth an argument neare this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest: *Doe you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters?* (1 Cor. 2. 3.) And he carrieth the argument yet closer to the poynt in the next verse; *Know ye not that we shall judge Angels, how much more things that pertaine to this life?* *Job* might say also, Know ye not that God hath judged Angels, those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the inhabitants of this inferior, this lower world?

Secondly, Others understand it of those who are high in wisdom; the highest Graduates in Schooles, and Universities; the most learned Rabbies, and Doctors, the Sophies, the Philosophers of the world; So the sence runs thus; *Shall any man teach God knowledge, by whom the wisest, the most knowing are taught, who espieth faults in the wisdom of the wisest.* God is able to instruct all the masters of knowledge, therefore he is not a learner. *Shall any teach God knowledge, seeing he judgeth or correcteth those who are high, the highest in knowledge?*

Thirdly, Rather by the *high* are meant such as are in high place and power, the Judges and Princes of the earth, who are so high, that God gives them his ownestile, *I have sayd ye are Gods.* Though they be thus high, the Lord judgeth them: therefore seeing it is the right of his soveraintie to judge the highest, even the Kings and Rulers of the world. *Shall any teach him knowledge?*

Hence note;

First, God judgeth the *high ones*.

The highest on earth are below God. Let all high ones remem-

E e e e c

ber,

Per excelsos intellige potentissimos atq; opulentissimos homines, de quorum judicio atq; supplicio, fere universum hoc caput est.
Pined.

ber, That, *There is one higher then the highest* (Eccl. 5. 8.) *One higher then the Kings of the earth* (Psal. 89. 16.) *King of Kings, and Lord of Lords.*

Secondly, *God discernes and thorowly looks into the estates and actions of the highest in the world.*

The high ones of the world, may put a skreene of secrecy between them and inferiours, they may draw a curtaine between themselves and meane men, but they cannot put a skreene or draw a curtaine between themselves and God; he judgeth those that are high; therefore he knoweth them. No man can give a righteous judgement eyther of things or persons till he knowes them. And though he that judgeth before he knoweth may possibly sometimes give a righteous judgement, yet he is alwayes an unrighteous Judge. *Shall not the Judge of all the earth doe right, and be righteous?*

Thirdly, *No man is so high but God can punish and chastise him, yea ruine and pull him downe.*

He can make his sword reach the highest, and his judgments take hold of those that are strongest. (Isa. 2. 11, 12, 13.) *The Cedars and Oaks, the high walls and mountaines, are men on high, yet the day of the Lord, that is, the day of his vengeance is against them all, and, The loftiness of man shall be brought downe, and they shall run into the holes and clefts of the rock, to hide them from the presence of the Lord when he ariseth to shake terribly the earth.* The Lord tels Job out of the Whirlewinde, *That the high arme (that is, the strongest arme, or the arme lifted up to strike) shall be broken.* The Lord insults over Lucifer in his heights; *How art thou fallen from beaven, O Lucifer, thou son of the morning, &c. (Isa. 14.) Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence* sayth the Lord, (Jer. 49. 16.) The Highnes of man is so farre from securing wicked men, that it rather makes them the sayrer marke for the wrath of God.

Yet let not the low ones thinke they shall escape, God judgeth the high ones, (say some) surely then he will not trouble him-

himselfe with those that are low, with poore and meane men ; he will have nothing to doe with them ; they shall not be taken notice of in the croud. As if it were eyther unsutable or below the Majesty of God to punish meane ones, or as if their meanenesse might plead their impunitie. It is indeed an humbling of God to behold the highest ; *He humbleth himselfe* (saith the Scripture, *Psal. 113. 6.*) *to behold the things that are in heaven,* yet he is pleased to humble himselfe (saith the same Scripture) *to behold the things in earth,* even the lowest things which are done, and the lowest persons which are here below. And as it is the prerogative of God to judge those who are high, so it is both his purpose and his praise not to let the lowest passe unjudged. The poorest beleiving Saint shall be accepted and rewarded, as wel and as much as any beleiving Prince ; who is not more beleiving nor more a Saint then he ; And so there is not the meanest unbeleiving son or daughter of *Adam*, not the poorest man or woman continuing in sin, but shall be judged as well as the highest. We finde Bondmen as well as freemen Kings and Captaines trembling before and running from the Lambe sitting upon his throne, (*Rev. 6. 15, 16.*) As it is the glory of God that he can make the mightiest Kings stoope, so it is the glory of God, that the eye and hand of his justice stoopeth to the poorest captive. God will not favour the wicked, because they are Great, nor spare them because they are little eyther in this world, or in that to come. He that dwels in a corner or in a cottage, shall no more escape, then the greatest Prince that dwelleth in a Pallace-Royall, and sitteth upon a Throne.

JOB, Chap. 21. Verſ. 23, 24, 25, 26.

One dieth in his full ſtrength, being wholly at eaſe and quiet.

His breſts are full of milk, and his bones are moiſtned with marrow.

And another dieth in the bitterneſſe of his ſoule, and never eateth with pleaſure.

They ſhall lie downe alike in the duſt, and the worms ſhall cover them.

IN the former verſe Job exalted the Lord above mans teaching, and controlling; *Shall any teach God knowledge? ſeeing he judgeth thoſe that are high.* God is ſo wiſe that no man can teach him, ſo free and abſolute in his power, that none may dare to controule him. And as this appeareth from what Job hath formerly aſſerted, ſo alſo by that which followeth; he ſpares whom he will, and ſmites whom he will, for what continuance of time he will, and in what meaſure he will; he ſummons one to the grave, even then, when he is moſt likely to live, and when he hath leaſt feare of death, when there is not the leaſt ſymptome or appearance of the approach of that King of terrors, not any decay in nature to proclaime the returne of the fleſh to duſt, the man is in his ſpring and prime, yet then he is cut off and dyes. Meane while another (no man knowes why) pines and lingers out all his dayes in paine of body and trouble of minde, he lives and dyes under wofull preſſures of ſoule and body, of eſtate and relations, never injoying any good, nor ſeeing good day to the end of his dayes. Thus Job exemplifieth his general aſſertion concerning the ſoveraignty of God, and his various diſpenſations toward men.

There are three opinions as to the common ſcope of theſe words; I ſhall touch at them, and then come to a more particular explication.

Moſt of the Greeke Writers underſtand theſe words as diſtinguiſhing the ſtate of the wicked and the godly in this life.

One

One dieth in his full strength, that is, wicked men have no trouble in their lives, no sicknesses when they dye, they goe gently out of the world, or as it is said in the 13th verse of this Chapter, *In a moment they goe downe to the grave.* Whereas godly men usually live in trouble, and are tired out of the world with tedious and painefull diseases when they dye. Thus the words describe the difference of the godly and wicked in regard of their naturall death. Whereupon they inferre, that they must necessarily have a different estate after death. Wicked men (say these interpreters) have more happines in their death then the godly, therefore the godly shall have a happines which the wicked shall not have after death.

Secondly, Others take this to be Job's intendment, who having shewed before that poverty and riches are alike given to good and bad while they live: here asserts that death doth alike overtake weake and strong, sound and sicke, young and old, such as are in a prosperous and such as are in a sad and in an afflicted estate; death catcheth away the one as well as the other: death carrieth an impartiall hand, and hath a powerfull hand, the strong can no more stand in the hands of death then the weake, nor can the young or the rich make any better resistance when death assaults them, then the old and poore. *One dyeth in his full strength, &c. Another dyeth in the bitterness of his soule.* Death pitties not the one, nor doth it flatter the other; There is a truth and an usefulness in this interpretation.

Thirdly, Rather understand the words, as teaching us, that God according to the freedome of his owne will and pleasure, and the usuall tenour of his providence in outward things, handles neither the godly nor the wicked alwayes in the same manner. One man let him be good or bad, beleiver or unbeliever, dyes in his full strength, and in the height of his prosperitie, another whether wicked or godly, dyeth in the bitterness of his soule; Some wicked men live and dye in trouble, it is so also with some who are godly. This scope of the place makes good the assertion of the Preacher (Eccles. 9. 2.) *All things come alike to all, that is, all worldly things.* There is such a mixture of events, that no man can determine what any person is, eyther by what he enjoyes, or by what he suffers.

Græ i accipiunt de improborum felicitate & justorum ærumnis quorum dissimiles vitæ sortes necesse sit dissimiles quoque post mortem iudicii & æternitatis conditiones sequi.

Mors juvenes & sanos, æque facile rapit, ac senes debiles, decrepitos et eos qui semper infirma valetudine laborant.

Hujus vitæ sive bonæ sive malæ communia esse omnibus sive bonis sive ma-

As tis.

As the persons of good & evill men are mingled in the world, so also are their conditions. Good men suffer evill, and evill men injoy good: and againe, good men receive good, and evill men endure evill. Thus Job holds forth the liberty which God useth as to the distribution of temporal good and evill, both to the evill and the good. So that he will not let us know love or hatred by any thing that is before us.

One dyeth in his full strength.

כח
חמו
In robore perfe-
ctionis: aut in-
tegritatis sue.
Moritur robu-
tus. Vulg.
ἐν κρατεὶ
ἀποσύνῃς
αὐτοῦ. Sept.

He dyeth not onely strong, but in the strength of his perfection, so we read in the margin. The perfection of every thing is the strength of it; And he is strong indeed who is in the strength of his perfection. The glory of young men is their strength. One dyeth at the height and top of this glory. The Septuagint render the Original word which signifieth perfection, by simplicity; that which is simple is perfect, God who is most simple is most perfect, the simplicity of God is the glory of his perfection. *One dieth in the strength of his simplicity*; that is, when the health of his body or his constitution is (as it were) unmixed, or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dyeth in the strength of this double simplicity; when as it were nothing unlike strength, nothing unlike prosperity hath so much as sec its foot within his borders; when his light shines so cleare, that there is no appearance of darknes in it, and when his comforts are so pure, that he hath no acquaintance with that thing called sorrow; When he hath not a cloud in his day, nor any tast of bitternesse in his cup, then, even then in that strength of his simplicity he dyeth. Some of the Greeks (I confesse) take the word simplicity in the worst sense, rendring thus; *He shall dye in the strength of his folly*; but I leave that under the censure of at least an unwary translation; and waving that also which I mentioned last before, shall insist onely upon our owne. *One dyeth in his full strength*; Which we may expound in the latitude of a threefold strength.

ἐν κρατεὶ
ἀποσύνῃς.

First, *In the strength of his body*, when he hath perfect health, and not onely health, but much strength with it; some have health, who yet have but little strength.

Secondly, *In the strength of his outward estate, of riches*
and

and relations: these are a mans strength; theretore the same word in the Hebrew signifies both riches and strength. Rich men are apt to idolize riches as their strength or strong tower, and so turne away from God, who is indeed our strength and our tower.

Thirdly, To compleat the fulnesse of his strength, we may adde, In the strength of his spirit, when his minde is not troubled, when he hath no disquietments there: a man may have much strength of body, and a strength of estate, and yet be in perplexity of spirit; and then he is so farre from being in his full strength, that he is in much weaknesse. *The spirit of a man (saith Solomon, Pro. 18. 14.) (that is his mind and conscience being sound and whole) will sustaine his infirmity, that is, it will cause him to beare up against all the sicknesses of his body, and afflictions in his state; But all the fullnes of a mans estate and the exactest health of his body cannot beare up the infirmities of his spirit, or his wounded spirit. When Job saith; One dyeth in the fullnes of his strength, we may understand the concurrence or complication of all these strengths; that man who hath a strong body, a strong purse, with peace and tranquility of minde, is in full strength indeed, yet saith Job, twist all these strengths, this threefold strength together, and though (as Solomon speakes in his booke of the Preacher) a threefold coard is not easily broken, yet death will as easily breake this threefold coard of life, as a threed of towne is broken, when it toucheith (or smelleth) the fire.*

One dieth in his full strength.

This exposition is more fully given in the next words of the Text.

Being wholly at ease and quiet.

That is, at ease in body and quiet in minde; or at ease and quiet both in minde and body, yea in whatsoever else a man may be said to be at ease and quiet. *He dyeth rich and happy,* sayth the Vulgar Translation; *Wholy wel settled,* say the Septuagint; *rejoycing and abounding,* saith a third. The Hebrew is, *whole, he being at ease and quiet, or as we render, being wholly at ease and quiet.* All these readings center in on common sence, that

*Totus ipse quies-
cens & pacificus.*

that he dyeth when he is in as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

Vers. 24. *His breasts are full of milke, &c.*

וְיָמֵי

Ubera mar-
ma. Targ.
Rab. Mard.
Mulchratia.
Rab. Dav.

Apud Talmudi-
cos denotat va-
sa in quibus con-
gregabatur pin-
guedo olivis ex-
pressa. Ego vasa
magna putarim,
quibus ut nunc
in Gallia Nar-
bonensi oleum
asservabatur.
Merc.

Viscera ejus
plena sunt adipe.
Vulg. Sept.
Hec verba joco-
sam & adagio-
sam continent lo-
quendi formam
qua de robustis-
simo fecundis-
simoq; viro di-
citur.

Medulla humi-
dis annumeran-
da est, propterea
conceptaculis
quibusdam tan-
quam vasculis
continetur.
Arist. lib. 4.
de Hist. Ani-
mal. c. 20.

The word which we render *breast*, is used but this once in all the book of God. I finde some varietie among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it, *Milke pailles*, *His milke pailles are full*, or, *His pailles are full of milke*. So the words are a description of his outward plenty. The land of *Canaan* is called, *A Land flowing with milke and bony*; that is, a very fruitfull Land. To say, a mans milke pailles are full, is to say that he hath abundance.

Others conceive the word signifieth those vessels, wherein eyther wine, oyle, or any usefull liquor was preserved. This rendring meets the former in setting forth an overflowing prosperitie in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath enough of the creature about him to keepe him alive.

A third sort translate thus; *His bowels or entrailes are full of fatnes*. He is enclosed with his own fat (*Psal. 17. 10.*) and he hath much fat enclosed, his bowels are well lined, and his back is well larded. His stomach hath served him to eat his meate, and the meate which he hath eaten hath served his stomacke. The man dyeth when he is in this good case to live. As the two former rendrings appertaine to the plenty of a mans estate, so this last, *His bowels are full of fat*, and ours, *His breasts are full of milke*, appertaine to the strength, health, and constitution of the body. Which soever of these we take, it complyes well enough with *Job's* scope, yet our translation complyeth best with it, as also with the words which follow.

And his bones are moistened with marrow.

Which is onely an amplification of what he said before, shewing a good habit and state of body. Marrow is moist and fluid; blood flowes in the veines, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the flesh, and marrow

marrow moistens the bones. The learned Physician, calls marrow the meate or food of the bones. The bones live upon it. So that when Job saith, *His bones are full of marrow.* He speakes the exactest state of nature. 'Tis the opinion of a Prince in Philosophy, That the marrow is not onely the source and seminary of generation, but the very seate of life. So that, the body is then in its full strength when it hath store of marrow to moisten, supple, and feed the bones. And thus the Scripture elsewhere expresth a strong and healthy constitution of body, (Prov. 3. 8.) *Be not wise in thy owne eyes, feare the Lord and depart from evill, it shall be marrow to thy bones;* That is, it shall be that to thee which marrow is to thy bones. In opposition to which Solomon speakes of drying the bones, (Prov. 17. 22.) *A merry heart doth good like a medicine, but a broken spirit dryeth the bones.* The minde hath a powerfull influence upon the body. A chearefull spirit is as good as meate or medicine. The body thrives and recovers by it, the body gathers strength and health by it: but a broken spirit (he means, not a spirit broken with godly sorrow, but broken with worldly sorrow and distracting care, a spirit thus broken) breaks the heart, and dries the bones. In a holy fast, the heart ought to be broken with godly sorrow, yet to those who keepe such a fast, the Prophet makes this promise from the Lord; *He shall guide thee continually, and satisfie thy soule in drougt, and make fat thy bones* (Isa. 58. 11.) There is a breaking of the spirit which d-ieth the bones, and there is a breaking of the spirit that fattens and moistens the bones. We reade of a sweet vision which the people of God shall have (Isa. 66. 14.) *When ye see this, your hearts shall rejoyce.* As the vision which Saints have in heaven makes their hearts rejoyce, so God will give such visions as shall make their hearts rejoyce on earth; and what follows, *and your bones shall flourish like an hearbe;* That is, you shall have comforts both inward and outward, both for soule and body; not only shall your hearts rejoyce, but your bones shall flourish like an hearbe. Hearbes flourish when they have sutable moystnings, and so doe bones. And as showers moisten the hearbes, so marrow moistneth the bones. Thus Job tells whom he meanes, by the man who dyeth in his full strength, even the man who is wholly at ease and quiet, with his breasts full of milke, and his bones moistned with marrow.

F f f f f

Hence

μελας τρε,
φίλος τω. Hip.
lib. de Alin.
Plato in Ti-
mao.

Hence observe;

First, *That bodily health and strength are no defence at all against death.*

Doe not thinke you must needs live long, because you are healthy and strong; let not death be a stranger to you, because you are not acquainted with sickness; for, *One dieth in his full strength.* The abundance of riches is no defence against overtie, as Zophar spake, (*Chap. 24. 22.*) *In the fullnesse of his sufficiency he shall be in streights.* Now as a man who is very rich, hath no ground to say in his heart I shall never be poore; because in the fullnesse of sufficiency a man may be in streights; so a man who is very strong, hath no reason to flatter himselfe in the hopes of long life, or to say in his heart, I shall not dye till I am old and weake; For *in the fullnesse of your strength you may be in death.* One dyeth in his full strength, and so may you; nothing is any stop to, or can lay a barre in the way of death, but onely grace and holinesse. For though they who are holy and gracious, dye as well as others, yea though many who have much grace die before they have attained to many yeares, even in the fullnesse of their strength, yet the Lord hath made a promise of long life unto those who are gracious and holy, but he never made a promise of long life to the healthy or strong. The Lord hath not said any where in Scripture, that, *The strong man shall live long,* but he hath promised long life to those who are of a gracious spirit and holy life. (*Exod. 20. 12.*) And the Apostle urging that duty upon children from the commandment, calls it the *First Commandment with promise,* (*Eph. 6. 2.*) that is, with an explicit promise, for every Commandment hath both a threatening and a promise implied in it, and annexed to it; but this is the first Commandment with a promise expressed, and that is a promise of long life. *Honour thy father and mother, that it may be well with thee, and that thou mayest live long on the earth.* So that, if any thing be a barre in the way of death, 'tis holinesse; and if man had continued in perfect holinesse, that had been an everlasting preservative against death. Death had never broken in upon us, if we had not broken the commandment of God. And now by how much any man doth more wickedly break the com-

commandements, by ſo much he is the more lyable to the breaking in of death. As for the ſtrength of any man, though a *Sampſon*, this great *Leviathan* Death, counts it but as ſtraw, and the ſoundeſt pureſt health, but as rotten wood. There are no ſons of *Zerviah* too hard for death; nor doth death ſtay to take men at an advantage, when they are weakned with age and ſickneſs, or (as *Simeon* and *Levi* did the *Shechemites* (*Gen.* 34. 25.) *when they are ſorg.* Death can doe its worke eaſily and as ſpeedily in health as it can in ſickneſs, in ſtrength as well as in weakneſs, when we handle the ſword, as well as when we leane upon a ſtaffe, in the prime and ſummer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arreſt of death, becauſe he is healthy, young or ſtrong; theſe pleas beare no weight with God, becauſe God hath made no promiſe to them. We can plead nothing but our integritie, uprightneſſe, and holy walking with God. So *Hezekiah* did, when he received a meſſage with the ſentence of death from the Lord, (*Iſa.* 38. 2, 3.) *He turned his face toward the wall, and prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* Upon this plea his dayes were lengthened, and a prohibition was iſſued out from the high Court of heaven to ſtay the proceedings of death. Thus the promiſe of wiſdome runs (*Prov.* 3. 2.) *My ſon, forget not my law, but let thy heart keepe my commandements, for length of dayes, and long life, and peace ſhall they adde to thee.* The Hebrew is, *yeares of life*, which may be underſtood either as an addition, to note the certainty of the promiſe, or as an explication of the promiſe; *Thou ſhalt have length of dayes, that is, many dayes, and yeares of life, that is, comfortable yeares; for ſome have long dayes, and yet but ſhort lives; a man liveth no more yeares indeed, then he liveth comfortably.* So that when wiſdome ſaith, *Long life, or yeares of life ſhall they adde to thee;* the meaning is, thou ſhalt have a life not only long but pleaſant, or a life as full of peace as of dayes and yeares. What the Moralift ſaid of an idle life, *That it is the buriall of a man alive*, an idle man is a living man buried: that I may ſay of a troubleſome miſerable life, *It is the buriall of a man alive.* A miſerable man is a living man buried.

And how many are there who preferre death before a miserable life. Therefore saith wlsdome; *My son, forget not my law, but let thy heart keepe my commandements, and they shall adde to thee* (that is, Thou so doing, God will adde to thee) *long life and peace.* Onely grace and holinesse have the promise of long life, they are a defence against death, but as for strength and health, breasts full of milke and bones full of marrow, they have no promise of life, nor are they any stop to the power of death, but rather render a man the fayrer marke, and the sweeter morsel for that King of terrors to hit and feed upon. And from this general truth, we may draw downe these two deductions.

First; *Then prepare for death, though you have no appearance of death upon you.*

*Plurima mortis
amigo.*

When you surveigh your bodies from head to foote, and cannot see the least shadow of death; nothing looking like death upon them; yet, I say, *prepare for death*; for, *one dieth in his full strength*, when there is no symptome of death to be seene upon him. When we looke upon some men we may see (as he said of a sad time) many images or representations of death, we may see death in their dim eyes, in their palsied hands, in their trembling knees, and withered faces, we may see death looking in at their windowes, and out at their windowes. Looke upon others, they have no signe of death, nothing that looks like death, yet let such prepare; for *one dieth in his full strength.* The Preacher (Eccl. 12. 1.) exhorts *young men to remember their creatour in the dayes of their youth.* And he giveth a forcible reason for it there; but I shall give another from this Text. The reason which he gives, why young men should remember their creatour is, *Because there are evill dayes coming,* (he meaneth not dayes of sinfull evill, but of painfull evill, as the next words expound him) *the yeares draw nigh in which you shall say, we have no pleasure in them;* Bethinke your selves of a spirituallly better estate now in your youth, for a naturallly evill estate is coming; old age with its traine and retinue of weakneses and infirmities is coming, yea it is hastning upon you, therefore make hast, up, and be doing in all holy duties. This is a good argument why we should remember our creatour

tour in the dayes of our youth, because evill dayes are coming. Yet take here another, if not a more pressing argument, *Remember your creatour in the dayes of your youth*, because those evill dayes may never come; you may be taken off in your good, yea in your best dayes: you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he speaks there, when the clouds doe not returne after raine, when the keepers of the house stand fast, &c. So then as they that are young and strong have reason to prepare for death, because evill dayes are coming; so they are to prepare for death, because it is very questionable whether ever those evill dayes shall come, or whether they shall ever come to those evill dayes, they may dye in their good dayes, in their best dayes, in those dayes wherein they say, we have pleasure, all manner of pleasures in them. For as Job here affirmeth; *One dyeth in his full strength, being wholly at ease and quiet.*

A second deduction is this;

Death doth not observe the lawes of nature, but the appointments of God.

The law of nature saith not that a man is likely to dye in his full strength; the law of nature sets death at the greatest distance from those men whose breasts are full of milke, and their bones moystned with marrow; The law of nature sayth to death, goe to the wrinkled face, to the dry bones, to the dry breasts, meddle not with this young man, touch not this beautifull woman he or she is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let these alone. Oh, but death will not receive these commands, death will not observe the lawes of nature, but the appointments of God, who is the Lord of nature. *It is appointed for all men once to die*; And as God hath appointed all to dye, so he appoints the seasons of death; and the seasons which he appoints, are as various as the kinds, occasions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the strong, the healthy man prisoner to the grave as often as the weak and sickly. *One dyeth in his full strength.*

Secondly,

Secondly, As these two verses are a description of the outward prosperitie of man.

Observe ;

That, *As bodily health and strength are no defence against death, so riches are not.*

Your pailles full of milk, your vessells full of wine and oyle, your shops full of wares and goods, your purses full of Gold and silver, your lands stockt with corne and cattell, and your selves wholly at ease and quiet in the possession of them, cannot stave off death one minute, one moment. The rich mans barns were full, yet the word came ; *Thou fallest, this night thy soule shall be required of thee (Luk. 12. 20.)* and then whose shall all these things be, that thou hast provided ; They can be no longer thine, nor thou theirs. Whose shall they be ? Though thou hast not made thy Will, nor hast any will to make it ; yet they can be no longer thine ; Thou canst not bribe death to depart ; Riches avayle not in a day of wrath. *One dyeth in his full wealth, when his payles are full of milke, and his vessels running over with wine and oyle.*

Vers. 25. *And another dyeth in the bitterness of his soule, and never eateth in pleasure.*

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In animo amaro.

This verse stands in opposition to the former ; The Text in strictnes of Grammar may be read thus ; *Another dyeth in a bitter minde, or in a minde of bitterness.* And this may be understood both of good and evill men ; some godly men dye thus, many wicked men dye thus, both or eyther may dye in the bitterness of his soule. What's that ? or when is the soule in bitterness ? The bitterness of the soule, is the carefulnesse, sadnesse, and uncomfortablenesse of it. Soule-bitternesse is soule-misery and sorrow. Afflictions are compared to wormwood and gall, (Lam. 3. 15.) *He hath filled me with bitterness, he hath made me drunken with wormwood.* What he means by both is cleare (vers. 19.) *Remembering mine affliction and my misery, the wormwood and the gall.* Godly sorrow is also expressed by bitterness (Zach. 12. 10.) *In that day the Lord will cause them to mourue, and they shall be in bitterness as one that mourneth for his first borne.* To be in bitterness is to be in sorrow ; not onely in

Morbi & dolores vitam efficiunt acerbam.

in worldly ſorrow, but in godly ſorrow, in that ſorrow which worketh repentance not to be repented of. Sorrow is a bitter cup; worldly ſorrow is a bitter and a deadly cup; Godly ſorrow is a bitter, though a wholeſome and a medicinal cup. Spirituall, naturall, and worldly ſorrow, are as bitterneſſe to the ſoule. Death hath its peculiar ſorrows (*The ſorrows of death compaſſed me about*, ſaith the Pſalmiſt, *Pſal. 116. 3.*) and ſo hath life. Many dye not onely in the ſorrows of death, but in the ſorrows of life; that's the intendment of *Job* in this place, while he ſaith, *Another dieth in the bitterneſſe of his ſoule;*

And never eateth in pleaſure.

Or neerer the letter, *He eateth not in good.* In eating there are two things conſiderable; firſt, the meate; and ſecondly, the ſauce. Some have meate to eate, but they have no ſauce with it. Good or pleaſure is the ſauce of our meate. A dinner of ſowre herbes is ſweete with this ſauce, and a ſtalled ox without it, is not. And this ſauce is in the eaters heart, not in his diſh. He that hath not ſauce there, though he have both meate and ſauce in his diſh, yea though he have a ſong and muſick at his Table, yet never eateth in pleaſure. There is a threefold pleaſure; firſt, ſenſuall; ſecondly, ſpirituall; thirdly, ſenſitive. All ſenſuall is ſinfull pleaſure. *Job* ſpeakes not here of ſuch a man as dyeth in the bitterneſſe of his ſoule, and never eats as a glutton or an Epicure (whoſe buſines, yea whoſe religion it is to ſerve his belly and pleaſe his palate, whoſe onely care it is to keepe his ſkin ſayre and body fat, I ſay he ſpeakes not of ſuch a one who never eats) in ſinfull ſenſual pleaſure. Againe, all ſpirituall pleaſure is holy pleaſure. As the former is too low, ſo this is too high for *Job's* ſcope in this aſſertion. He ſpeakes not here of a man who dyeth and never eats in the pleaſure of divine love and heavenly enjoyments. To eate in this pleaſure, is the peculiar portion of Saints. So then, the pleaſure here meant is the third, meere ſenſitive pleaſure. Some dye, and never eate in this pleaſure; that is, they eat but taſt no ſweetneſſe in what they eate. Their palates are ſo diſtempered with ſickneſſe, or their ſpirits are ſo diſtempered with ſorrow while they are in health, that they finde

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*In bono. i. e.
in jucunditate
eſt larina.*

finde no savour, no relish in what they eate. The best prepared meats are to them but as a dry stick, or the white of an egge. I cannot (saith one) tast my meat, I eate this, & I eate that, but I tast neither; or if I tast what I eate, and finde it sweet to my palate, yet I have such sower sauce with it, so many afflictions presse my spirit, that pleasant bread is as Gall & Wormwood to me. I never eat in pleasure. We are (I conceive) to understand the text of this naturall sensitive pleasure which man takes by the ordinary blessing of God in the use of creatures. This is denied to many, they eate not in good, and it may therefore be sayd, as the Septuagint render here, *They eate no good*. How good soever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleasure, though they sit every day at full and well furnished Tables, whose bodies are il affected by sicknes, or their minds with sorrow; so there are many of whom it may be said, that they never eate in pleasure, because they have but little of any thing and nothing of that which is pleasant to eate. A rich mans bread may sometimes be called the bread of adversity, and his water the water of affliction, but an extreame poore mans bread and water are alwayes so. What pleasure have they in their lives, who can hardly be sayd to live; or what pleasure have they in eating, who are onely preserved from starving. Such pitifull poore ones are literally in *Job's Text*; *They die in the bitterness of their soule, and never eate in pleasure*.

Hence observe;

The difference which God makes among men, even in outward things is very great.

One lives and dyes in his full strength, wholly at ease and quiet, another never eats in quiet, nor knoweth what it is to be at ease; one hath pleasant bread prepared for him every day, and he dayly eats in pleasure; Another doth not onely eate the bread of sorrow, (*Psalm. 127. 2.*) that is, bread gotten with the sweat of his face, with hard labour and care, but he eateth his bread with sorrow. As the sleepe of a labouring man, (*Eccles. 5. 12.*) so the bread of a labouring man is usually sweet to him, whether he eate little or much, yet even to some labouring men their bread is not sweete.

We

We may draw up these foure Conclusions, about the state of man in this life.

First, *There is no man who hath all pleasure, or nothing but pleasure in his life*; For though it be said in the former verse of one man, *he is wholly at ease and quiet*, yet we must not understand that strictly and precisely, as if any man ever lived who met not with some trouble or paine, at one time or other before he dyed. No man ever arrived at such a degree of worldly happines, as never to feele any crosse in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in spiritualls, so neither is the life of any man whether good or bad absolutely perfect in temporalls. In the next life, there will be no mixture in any mans condition; They who are miserable shall know nothing but sorrow, and they who are happy shall know nothing but pleasure; But in this each state hath a tast of both (though as the elements in the mixture of bodyes) some one be predominant.

Secondly, *Most men have lesse pleasure then paine, more ill dayes then good dayes in this world.* The life of man here is at best but like checker worke, which hath a black and a white, or like a bitter-sweete, or like twilight when 'tis neither darke nor light; but usually our lives have more of the blacke, then of the white in them, more of the bitter then of the sweete, of the darke then of the light. The part predominant is most commonly the worst. Hence the third conclusion.

Thirdly, *Most have little pleasure, but trouble and sorrow very much.* Their evill dayes out-number their good, and their sorrowes out-weigh their comforts. They have doubled sorrows, or sorrow upon sorrow; They have but single comforts, here a little, and there a little; now a little, and then a little.

Fourthly, We may conclude with the Text, *That some have no pleasure at all.* Yet this conclusion as the Text whence it riseth is not to be understood strictly. No man (I beleve) was ever so miserable whther in regard of his body or estate, as never to enjoy the least pleasure; for as there is no perfect happinesse in this life, so there is no perfect misery in this life; The perfection of both is reserved for the next. Such a state of

miſery as hath not the leaſt mixture of Good in it; is the portion of wicked men in hell. And ſuch a ſtate of pleaſure as hath not the leaſt mixture of evil in it, is the portion of the Saints in heaven. Yet ſome there are who have ſo little pleaſure and joy in their lives, that we may according to common underſtanding conclude of them, *That, they never eate in pleaſure.* That which is very rarely done or enjoyed, is ſayd (in Scripture language) never to be done or enjoyed. Hence take this twofold Admonition.

Fiſt, Let ſuch ſee the mercy, and the gracious dealing of God with them, who eate every day or very often in pleaſure. How often doe we ſit downe at our Tables, and our morſels are ſweet to us? God fills our hearts not onely with food but gladneſs. Whereas not a few of our brethren, of the ſame mould with our ſelves, and poſſibly of better deſert then we, eate aſhes for bread, and mingle their drinke with weeping, or as *Job ſpeaketh, Never eate in pleaſure.*

Secondly, If this be the lot of ſome, that *they never eate in pleaſure*; let them be admoniſh who complaine, if they eate not alwayes in pleaſure; who if they have but now and then a hard day of it, a ſhort meale of it; if their pallate be but ſometimes out of taſt, and their ſtomacks ſicke; if they are on-ly now and then in paine, preſently murmur and are diſcontent. Shall any repine at paines which come but ſeldome, when we heare of others that never eate in pleaſure?

God doth us no wrong if he giveth us nothing but ſorrow, he doth us no wrong, if he lets us linger, and pine, and dye in the bitterneſſe of our ſoules. Wicked men doe nothing but ſin, and then, what is their due but ſorrow? And as the wicked doe nothing but ſin, ſo the godly ſinne in all they doe, therefore God is not unjuſt if he mingle ſorrow with all they have. While there is ſo much ſin in the beſt, 'tis mercy that it is no worſe with them; And while ſo much evil is done, what reaſon have we to complaine that ſo much evil is felt. If there were no other account to be given of Gods ſevereſt diſpenſations, this is enough to acquit God and quiet our owne ſpirits. 'Tis an evil and a bitter thing, in the nature of it, to ſin againſt God; no wonder then if it be ſo in the effects of it. The bitterneſſe of ſin will cauſe bitterneſſe of ſoule,
and

and while we do ſo much of that wherein God taketh no pleaſure, we have cauſe to expect but little, and to juſtifie him though we ſhould never eate in pleaſure.

Verſ. 26. *They ſhall lie downe alike in the duſt, and the wormes ſhall cover them.*

There is difference among men while they live, and in the manner of their death; One dyeth in his full ſtrength; another dyeth in the bitterneſs of his ſoules; but they ſhall lie downe alike in the duſt. When we are removed by death, theſe differences will be removed. To lie downe in the duſt, is to dye; and we reade of the duſt of death, Pſal. 22. 15.

They ſhall lie downe alike.

The Verbe ſignifieth to unite or joyne together, the Adverbe which is here uſed, hath foure ſignifications in Scripture.

First, 'Tis rendred alone, or without company, (Job 34. 29.) When he giveth quietneſſe, who then can make trouble? and when he hides his face, who then can behold him? whether it be done againſt a Nation, or a man onely; a man alone, that is, a ſingle perſon.

Secondly, Usually it is tranſlated together, or with company: So (Exr: 4. 3.) The Jewes reſuſing the helpe of Tobias and Sanballat ſaid, *We will build together.* Their meaning is not, we and you will build together, but we Jewes will build together by our ſelves, we will not mingle and incorporate with you in this worke.

Thirdly, The word is expreſſed, by wholly, or every whit. (Job 10. 8.) We tranſlate, *Thy hand hath made me, and faſhioned me together round about;* that is, thou haſt made me wholly, or every whit, one part as well as another, my hand as well as my head, my little finger as well as my foote is of thy making.

Fourthly, It ſignifies alike, or one as well as another. (Pſal. 33. 15.) *The Lord from heaven beholdeth all the children of men, he faſhions their hearts alike;* not that all mens hearts are alike, or of one forme and faſhon, for if they were, their way, their courſe, and their end would be alike, but the Lord faſhioneth their hearts alike, that is, as he faſhions the heart of one man,

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Verbum univis, unum fecit, in adverbio, ſimul pariter.

so the heart of another; 'tis as easie with God to fashion the heart of the greatest Prince, as of the meanest Plebeian. The Lord is the fashioner of all mens hearts, and he alone can fashion the heart.

We render the word here in the fourth or last sence, *They shall lie downe alike in the dust*; that is, they shall all lie downe in the dust, and in the dust they shall be as one. Yet some render it in the third sence, *They shall lie downe every whit, or wholly in the dust*; that is, all their pride, and pompe, their beauty and strength shall lie downe every whit and wholly in the dust, they shall not save nor deliver the least peice of themselves from the dust of death. Againe, others read it in the second sence; *They shall lie downe together in the dust*; that is, good and bad, high and low, rich and poore, weake and strong, beautiful and deformed, shall be tumbled and mixed together in the grave. Death and the dust make no distinctions of men; and they unmake (as to corporalls and externals) those that were. Though every man should have (as many have) a distinct grave when they die, as they had distinct houses and dwelling places while they lived, yet the grave quickly blots out all distinctions. So that they who were farre enough asunder in state and manners and affections while they lived, may yet be sayd when they die, *to lie downe alike or together in the dust.*

And the wormes shall cover them.

We have here onely a further description of the dead. Thus the Prophet speaks of the proud Babylonian, (*Isa. 14. 11.*) *Thy pompe is brought downe to the grave, the worme is spread under thee, and the wormes cover thee.* Those words are a holy scorne cast upon the funeral pomps, in which Kings, Emperours, and mighty men were wont to be buried. Their carkasses had curious Carpets and fine linnen spread under them, and laid upon them; they were embalmed, spiced and perfumed, yet saith the Prophet of a chiefe one; *Thy pompe is brought downe to the grave, the wormes are a Carpet under thee, and the wormes are a covering over thee.* Thus here, *The wormes shall cover them.* Dust shall be their downe-bed, and wormes shall be their bed-cloathes. The body alive is but living dust, and when a man dyeth

dyeth his body first returnes to, and then turnes, or is resolved into dust. Living man is but a worme, and when he dyeth wormes come about him, and come of him; *The wormes shall cover them.*

From the whole verse observe;

Death makes no difference among men.

While men walke upon this dust their distances are many, but when they lie downe in the dust they are all alike, or they lie downe alike. *Death is the great Leveller.* And they who, indeed, are so, seeme, like death, to act more for the dissolution of the world, then the reformation of it. Men will not be fit to live in an equality, till they have been first made equall by death. (*Eccl. 2. 16.*) *How dyeth the wise man, as the foole?* Moral wise men die as fooles, yea spirituall wise men die as fooles, as to their state in death, though there be the greatest unlikenesse between them as to their state beyond death. As godly wise men and fooles, are not, as to spirituels, alike in their lives, so after death they are everlastingly divided as to eternals; yet the foole and the wise, good and bad are alike, as to their present entertainment in and under the Dominion of naturall death. To cleare this a little further, Man may be considered in a threefold state.

First, In the state of this life; here, they are both alike, and unlike. We see some good men prosper, & so doe many wicked; We see unjust men sometimes troubled, and so are the righteous often. Thus they are alike, and run paralel in their outward condition. Againe, here we see a godly man afflicted, and the ungodly prosper. Your next prospect may be an ungodly man mourning, and the Godly rejoycing. Thus they are unlike, and run crosse in their outward condition, as to this life.

Secondly, Consider them in reference to the death of the body, of which this Text speaks; as to that good & bad, one and other, are all as one; you cannot distinguish between the dust of holy, and unholy men, you cannot read the difference of sin and grace upon their graves. In this they are alike.

Thirdly, Men may be considered in reference to the state of the next life, there they are unlike, and there they shall be utterly

utterly unlike for ever; There they part, and shall never meete in any neerenes or likenes of state any more. In what condition death finds men, Judgement shall deale with them. There is no worke nor device in the Grave for the bettering or altering of any mans condition. As men fall, so they shall rise, and then all men shall be dealt with by the open rule of Justice, even according to *what they have done in the body, whether it be good or whether it be evill.* The Lord hath sometimes made the difference between his people and the wicked very discernable in temporalls; he hath distinguishing mercies for his even in this life. (*Mal. 3. 18.*) *Then shall ye returne, and discern betweene the righteous and the wicked.* The Prophet (*I conceive*) doth not referre onely (if at all) to the state of the wicked and righteous in the world to come; but to some eminent turne or change which the Lord would make in this world, by visible judgements upon the wicked, and salvations wrought for the righteous. Thus the Lord made a difference to the eye betweene his people and the *Ægyptians* by the death of their first-borne, and by drowning their huge Army in the Sea. As in that, so in all dispensations wrought with an high and open hand, 'tis easie to returne, and discern betweene the righteous and the wicked. The difference between the righteous and wicked in their soule-state is alwayes great, but it is not alwayes plaine, the naturall eye cannot see it: the character is too spirituall for such a sight. Yet a time will come, when a carnall eye shall see the difference and easily discern that there is a reward for the righteous, and that the wicked were but reserved to a day of wrath. And that, though all lie downe in the dust alike, yet when men are rayfed up out of the dust, a vast unlikenes will appeare among them. They will appeare as unlike, as Goates and sheepe, chaffe and wheate, as Gold and drosse, as light and darknesse; Nor shall any be like another in the face of his enjoyments, who is not like him in his heart and spirit.

JOB, Chap. 21. Vers. 27, 28, 29.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked? Have ye not asked of them that goe by the way? and doe ye not know their tokens?

JOB now prepares and buckles himselfe to draw up his Conclusion; not onely to what Zophar had lately spoken, but generally to all that had been spoken by any of his friends from the beginning of the disputation.

Behold, I know your thoughts.

Job seemes to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; Behold! He might well put *A Behold* before this; for 'tis a wonder. Come see a man (sayd that woman with admiration, Job. 4. 29.) which told me all things that ever I did. And we may say with no lesse admiration, Come, Behold a man, that can tell us what we thinke. A man who not onely heareth what men are speaking, but seeth what they are thinking.

Behold (saith Job) I know your thoughts.

The Hebrew word which we render *thoughts*, is not meant of any ordinary transient thoughts, which slip in and out unregarded; but of settled thoughts, well wrought thoughts, thoughts made up and curiously formed into conclusions or resolutions. It notes a kinde of Art in thinking, though to thinke be a naturall worke, yet there is nothing wherein man acteth the Artiste more then he doth in thinking; In this much of the hellish and black Art; and in this much of the heavenly and holy Art is exercised, though in neyther of them it be shewed. Thoughts are close, secret worke; and yet there is much art in hiding this art of thinking, or at least in hiding what wee have thought, till the seasons of discovery. Job

speakes

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speakes as if he had prevented his friends discovery, and without their telling, could tell what they had been thinking.

Behold, I know your thoughts.

Scio vos. Sept.

The Seventy translate, *Behold, I know you*; as wee use to say to a man whose intentions & designes we suppose are knowne to us; *Wee know you well enough.* And that's as much as to say, *I know your thoughts.*

But is it not the sole Priviledge of God to know the thoughts? Is not the heart his Peculiar? a Cabinet which none can unlock or looke into but the most High? Is not this his stile? *I search the heart.* And what is the heart which God searcheth? or what doth God search for in the heart? The heart is nothing else but the treasury of our thoughts; and God searches for nothing else there but our thoughts, eyther simple, as they are in our meditations, or compounded as they are in our affections. David ascribes this Glory to the Lord, (*Psalm 139. 1, 2, 3.*) *O Lord, thou hast searcht me, and knowne me; Thou knowest my downe-sitting and mine up-rising; That is, all my outward motions; but is that all? No (saith he) Thou understandest my thoughts as farre off.* Our thoughts are evident to God, even before they are; our thoughts are said to be as farre off, when they are not thought, yet then they are as nigh to God as they are to us when we are thinking them, even actually present; our thoughts are as audible to God as our words are to men; he heares the language of our spirits, what our hearts say when our tongues are silent. When our tongues speake plaine English to men, yet, as to our thoughts, we may be Barbarians to them. As the Apostle saith of him that speaketh in an unknowne language, he is a Barbarian to them that understand not his language, (*1 Cor. 14. 11.*) so every man the most unlearned man is a Barbarian to the most learned man in the world, in regard of his thoughts. Man knows not the meaning of mans thoughts while he is speaking, unlesse he speak (which some doe not) his thoughts. But let the tongues of men be never so crosse to their hearts, and what they speak, not a light to discover, but a shadow to darken their thoughts, yet God knoweth them, and by this we know that he is God. 'Tis said of Christ in the Gospel, *That he knew their thoughts* (*Mat. 9. 4.*

Matth. 12.

Matth. 12. 25. Luk. 5. 22. And this was an unanswerable argument of his divinity, or that he was God. Onely God or (as Christ was) *God-man*, can reach the thoughts of man. That's an eminent Text (*Job. 2. 24, 25.*) *Jesus came to Jerusalem, and many beleevd in his Name, when they saw the miracles which he did, but Jesus did not commit himselfe to them; That is, he did not trust himselfe with them, or (according to the letter) he could not beleve himselfe into the hands of those beleevrs.* But why did not Christ commit himselfe to beleevrs? Sure if Christ might be safe in the hands of any men, he might be so in the hand of beleevrs. The Text gives the reason; *Because he knew all men, and needed not that any should testifie of man, for he knew what was in man.* Christ would not beleve these beleevrs, for though they had a faire outward appearance, and made profession, yet he knew what was within as well as what was without; and he knew that all was not right within: he knew that many of their hearts were nought and rotten, and therefore could not trust himselfe with them. And he needed none to witnes this concerning them, for he knew what was in man; he saw the falsenes of their hearts through the covers and visards of their fayrest professions. And to do so is the priviledge of God alone.

Doth not *Job* then usurpe and intrude upon it, while he saith; *Behold, I know your thoughts!*

I answer; *Job* doth not here take upon him, or assume to himselfe a power to unlocke their hearts, and see immediately what thoughts lay there; he was more holy, and more humble, then to boast thus beyond his line. His meaning is onely this; *I know your thoughts; that is, I doe easily collect what is in your hearts, what in your breast: though you doe not speake the thing directly, yet I perceiue your meaning well enough; I know what you would have me understand and take to my selfe by your so often repeating and insisting upon the destruction of wicked men, and the overthrow of the ungodly; I know that in all this you mean me; you thinke that I have been overthrowne as a wicked man, and that I have been destroyed as an ungodly one; your disconrse hath so often fallen and insihed uhon that poynt, that now 'tis easie to conjecture what you thinke of me and my condition; though you*

Cogitationes eorum se nosse dicit, non quasi divinaret, aut sibi eorum animos scrutandi vim tribueret, sed quia ipsi facile fuit videre quid illi sibi vellent il'a toties repetita commemoratione exitij improborum.

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hover Meil.

hover in generalls, and speak in a third Person, though you do not bring it home to me & say, *Thou art the man*, yet I perceive clearly what and whom you drive at. And thus wise men can somewhat more then guesse at randome what the speciall thoughts of other men are, by those things which are spoken generally and as farre off. So then while *Job* makes this peremptory conclusion; *I know your thoughts*; 'tis as if he had sayd; *I clearely apprehend without any further explication, or comment, whether all this tends which you have been speaking; what you aime at, what you drive at, what lyes at the bottom of all this, is plaine to me; I have not been sleeping while you have been arguing; I have not onely consider'd the letter of your discourse, but the tendencies of it; and I understand the inside as well as the outside of all.*

Hence observe;

That, 'tis possible for man to know the thoughts of man.

We are taught this by *Solomon*, (*Prov. 20. 5.*) *Councell in the heart of man is like deepe waters.* The heart of man is deepe, as deepe and wide as the ocean, wherein (to allude to the *Psalmist*, 104. 25.) *There are things creeping innumerable, both small and great beasts.* There are light and easie imaginations, which floate on the top, and there are weighty and sad meditations which keepe at the bottome. Such are the counsels of mans heart; Counsells are thoughts contrived and wrought in the heart; Counsels are thoughts shaped and formed up between Imagination and Judgement; these Counsels in the heart are like deepe waters; 'tis hard to draw or pumpe them up. Few can reach so deepe as the counsels which are in the heart of man; yet some men can: And *Solomon* tells us who can, *A man of understanding will doe it.* But is not every man (except meere fooles and mad-men) a man of understanding? Not so; For though every man hath an understanding, yet there are not many men of understanding; *A man of understanding* is a man of Great or much understanding. As by a like *Hebraisme*, *A man of Desires*, is a man much or greatly desired; and a man of *Bloods* is a very bloody and cruel man; So a man of understanding, is a very understanding man; or a man who seemes nothing else but understanding. Such a man will draw the counsel of other men out of their hearts. A man of the greatest understanding, &
most

most reaching head, cannot goe downe into these deepe waters of the heart ; All that he can doe by all his wit and skill, by the strongest engines of his braine, is onely this, to draw it out. This gives light to the Text of *Job*, and to the poynt in hand, shewing us how man may be sayd to know the thoughts of man; and that the difference is great between the manner of Gods knowing the thoughts of man, and mans knowing of them. Which I shall yet more distinctly open. We may conceive it thus ; Man knows the thoughts of man by some signe or evidence, by some argumentation or inference ; so that his knowledge of the thoughts of man is but conjecturall at the best. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawfull to make the thoughts of any man the matter of his accusation, because we cannot infallibly know the thoughts of any man, unlesse himselfe will make them knowne to us. So that, to say such a man thought so, is not a legall testimony against any man. Conjectures amount not to proofes. And because God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and so he will.

Further, Man may attaine this conjecturall knowledge of thoughts divers ways.

First, By words, I meane not words which are the expresse image of a mans thoughts, and were spoken purposely to discover them, as sometimes we say to a friend, I will tell you my thoughts, or what I thinke ; For any foole may know the thoughts of a man if he will tell them ; but a wise man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly ; He will sayle in those deepe waters of the heart (as *Solomon* calls them) by a side-winde, by a halfe-winde, yea sometimes by a contrary winde. He will collect meanings by remote intimations. As *Benbadads* servants did when *Abab* did but say, *be is my Brother* (*1 Kings* 20. 33, 34.) hence they inferred, that *Abab* had thoughts of peace in his heart to *Benbadad*.

Secondly, A man may attaine the thoughts of another by his silence. As he that saith nothing thinkes the more ; so

much of a mans thoughts may be knowne, concerning a buſi-
neſſe by his ſaying nothing. Not to answer hath much of an
answer in it, and to be ſpeechleſſe is to ſpeake.

Thirdly, The thoughts of the heart are oftentimes knowne
by the Countenance, and the heart is Printed upon the face.
(*Iſa. 3. 9.*) *The ſhew of their Countenance doth witneſſe againſt
them.* 'Tis likely enough that the people of whom the Prophet
ſpake, ſhewed their ſin more wayes, then by the ſhew of their
Countenance. They were ſo impudent that they declared their ſin
as Sodome, and did not hide it: yet the countenance will ſhew ſin,
though it be otherwiſe hid. The face doth often betray the
heart, and ſpeakes that which the tongue conceales. They who
are critical and curious in ſtudying men whom they converſed
with, obſerve the caſt of their eyes, and the changes of their
countenance, as much as their diſcourſe; and in theſe they
reade a diſcovery of the thoughts and intents of the heart.
The *Italians* have a Proverb, *That a man with his words cloſe, and
his countenance looſe, may travel undiscovered, what he is or goeth
about, all the world over.*

Fourthly, The thoughts of the heart may be knowne by
the geſtures of the body. Some have no other way to make
knowne their thoughts but by ſignes. They literally ſpeake
with their feet, and teach with their fingers, as *Solomon* ſaith
many doe in a figure, (*Prov. 6. 13.*) Thus the dumbe ſpeake;
and thus the reſerv'd thoughts of thoſe who can ſpeake freely
enough are ſometimes knowne. A nod with the head, a ſhrug
with the ſhoulders, the folding or ſtretching out of the hands,
the poynting of a finger, all or any of theſe tell the thoughts
of the heart.

Fifthly, Thoughts are often knowne by events. A ſuddaine
accident opens the cloſet of the heart. So wee may under-
ſtand that ſpeech of old *Simeon* to the *Bleſſed Virgine*, (*Luk. 2.
35.*) *See a ſword ſhall paſſe through thine owne ſoule alſo, that the
thoughts of many hearts may be revealed.* That ſword was the
heart-ſorrow which *Mary* conceived when her Son and Saviour
ſuffered. This ſad event occaſion'd the revealing of many a
mans heart, and the bringing forth of thoſe thoughts in the
various tempers of men about it, which elſe, poſſibly, had
never ſeene the Sunne. The providences of God whether pro-
ſperous

sperous or afflictive, turne the inside of many men outward, and make them appeare as they are. And this two wayes. First, the thoughts of a man are so revealed to himselfe; many would not beleeve that their owne hearts had such lodgers in them, such proud, such envious, such timorous, such revengefull, such covetous, such discontented thoughts, did not some providence draw them out. Secondly, Thus also the thoughts of other mens hearts are revealed to us. 'Tis said (*Deut. 8.2.*) that the Lord led the children of *Israel* fourty yeares in the *Wildernesse*, to prove them, and to know what was in their hearts; not that God needed to goe so farre about, or to fetch such a compasse to know what was in their hearts, but he speaks there cyther after the manner of men, who by various turnings and suddaine events come to know the minds of others; or when 'tis said, he did this to know what was in their hearts; the meaning is, he did it to make their hearts knowne (which else had been a secret) both to others and themselves.

Sixthly, We may know the thoughts of another, by comparing his actions and the occasions of them together, that which leads a man into any worke, shews the bent of his heart. *Pilate* appear'd very unwilling to condemne & crucifie *Christ*, he stood long upon it, and contended with the *Jewes* about it; but at the last, when the *Jewes* cryed out (*Joh. 19. 12.*) *If thou let this man goe, thou art not Cæsars friend*; When *Pilate* heard that saying, he brought *Jesus* forth. His delivering up *Christ*, upon the occasion of this speech, plainly discovered the straine of his thoughts, that they were covetous, ambitious, and cowardly thoughts; he was afraid to doe justice, lest he should displease *Cæsar*; he was afraid to deliver an innocent man, least he himselfe should be dealt with as a guilty man; he saw no rule why he should condemne *Christ*, but when once they told him that he was not a friend to *Cæsar* if he did not, that word over-rul'd him. Thus his heart came out, and he appear'd thus thoughted, that rather then he would part with his Authority, he would part with a good Conscience.

Yet be cautious in tampering about the thoughts of others; it is Gods Royalty to know thoughts, and therefore wee should not be over-busie with them. It may quickly be our owne sin, and our brothers wrong, to be guesling at thoughts.

And

And this hath caused many a breach, not onely of the rules of love and charity, but of justice and righteousness. 'Tis too bold an adventure to conclude peremptorily the meaning and thoughts of others, without cleare consequentiall proofe, either in words or actions. If Job had not had more then bare presumptions, his presumption had been very blameable, while he said; *Behold, I know your thoughts.*

And the devices which you wrongfully imagine against me.

This part of the verse is of neere affinity to the former. Mr Broughton renders it, *And your Injurious Imaginations against mee.* And another thus; *I know your Endeavours to affright mee.* The word which we translate *devices*, is, as the learned in that language tells us, of an ambiguous signification; sometimes it is taken in a good, and often in an evill sence. Which variety is usually distinguished and determined by some adjunct, antecedent or consequent. The scope of this Text carrieth the worser sence, and the following adjunct (*wrongfully*) explains it so; *The devices which you wrongfully Imagine against me.* This word is used (Gen. 11. 6.) when God complaines of the builders of Babel; *This people are one, and they have all one language, and this they begin to doe, and now nothing will be restrained from them which they have Imagined (or devis'd) to doe.* Let the device be never so foolish and vaine, never so proud and mad, while they are thus one, they will onne, nothing shall restraine them. 'Twas an evill device which Job meant, when he said; *I know the devices which you*

Wrongfully Imagine against mee.

חֲמָץ est rapere & injuste facere.

The word which wee render, *wrongfully Imagine*, signifies to snatch a thing by force, or to offer violence. The Vulture, that bird of prey, is expressed in Hebrew by this word, according to which proprietie of the word, the Text may more strictly be rendered thus; *I know your thoughts, and the devices which you violently catch up against mee*; you act as if ye came rather to catch me, then to comfort me, ye hook in matters against me, and even straine your selves to make me guilty. Job looks upon his friends, as if they had not considered his case in the simplicitie of their spirits, or with sincere intentions; but came

as engaged men, to study arguments how they might oppose him, rather than resolve & settle him: or as if they had set their wits a worke, like them who contend for victory, rather than for truth, and desire rather to please a Partie, then to maintaine that which is right; *I know the devices which you wrongfully imagine against me.*

Note hence;

First, *Wrong doing begins at wrong devising.*

Thus wicked men combined against the Prophet (Jer. 18. 18.) *Come, let us devise devices against him.* They did not finde him guiltie, but they resolved to make him so; and because they knew of no evill he had done, he must be as evill as they could devise or thinke him. Thoughts are the moulds of our actions, whether good or bad. And they who intend no good to a man, can easily thinke evill enough of him.

Note secondly;

Some rather then they will not wrong others, force a way to doe it.

So much the word Imports, you force devices against me; you put your selves hard to it, that you may deale hardly with me. As Saul said to Samuel (1 Sam. 13. 2.) *When I saw thou camest not within the dayes appointed, I forced my selfe therefore and offered a Burnt-offering.* As if he had done a kinde of violence to himselfe, before he could bring his heart to doe that service. Thus many a man forces himselfe to vex another, not because he wants a minde to doe it, but because he wants matter to doe it, because nothing appeares naturally, he forceth every thing. And if no fault can be forced and fastned upon him, his very innocency shall be his fault, and his not guiltines his accusation. The Apostle speakes of some (2 Pet. 3. 16.) who offer violence to the word of God; *Unlearned and unstable men wrest the Scriptures;* they put the Scriptures upon the rack and torture them, to make them confesse that sence or meaning which they have not at all in them, they studiedly draw forth interpretations which the Spirit of God never put into them. And thus some who are uncharitable and censorious wrest the speeches & actions of men, or the dealings of God with them,
and

and draw unnaturall conclusions from them. Job apprehended himſelfe under ſuch an unfriendly force, as gave him juſt occaſion to ſay, *I know the devices which ye wrongfully imagine againſt me.*

The next verſe holds out the intendment of this yet more clearly.

Verſ. 28. *For yee ſay, Where is the houſe of the Prince? and where are the dwelling places of the wicked?*

As in the former words Job aſſerts that he knew the thoughts of his friends, ſo in theſe he ſeemes to tell us their thoughts. 'Tis a ſpeech of like forme with that (Luk. 4. 22, 23.) where Chriſt prevents the thoughts of the Nazarens; *Yee will ſurely ſay unto mee this Proverbe, Phyſitian heale thy ſelfe; I know what you will be ſaying, or objecting; Phyſitian heale thy ſelfe; What ever we have heard done in Capernaum, doe alſo here in thy Country. Heale thy ſelfe, doe miracles for thy ſelfe, that is, for thy own fleſh and blood, for thy kindred and Countrymen as well as for or among ſtrangers.* Thus here, I know your thoughts; for ye ſay, or this ye are about to ſay, *Where is the houſe of the Prince?* The Septuagint reade, *Ye will ſay this;* as noting their perſeverance, or perſiſtance rather in that opinion, as if they had reſolved to abide by it; I know, what ye have ſaid, you will ſay; what ye have thought of me ye will think of me ſtill; ye will ſay, *Where is the houſe of the Prince? and where are the dwelling places of the wicked?* Theſe words are uppermoſt in your thoughts now, and theſe thoughts ye are ready and reſolved to forme into theſe or the like words; *Where is the houſe of the Prince? &c.* Theſe things had been ſaid in effect before, while his friends ſo often minded him of the falls of Great Ones, and their dwellings. Eliphaz ſaid it (Chap. 15. 34.) *The Congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the Tabernacles of bribery.* Bildad ſaid it (Chap. 18. 21.) *Surely ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.* Zophar alſo ſaid it (Chap. 20. 28, 29.) *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of wrath. This is the Portion of a wicked man from God; and the heritage appointed to him by God.* Theſe things ye have ſaid, and I know your thoughts, ye will continue to ſay theſe things ſtill.

Where

Where is the house of the Prince ? &c.

As if he had said ; *Ye have indeed laid downe this onely in a generall Thesis, but I am the Hypothesis ; I am understood, and the man aimed at in all your discourses concerning the overthrow of wicked men : ye might as well have spoken it out, Where is the house of the Prince ? that is, of Job ? And where are the dwelling places of the wicked ? That is, of my children, for 'tis I and mine whom ye meane.* Thus by a generall discourse of the devastation of the dwellings of wicked men, they put Job into the same number ; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the house of the Prince ? First, Some interpret these words, as relating onely to wicked men in generall. As if Job had said ; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocriticall Jewes, (Jer. 7. 12.) *Goe ye now to my place which was in Shiloe, where I set my name at the first, and see what I did to it for the wickednesse of my people Israel.* So (according to this exposition) Job represents his friends, saying to him ; Goe to the house of the Prince, of this and that and tother Prince, and see what work God hath made among them, and therein see what God hath already done to you, and what he will further doe unto you, unlesse you humble your selfe and repent. As their houses are no where, so where is yours ? But

Secondly, We may also expound it particularly of Job's house, and of the houses of his children. *Where is the house of the Prince ?* That is, where is the house in which thou as a Prince didst formerly live and flourish ? doth it not lie wast ? where formerly there was a great concourse of men, there now owles and Batts inhabite, there netles & brambles grow. The Prince of the Land of Uz lived in much splendor and magnificence, but where's his house now ? As much as to say, his house is no where, 'tis gone. When the wicked said to David (Psal. 42.) *Where is now thy God ?* Their meaning was, *Thy God is no where for thee ; he is not to be found for thy helpe ;* So here, *Where is*

the house of the Prince ? That is, 'tis downe, 'tis in the duſt. Thus he conceives them reproaching him with his former Glory.

Againe, (ſay others) this upbraiding question may have reſpect to the houſe wherein he then remained as a leperous and diſeaſed perſon. This man lived in a Pallace, where is his houſe now ? He dwels among the leapers, his houſe is but a Peſt-houſe, or an Hoſpital, he dwels among the diſeaſed. See what a goodly Pallace the Prince hath, *Where is the houſe of the Prince ?* But I ſhall not inſiſt upon this ; as conceiving the word *houſe* not to be reſtrained here to the place or Pallace where he eyther formerly or then lived, but to be extended to his whole outward ſtate and condition. As *David* ſaith (2 Sam. 23. 5.) *Although my houſe* (that is, ſtate and family) *be not ſo with God, &c.* And the ſame *David* reporting the vaine dreames of worldly men, ſaith (*Pſal.* 49. 11.) *Their inward thought is that their houſes* (that is, their great port and ſplendour) *ſhall continue for ever.* So here, *Where is the houſe* (that is, the riches, the relations, the traine and retinue) *of the Prince ?*

נר Libera-
lem, magnificum
denotat ; ubi eſt
domus illius, qui
in omnes muni-
ficius eſſe ſolebat ;
ironicus dictum.

The word rendred *Prince*, ſignifies one that is liberall or free, a perſon open-handed and open-hearted, a man of a royall and bountifull ſpirit ; So all Princes are expreſſed, becauſe they ought to be ſo, and 'tis their honour to be ſo. Cloſe-handedneſs or cloſe-heartedneſs is moſt uncomely for a Prince ; the Spirit of God hath the addition of this word (*Pſal.* 51. 12.) *Uphold me with thy free* (or Princely) *ſpirit.* The Spirit of God is infinitely free and liberall, ready to doe good to all. As if *David* had ſaid ; *O Lord, let me not have ſuch a low ſpirit as formerly or lately I had when I yeelded to the temptation of that baſe luſt, to deſile the wife and murder the huſband, O how narrow, how unprincely a ſpirit was this ?* Now Lord, uphold me with thy free Spirit, that I may never doe any ſuch unworthy act againe. Let me alwayes have a ſpirit touched with thy Spirit, the ſpirit of a Saint, that's a Princely ſpirit indeed. The name of Princes tells us that they are, and themſelves that they ſhould be of a free and large, of a noble and liberall Spirit.

The word uſed in the Greeke for *Great Ones*, comes up to this ſence (*Luk.* 22. 25.) *The Kings of the Gentiles exerciſe Lordſhip over them ; and they that exerciſe Authority upon them are called*

called gracious Lords; or as we render Benefactors. As if all that Kings, as Kings, are to doe, or their whole busines, were to doe good, or acts of Grace, they are called Benefactors, or, Gracious Lords. Where is the house of the Prince?

And where are the dwelling places of the wicked?

Here's a second Quarry, but 'tis of the same scope with the first. Mr Broughton renders it, *Where is the Tent and Pavilion of the wicked?* Another; *Where is the Tent of the dwellings of the wicked?* A third; *Where is the Tabernacle of the Tabernacles of the wicked?* That is, their chiefest Tabernacle, or their most glorious dwelling place. As if they had said; Wee doe not aske where are the Cottages of poore wicked men, but where are the stateliest Pallaces of the wicked, their Tabernacle of Tabernacles. Thus it answers that Hebraisme which we have often in Scripture, to note any Superlative excellency; as, *A Song of Songs*; That is, the chiefest Song; and, *The holy of holies*; That is, the most holy place. So here; *Where are the Tabernacle of Tabernacles?* That is, the choice, the chiefe, the most beautifull Buildings that ever the wicked had? What's become of them? And here, as was said before of the house of the Prince, we must not understand the bare dwellings of the wicked, but all the port and greatnes belonging to them.

Further, Some distinguish this part of the Verse from the former, by conceiving the Tabernacle here spoken of to be a place for worship, not an ordinary dwelling place; As if he had said; *Where are the stately Temples which hypocrites frequented?* Job was accounted hypocritically wicked by his friends, not prophanely wicked. Now (say they) his house is downe, and his Chappel is downe; his state is gone, and his Religion is gone, all is gone.

And whereas the former part of the verse speaks of a Prince, & the latter of the wicked; Some understand them of a distinct, and others of the same person, implying that Princes are commonly wicked; & that they who carry Greatnes in their titles, seldome carry goodnes in their hearts. Princes have the same corruptions in them, and more temptations round about them then other men; and therefore 'tis harder for a Prince then for a poore man not to be wicked. But I passe these things,

l i i i i 2

though

מִסְכָּנֵיהֶם
Ubi tentorium
habitationum
impiorum. Jun.
i.e. Magnificum
ex multis habi-
tationibus con-
stans. Jun.
Tabernaculum
tabernaculorum
i.e. praeipuum
habitaculum.
Lavat.

Quasi illarum
ruina vestram
adversum me
sententiam con-
firmant. Bez.

though truths in themselves, because I cannot offer them with any confidence as the intendment of the Holy Ghost in this Text.

And having spoken before, oftener then once, of these devastations and ruines which God brings upon wicked men and their houses, I shall not insist upon any such observation here.

Onely note;

First, *That, the estates and houses of Princes, though strong and sumptuous, yet come to ruine and vanish as well as the meanest Cottages or the estates of meanest men.*

Where is the house of the Prince? He doth not say, where is the house of the poore man? wee can scarce see their houses above ground at the best. As bodily death breaks open the doore of the Prince, as soone as of the poore man; so civil death or destruction takes hold upon the estate and house of the Prince, as soone and sooner, then upon the house or estate of a poore plebeian. These dispensations have a voyce, and their voyce like that in the Prophet saith, cry; All flesh is grasse, and all the goodlines thereof is as the flower of the field. The grasse withereth, and the flower fadeth, but the word of God endureth for ever. It will never be said, Where is the word of the Lord? What is become of the Promises? Some in the prophaneesse of their hearts say, Where is the promise of his coming? Where is the word of the Lord? Yea some in the pride and blasphemy of their hearts say so of God himselfe, Where is he? But it can never be truly said, Where is the word of God? Where is his Promise? These shall abide, these have no seed of death or decay in them; Heaven and earth shall passe away, but one jota, one title of the word of God shall in no wise passe away till all be fulfilled. But of all the things of the world, the goodlines of man, the Pallaces of Princes, the dwelling places of the wicked, it will shortly be said, and of many of them it hath been said already, Where are they? what's become of them? they are even like withering flowers; as the grasse withers, and the flower fades, so have those dwellings and estates which seemed to challenge all changes, and bid time doe its worst.

Secondly,

Secondly, Note;

Wickedness is the ruine of the houses and estates of Princes.

'Tis sin that rots the timber; yea sin will rot the very stones, and cause the marble pillars to moulder away like dirt; sinne hath brought a rot upon all worldly things, and blasted the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will soone corrupt through the wickednes of Princes; *Where are the dwelling places of the wicked?* If any desire the resolution of this and the former query, or are yet doubtfull and unsatisfied about them, The next verse puts them another question, which shews how and by whom they may be satisfied and receive a resolution of their doubts. Or taking the queries of the former verse, as put to Job by his friends, here Job puts queries to them. As if he had said; I know ye will enquire of me, *Where is the house of the Prince?* &c. But ye might spare my paines, for any one will answer your question if you will but aske him.

Vers. 29. *Have ye not asked of them that goe by the way? and doe ye not know their tokens?*

Ye aske, *Where is the house of the Prince?* Aske of them that goe by the way? Mr Broughton renders, *Can't you aske them that goe by the way?* You say where's the house of the Prince? what need you aske mee? Can't you aske them that goe by the way? The Vulgar reads it thus; *Aske any man that goes by the way, and you shall know that he understands these things;* aske the next man you meet and he will entorne you, *that the houses of many Princes prosper, and that the dwelling places of many wicked men flourish unto this day. Have ye not asked of them that goe by the way?*

In:errogare quemlibet deviatoribus. & hac eadem illum intelligere cognoscitis. Vulg.

Two things are here to be enquir'd into, for the clearing of these words.

First, About what they should enquire, or what's the thing to be asked.

Secondly, Who are these travellers or goers by the way, to whom the question is to be put, or who are to be asked?

First, What's the matter to be asked? Some conceive that Job bids them enquire about his dealings, with men, whether
just

Non interroga-
stis de me via-
tores & signa-
torū quæ dixe-
runt vobis de
justitia mea non
potestis negare.
Vatabl.

just or unjust, whether he had been an oppressour, or covetous, or proud? aske of them that goe by the way and see if they can joyne in the report that you give of me? Surely you have made no enquirie of me, otherwise you would not make this judgement of me. Thus Job seemes to speake, in his integritie, as Samuel did (1 Sam. 12. 3.) Behold, here I am, witnesse against me before the Lord, whose oxen have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it to you. Can they who goe by the way testifie any such thing of me; if they can, let them, if they cannot, why doe you my friends judge thus of me?

Secondly, Aske about the doctrine which I have held forth concerning the dealings of God with wicked men. You thinke I am departed from the truth because I maintaine, that God useth much liberty in disposing the things of this life. But aske them that goe by the way? heare their judgement, they'll tell you, that wicked men sometimes prosper, and that Godly men are often afflicted in this world. Have ye asked this or that other question, or any question which tends to the clearing up of my innocency, or the resolving of this controversie between us? Have ye asked such questions of them that goe by the way? But who are they? that's the second question.

Utinam liceret
quemlibet devi-
atoribus, qui
confecto hujus
vitæ itinere ex
hac vita demi-
grarunt conveni-
re atq; testem
proferre.
Pined.

First, Some understand the Text of those who are at the end of their way; who are no longer as passengers in this world, but are passed out of it. So the words are conditionall, or spoken upon supposition; as if Job had said, O that you could but aske some of those that have travelled through this world, and have ended the journey of this life, concerning the state of wicked men: if you had their testimony the whole controuersie were at an end. We should not need to stand troubling our selves about their prosperitie in this life, seeing they are shut out of all the comforts of the next life. If we could lay our eares to the gates of hell, and heare what Cain saith, and what Judas saith, and what other damned wretches say, who have lived and dyed in sinne and unbeleeve; they would satisfie us, that we need not feare wicked men shall not be punished enough, because they are not alwayes punished here.

Secondly, Others understand the words Anologically;
Aske

Aske those that goe by the way; that is, aske the faithfull? aske beleevvers who are in the present state of travellers, Pilgrimes, and strangers in this world. As if Job had said; If ye would be resolved about this thing, doe not enquire of men that are worldly and carnall, who have their portion in this life; who have no Country but this below, who make this their end and their all. But I would have you aske those who make this world but their way, and doe not take up their felicitie here. These are the onely men that are likely to answer the scruple, and decide the question betweene us. But I wave this also, though it be a truth, that men who make this world their passage onely, not their home, are best able to give an account about the dispensations of God in the world.

Thirdly, By those that goe by the way, say others, are meant the Jewes; whose life was in a speciall manner a life of travell, from their going out of Ægypt to their entrance into Canaan; As if he had said; Enquire of that people who have the Oracles of God, to whom God hath communicated himselfe more then to any people in the world; goe, aske them, enquire of them; they will tell you, they will give you tokens, and resolve this doubt. We dwellers in the land of Uz, have the minde of God somewhat obscurely revealed to us, but aske the wise men among the Jewes, to whom the Oracles of God are committed, and among whom his Name is especially knowne by signes and wonders and tokens wrought among them. They will resolve you about this truth. But I passe this also.

Fourthly, Some of the Rabbins enterpret yet higher of the old Patriarchs, Abraham, Isaac, and Jacob, aske their judgement in this thing; aske what Abraham, what Isaac, what Jacob, thought of these things; aske those ancient Hebrewes. The word Hebrew, signifies A passenger, or a goer by the way; and they (as some tell us) were so called from their uncertaine motions. They going out of their owne Land, and being for many ages but strangers and pilgrims in every Land. Yet others rather conceive that the Hebrewes had their name from Heber, Gen. 10. 11. I leave this also, and conclude.

Fifthly, That when he saith, Have ye not asked them that goe by the way; The meaning is eyther this; Have ye consulted with men of experience, who by long travell in divers Countreyes have made observation of the various providences of God; Or the words are proverbiall, Denoting them of ordinary capacity,

Qui non consti-
nuunt finem in
bonis temporalibus,
sed per viam
huius vite
transseunt ad ter-
minum felicitatis
future, hi
non habent men-
tem obsecratam
pravis affectibus,
& ideo recte
possunt judicare.
Greg. Aquin.

Viaiores intelligit
Israelitas qui
exeuntes ab Ægypto
veram legem atque
revelationem myste-
riorum susceperunt
signis & prodigijs
confirmatas, quos facile
adire & consulere
potuissent amici Iob.

Burg.
Hebraeus a עבר
transire, quasi
transiens, quod
nomen impositum
fuisse Abrahamo
a Chaneis, contendit
Rab. Sal. Ex quo
dictus fuit Trans-
sitor, vel Trans-
sephratus sicut
transsephinos
vocamus. Pined.

Quasi proverbiali
loquutione,
viaiores dicuntur
imperiti, ignari
vel obuij
men quij.

*Quod Latini
Lippis & consue-
tibus notum, id
Idumais forsitan,
viatoribus no-
tum.*

men unlearned, or the vulgar ; As if he had said ; I need not referre this to some speciall men, to heare their award ; I need not choose the most wise, solid, grave, learned and judicious men to answer and resolve this doubt, but I dare referre my selfe, and my cause, to the next man I meet, to a meere stranger, be he what he will, learned or unlearned, if he be but a man that understands common sence, or is not a stranger to the reason of a man. Thus the Latines, when they would expresse a thing that is commonly knowne, say, Every blinde man, every handy-crafts man knows this. Thus here ; to say, Every man that goes by the high way knows this, is as much as to say, 'tis a thing easily and universally knowne. So that Job by referring the umpirage and determination of this busines to men that goe by the way, asserts it a plaine case, and such as might be determined (if his friends had bin peaceable) with little study or trouble. Job spake this more roundly (Chap. 12. 7.) where he upbraids his friends with the same thing, and doth (as it were) referre the busines to the Beasts, *Aske the Beasts and they shall teach thee, and the fowles of the ayre, and they shall tell thee, &c.* This is so plaine a case that the beasts of the Earth, and the fowles of the ayre may give a resolution in it, therefore, surely, they who goe by the way may. *Aske them that goe by the way.* I need not draw out a select Committee, the next traveller will serve the turne ; *Have ye not asked them that goe by the way ?*

And doe you not know their tokens ?

The words may be read ; Certainly you will be able to know their tokens. Some give the sence thus ; *If the men you meet with prove unable to expresse their minds, they will make signes significant enough to speake this, if they cannot debate and argue the case, yet they will hold up their hands and give a token of their consent with me in this poynt of difference between you and me.*

*Per signa intel-
liguntur exem-
pla quæ quum
eis eveniunt ali-
is sunt documen-
to, hæc autem
explicantur ver-
bis sequenti-
bus. Jun.*

Secondly, These tokens or signes are rather Examples, of which travellers have store in their books or memories. As if he had said ; *There is no traveller of note, but hath examples in his note-booke, yea scarce a common goer by the high-way side, but can produce some president out of history or Experience to confirme what I have all along affirmed ; Have ye never heard travellers tell stories of the Greatnes, power, and magnificence of wicked men ? And where-*

as we translate, *Doe you not know their tokens ?* the Hebrew may be thus rendred ; *And their tokens you shall not be estranged (or alienated) from.* Though travellers and they that goe by the way be strangers to you, yet they will give you plaine tokens, such as you cannot be strangers to. Mr Broughtons Translation consents to this. So ye would not make their signes strange. There will be so much clearnes in what they say, that you will not be able to gaine say it.

Lastly, When he saith, *Doe you not know their tokens ?* we may understand Job persisting in the metaphor of travellers, who to helpe their memory, have certaine tokens to observe their way by, or what is remarkable in the way : If you enquire of them which is the way to such a place, they will give certain tokens: Such a tree, or such a house, such a Castle, or such a pillar. They will give you a token for every turning of the way, and do ye think they have made no observations about this thing ? cannot they (thinke you) give such signes and tokens as may warrant your assent to what I have asserted. As if Job had thus more plainly formed his speech ; *You seeme much offended with my tenets about the afflictions of good men, and the prosperitie of the wicked. But why are you ignorant of that, which they that goe by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learne of every Passenger you meet, that God deales variously with men ; that sometimes the wicked prosper, and that onely sometimes they are destroyed ; that judgement comes sodainly upon some of them, and that others are reserved to the day of Judgement ; This is such a knowne truth, that every Passenger is able to resolve you in it, and therefore 'tis very dishonourable for you to be ignorant of it. Thus Job rebukes their negligence about, or their nescience of the poynt in question. Have ye not asked them that goe by the way ? and doe ye not know their tokens ?*

Hence observe ;

First, *Some doctrines and dealings of God are so plaine, that any man may know them.*

There are wayes of God past finding out; you cannot know them, not onely of the next man you meet by the way, but not of the wisest in the world, no nor in the meetings of all the wise

K k k k k

men

לֹא חֲנֹכְרִי
Signa eorum
non alienabitur;
vel, non aliena
ducentis.

Nunquamne illos (sc: viatores) magnificorum illorum potentia indicia commemorantes audivistis. Bez. Signa dicit persistens in metaphora, quod viatores signa viarum observare soleant memoria causa.

Reprehendit Job tam supinam in amicis ignorantiam qui quae vel a viatoribus ipsis discere poterant ultra ignorantes Merl.

men in the world. Theſe met together cannot ſhew you the hidden wayes of God. And as ſome Providences and workes of God are darke, ſo alſo are ſome doctrines of faith: ſome truths are ſo myſterious, that they amaze the underſtanding of the wiſeſt, and the more they are lookt into, the leſſe they are ſeene. But there are both words and workes of God very plaine, ſo plaine, that he who goes by the way may know them, the meanſt capacity may reach them, they are milke for babes. As there are ſeverall degrees and meaſures of ſpirituell underſtanding, ſo ſpirituell things of ſeverall degrees and meaſures are preſented to the underſtanding. And though there are ſome ſpirituell things which the higheſt underſtanding cannot fully reach, yet there are ſpiritual things enow both for the attaining of ſalvation hereafter, and the due ordering of our converſation here, which the loweſt ſpirituell underſtanding may ſavingly reach unto, and they that goe by the way reſolve you in.

Secondly, Note.

What we know not our ſelves, we ſhould be willing to learne of any, though (in many things) inferior to us.

It is a ſin not to know what is our duty, but it is more ſinfull not to enquire after it, though it be of them that goe by the way. We ſhould be aſham'd of our ignorance, but let no man be aſham'd to have his ignorance cur'd by the meanſt helps. The holy Ghoſt ſends the ſluggard to learne his dutie of the Piſmire, *To conſider her wayes, and be wiſe.* The Lord by his Prophet (*Iſa. 1.*) ſends the Jewes to the Oxe, and to the Aſſe; *The Oxe knowes his owner, and the Aſſe his Maſters Cribb, but Iſrael bath not knowne, my people doth not conſider.* Unreaſonable creatures may in ſome things act neerer reaſon, then ſome men, and may therefore teach ſuch men reaſon; how much more may the meanſt of men, ordinary way-goers, or carryers doe it, who being endued with reaſon, are alſo furniſhed and adorned with Grace.

Thirdly, Note.

The Examples of former ages, are for our Inſtructions.

As what was written aforetime was written for our Inſtruction;

struction; So what was done aforetime was done for our Inſtruction, All the former Examples of Gods dealing with good and bad, with the godly and with the wicked, are ſignifications of his minde to us. What God hath done ſhews us not onely what he hath alwayes power to doe, and may juſtly doe, but what ('tis probable) he will doe.

Laſtly, Whereas Job ſends his friends who were learned and wiſe men to common paſſengers for reſolution, or aſſures them that even ſuch might reſolve them.

Obſerve;

The wiſe and prudent are ſometimes ignorant of thoſe truths which meane men have attained to.

Wiſe men are not alwayes wiſe, much leſſe are they alwayes wiſe in all things. They who know moſt, know but in part, and many know much, who know little or nothing of the better part. The eyes of ſome are darkned, and ſhut up by God. (*Matth. 11. 25.*) *Thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes*; That is, to meane men, to the poore and weake, to thoſe that are but infants and children in knowledge. Not a few ſhut their owne eyes, and their hearts are prepoſſeſſed with prejudices. They are hinderd from receiving truth in the love of it, by the love of themſelves and of the world. The Scribes and Pharisees were knowing and learned men, yet the men that went by the way, underſtood more of the Goſpel then they: yea Publicans and harlots (who were the worſt ſort of people that went by the way) entred into the kingdome of God, that is, received the Goſpel) before them (*Mat. 21. 31.*) The opinion which ſome have of their wiſdome, keeps them on this ſide many points of wiſdome. The Apoſtle ſaith, (*1 Cor. 1. 21.*) that, *The world by wiſedome knew not God*; that is, not by their own wiſdome, God is only known by wiſdome (as it is our only wiſedome to God) but he can be knowne by no wiſedome but his owne; that is, by no wiſedome but that which himſelfe gives. But it ſhould ſeeme by the Apoſtle, that a man cannot know God by that wiſedome neither, for he ſaith in the ſame place, that *the world by wiſedome knew not God (no not) in the wiſedome of God.* And if God be not to be knowne in that wiſedome, in what or by what can

he be knowne? I answer, The wisdom of God there intended, is not the wisdom which God workes in us by his Spirit; but the wisdom which man may see in the things which God hath wrought. So that when the Apostle saith, *In the wisdom of God the world by wisdom knew not God.* His meaning is, that the wisest of men did not arrive at a saving knowledge of God (though they did arrive at a knowledge of God which left them without excuse, *Rom. 1.*) by beholding the frame of the creature, upon which very much of the wisdom of God is engraven. Yea not onely doe they fall short of the saving knowledge of God in that wisdom of God which may be read in the book of the creature, but in that wisdom of God also which is revealed in the booke of Scripture. One of the Ancients compares the Schoole-men, who were men of the largest parts and subtlest wits, to such as having good bread before them, did yet alwayes grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the winde. For though they had the best Gospel doctrines and truths of God before them, yet they spent their time and talents about unprofitable questions and ayery notions, which puff up, but doe neither edifie nor nourish. So that whilest many simple honest soules (having truth of grace) found bread and wine in the word of God for the strengthening and refreshing of their hearts: These learned Rabbins did but whet their teeth upon stones, and fill their stomachs with the winde. And this caused one, more Ancient by much then the whole race of Schoolemen, to cry out, *The unlearned and ignorant (the men that goe by the way) rise up and take heaven, when many that grow old in the Schooles and chaires of the learned, moulder away in Vanities and Niceties.* 'Tis not naturall wisdom, nor acquired knowledge, that can give us a pure discerning of the things of God, 'tis possible for men that goe by the way, for common ordinary men to understand the matters of faith and worship, as also the workes of God, more solidly and soundly then they who beare the name of learned and knowing men. I am farre from numbring *Job's* friends among formalists in knowledge; yet (which may give ground enough for this observation) *Job* seemes to reckon their knowledge (as to the poynt in Question) below what might

*Surgunt indocti
& caelum rapi-
unt.*

might be both expected and found among men in degree and profession farre below them.

JOB, Chap. 21. Vers. 30, 31.

*That the wicked is reserved to the day of destruction ;
they shall be brought forth to the day of wrath.
Who shall declare his way to his face & and who shall repay
him what he hath done.*

THese two Verses make up the report, which they who goe by the way, were supposed ready to make, had they been asked the Question ; *Where is the house of the Prince ? or, Where are the dwelling places of the wicked ?* Their answer would have been to this effect.

*Hoc est illud
quod viatores
vos docebunt,
sepe cum cala-
mitates orbi a
domino immi-
tuntur impios
illas evadere.
Merc.*

Vers. 30. *That the wicked is reserved to the day of destruction ;
they shall be brought forth to the day of wrath.*

That the wicked is reserved.

The word which we render *reserved*, signifies to stop, hinder, reſtaine, or keep back. David ſpeaketh thus upon the newes of Naballs death, (1 Sam. 25. 39.) *Blessed be the Lord that hath pleaded the cause of my reproach, from the hand of Naball, and hath kept his servant from avenging himselfe.* As God kept or stopt David from acting revenge for himselfe unduely, so the wicked man is kept or stopped by God from falling under the vengeance which is every way due unto him. Yet this stop hath a revenge in it ; for, *he is reserved*, not so much from (though it be from) as to a day of destruction ; as appeares more fully in the words which follow.

They shall be brought forth to the day of wrath.

The former clause is in the singular number, this in the plurall, 'tis usuall in the sacred language, (as hath been toucht formerly) to change numbers, while the same persons and things are intended : yet the change of the number in this place, may have this speciall intimation ; that though, now,
here

*In die calamita-
tis subtrahitur
malus. Jun.*

here and there, a wicked man, this or that single person may escape present judgement, yet they shall all be, as it were, chained together at last, and brought forth to a day of wrath.

*Dies furorum
i. e. vehemen-
tissimi furoris.*

טברח ^א
טבר in conju-
gatione Hih-
paël significat
vehementer &
cum excessu quo-
dam Irasci.

The Hebrew is, *To the day of wraths*; That is, to the day of extreame fierce wrath, when many wraths shall be wrapt up in one. The roote signifies to *pass away*, and in *Hihpaël* to *be angry and enraged*; because such anger passeth the bounds of reason sometimes, and alwayes passeth the bounds of ordinary moderation. And though the wrath of the Lord doth never passe the bounds of his owne justice and righteousness, yet many times it passeth the bounds of mercy, or is wrath without mercy. To a day of such wraths, the wicked is reserved.

So then (according to this interpretation) the *day of destruction* spoken of in the first part of the verse, is to be understood of lesser judgements, and the *day of wrath* in the latter part of the verse, of the most terrible and dreadfull judgements; implying that howsoever the wicked man may escape many blacke dayes, yea though he should escape all blacke dayes in this world, and dye (as we say) in a whole skin, yet there is a day of wraths to which he shall be brought forth, and destroyed for ever.

*In die contri-
tionis prohibe-
bitur malus ne at-
tingat eum con-
tritio, in die
iratum ad quem
ducuntur alij ip-
se prohibetur.
Pagn.*

Further, Some render, or rather paraphrase the whole verse, thus; *In the day of destruction the wicked shall be kept lest evill touch him, and in a day of wrath to which others are brought forth he is spared and passed by.* As if the whole verse were of one tenour, and did expresse in both parts of it the frequent impunity of wicked men; but I rather adhere to and rest in the sence of our owne translation. In pursuance whereof the whole verse is by others read thus; *That in the day of calamitie the wicked are kept backe, and are carried out in the day of wrath.* For that translation in which both parts of the verse speake the sparing of wicked men from punishment, is yet expounded onely of a temporal sparing. And the difference between our rendring and that, is onely in the time, not in the thing. Or that speakes onely of their being spared, yet supposeth they shall be punished at last, ours expresseth both their sparing and their punishment. That is, they are spared or exempted from lighter afflictions or troubles, but a day of wraths is coming in

*Impius prohibe-
tur ne parva af-
flictione atin-
gatur, ideo in
die irarum su-
biturus erit in-
genes penas.
Cajet.*

in which they shall be produced by the righteous judgement of God, and dearly pay for all. But whether we take the words according to this and our reading, or that other before remembred and instanced in, the scope and General tendency is one and the same, as will appear in these three following observations, grounded upon and rising from them.

*Pravis paritur
ad diem perni-
ciae & ad diem
iratum addu-
cuntur. Tygur.*

First, *Some wicked men are reserved from present judgements, and hid in the stormes of common calamitie.*

That's the poynt upon which Job insists in answer to his friends, who not onely tooke it for granted, that if ever any storme arose it would certainly sweepe away the wicked, but that all stormes were prepared and sent out on purpose for them alone. Job opposeth them in this, all the Chapter over, shewing that many wicked men flourish, they and their children, and that, though they are reserved to a day of wrath, yet they are preserved in many dayes of wrath, & that though they are under a sentence of condemnation, yet they are relieved from execution. The Lord to comfort his people in Babylon, tells them by the Prophet, (*Ezek. 11. 16.*) *I will be a little Sanctuary to them in the Countreyes where they shall come; That is, I will protect them; God is somewhat like this to wicked men for a season; though he be not a sanctuary, yet he is a shelter to them, he hideth them for a time. But where doth he hide them? and what's their shelter? He hideth them in his patience, and long sufferance. When God hideth his owne people from evill, they are hid not onely in his patience, but in his love; God hides them in his heart, he layes them in his bosome, the love, the good will of God is their Sanctuary. But God never hides or shelters the wicked in his bosome, or in his love; they are not hidden in his heart. The soules of such lodge not (as the margin of *Psal. 25. 13.* tells us the soules of them who feare him doe) in goodness. Their sanctuary is onely in the patience, and long sufferance of God. The patience and long sufferance of God, is the sheath in which he hideth his sword: that it destroy not the wicked, as the Prophet speaks (*Ezek. 21. 3, 4, 5.*) *Say to the land of Israel, thus sayth the Lord, Behold, I am against you, and will draw forth my sword, out of his sheath; Therefore shall my sword goe forth out of his sheath against all flesh,**

*Rogas ergo qua
sit vagina in qua
reconditur, gla-
dius? Resp: esse
longanimitatem
dei. Theodor.*

flesh, from the South, to the North, that all flesh may know that I the Lord have drawne forth my sword out of his sheath, and it shall not returne any more. As if he had said; I will call in my sword no more, it shall never finde its way backe againe into my sheath. One of the Ancients puts the Question; What is this sheath to which the Lord sayth his sword should not returne? He answers; *The sheath is the patience of God.* Now as the patience of God is a sheath which hideth the sword till it be drawne and receiveth Commission to destroy the wicked of the earth, so the patience of God is a shelter to some wicked men, and hides them from destruction when the sword is drawne. Thus they are reserved in a day of destruction. And though they continue long in their sinnes, yet the long-sufferance of God may be a shelter to them. While the Preacher saith (Eccl. 8. 11.) *Because sentence is not speedily executed against an evill worke, &c.* He doth more then incimate that sentence against an evill worke is not alwayes speedily executed: he doth not say, that sentence against an evill worke is not speedily given or pronounced, for indeed the Lord never forbears an houre to give sentence against an evil work, yet sentence against an evil work is not alwayes presently executed. The execution may be stay'd, though the sentence be given. For as there is not any prayer that comes up with acceptation before the Lord, but an answer is given to it presently, yet the answer is not performed presently; a beleever may waite long for the fulfilling of his request, though his request be presently granted; so against every evill worke of a wicked man, the sentence is given presently, but every sentence is not presently executed. The same Solomon in the next verse of the same Chapter makes another supposition, which also implyes this position; *Though a sinner doth evill evill an hundred times, and his dayes be prolonged,* Which supposition (though many suppositions in Scripture cannot) may be resolved into this position, *That a sinner doing evill an hundred times, that is, very many times, (that great certaine number is put for a great if not a greater uncertaine number) may yet, through the patience of God, passe unpunished, his dayes may be prolonged, and be reserved from the touch of any affliction.*

Secondly,

Secondly, Obſerve;

A day of wrath is coming in which wicked men ſhall be brought forth to puniſhment.

Though they eſcape many dayes of judgement, yet they ſhall not eſcape all dayes of judgement. The Prophet *Iſaiah* ſaith, (*Chap. 57. 1.*) *The righteous periſh, and no man layeth it to heart, mercifull men are taken away, none conſidering that the righteous is taken away from the evil to come.* Now as the righteous periſh, that is, dye, and mercifull men are taken away by death, few or none conſidering the deſigne of God in it; that they are onely taken out of harmes way, or from the evil to come. So unrighteous men are preſerved from preſent periſhing, and are not taken away by a ſuddain deſtruction, few or none conſidering the deſigne of God in it, that they are onely reſerved to the evil which is to come, and that their puniſhment is deferred to a day of greater puniſhment. Wee have a very remarkable paſſage to that purpoſe (*Jer. 12. 3.*) *Thou O Lord knoweſt me, thou haſt ſeene me, and tried my heart towards thee,* (he ſaid before of the wicked, that God planted them, and they tooke roote, they were vigorous and flouriſhing, in fruitfulneſſe, yet preſently he adds) *pull them out like ſheepe for the ſlaughter;* (when are ſheepe pulled out for the ſlaughter, is it not after they have been fattened in the greene feilds and pleaſant peſtures? then prayeth he, pull them out for the ſlaughter) and prepare them for the day of ſlaughter. Which ſome render (according to the ſtrictneſſe of the letter) *Sanctifie them for the day of ſlaughter.* The Original word ſignifies to *ſanctifie*. But what meaneth the Prophet when he prayeth to ſanctifie them for the ſlaughter? if they had been ſanctified, that might have kept them from the day of ſlaughter; how then doth he ſay, *Sanctifie them for the ſlaughter?* I anſwer, *To ſanctifie them,* doth not imply the making of them holy, or the infuſion of grace, but onely the ſetting of them apart, as perſons deſtinated to deſtruction. 'Tis a borrowed ſpeech taken from thoſe ceremonial rites which were uſed eyther about the preparing of beaſts for ſacrifice, or of perſons to partake of a ſacrifice, the Law commanding both to be ſpecially prepared and ſet apart for that purpoſe, (*Exod. 12. 3, 4. 1 Sam. 16. 5.*) So that, it is

*Sanctifica eos
in die occiſionis
ſc: ſerva inta-
ctos uſq; ad di-
em occiſionis cui
deſtinati ſunt.*

*Separati estis in
diem malum,
i.e. longe semo-
ti a presentibus
malis.*

*Separati estis in
diem malum.
Vulg.*

Tremelius.

as if the Prophet had said, *Set them out, appoint them unto the day of destruction, let them be untouched of other evils, let no judgement meddle or have to doe with them, as with sacred things, till the great day of slaughter come upon them.* The Vulgar gives that reading (*Amos 6. 3.*) which I approve not as consonant to the Originall; we read it better actively describing the evil frame of voluptuous and sensual men, whose belly is their God, and who are swallowed up in pleasure, *They sing to the sound of the Viall, they lie upon beds of Ivory, and put farre from them the evill day.* Their worke all the day long is to doe evill, and yet they put the evill day as farre off from them. This is the sence of our translation. But the translation lately mentioned renders the Text passively; not as if they had separated or put farre from them the evill day, but as being by the justice of God put upon, or separated and set apart to the evill day. *Ye are separated unto, or for the evill day.* As if it had been said; *Ye have all this while lived at the highest rate of voluptuousnesse and sensualitie, and seeme removed at furthest distance from an evill day, yet ye are onely marked out, and separated for the evill day.* All the evill dayes which ye have hitherto escaped doe but lead you to an evill day, from which there will be no escaping. Solomon asserts as much (*Prov. 16. 4.*) *The Lord hath made all things for himselfe,* ('tis the priviledge and happines of God to be his owne end in all that he doth; whereas nothing doth more aggravate the unholines of man in what he doth, then to make himselfe the end of doing it, but, *The Lord hath made all things for himselfe*) *yea even the wicked for the day of evill*; That is, he hath destinated them for that speciall day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion, that this Text in the Proverbs, may be thus translated more sutable to the Original; *God hath made every thing for that which shall be answerable to it, even the wicked for the day of evill.* Now what is more answerable to a wicked or an evill man, then an evill day; sin and sorrow will meete at last, and doe alwayes best match together. *The wicked may often escape trouble, but they are never delivered from it: all their preservations from evill, are but reservations to further evill.* The Lord (*saith the Apostle Peter, 2 Ep. 2. 9.*) *knoweth how to deliver the godly out of temptations,*
and

and to reserve the unjust to the day of judgement to be punished. The knowledge of the Lord extends to both, he knoweth wayes enow, he hath many wayes in store to deliver the Godly; but (considering the tenour of his revealed will) he knoweth no way to deliver the wicked, they having refused all wayes of his appointment for their owne deliverance. Therefore as to them he knoweth onely (and for that he knoweth many wayes) how to reserve them to the day of judgement to be punished.

Thirdly, By way of deduction or corrolary from the whole verse, take this observation;

Wicked men are not spared in mercy, but in wrath.

Their sparing is to smiting, and the salvations which they have (if they may be called salvations) are to destruction. When ever they are reserved from judgement, 'tis onely that they may (in fittest season) be brought to a greater judgement; there is no mercy in such sparing. The long suffering of God hath a tender of and a tendency to mercy in it; but wicked men who goe on in their sinnes get nothing but more blowes, while the patience of God doth (as it were) hold his hand from smiting them. As the Apostle is expresse (Rom. 2. 4, 5.) *But thou after thy hardnesse and impenitent heart, treasurest up to thy selfe wrath against the day of wrath, and revelation of the righteous judgements of God, not knowing that the goodnes of God leadeth thee to repentance.* A wicked man makes a very ill market of the long day of patience. The treasure that he gets is all blacke money, his earnings are wrath, and that against the day of wrath, and the revelation of the righteous judgement of God. And so, that patience, which, in it selfe, is an act of grace, proves, in the event, an aggravation of his sin. 'Tis better not to be spared, then not to be bettered by it. The stroake is the heavier and wounds the deeper when it comes, by how much it is the longer before it cometh. Which some note from the Hebrew word here translated *wrath*, which in the Verbe signifies both to be angry, and to deferre, protract, or put off. From the Analogy of which two significations, we may inferre, That when God doth onely forbear to shew his anger, he is indeed most angry, and that the slownesse of punishment

ſhall be recompenced in the weight of it. In the time that wicked men are ſpared they ſow more ſeed of ſinne, and ſo they muſt reap the greater harveſt of wrath. For, as a river which is ſtopped up by ſome Locke, when that is removed powreth it ſelfe forth with greater violence; or as an arrow the further it is drawne backe from the marke by a ſtrong arme, flies the more ſwiftly to the mark when it is diſcharged, and makes the deeper impreſſion in it; ſo all the ſtops, deferres, and draw-backs of divine wrath, doe but procure and draw out the feircenes and violence of it againſt all abuſers of divine patience.

Job having thus declared the report of the travellers concerning wicked men (*That they are reſerved to or in a day of deſtruction, and brought forth to a day of wrath*) gives us alſo a report of the frame of their ſpirits; and as he had intimated, that God ſpares them long, ſo he tells us plainly why men doe.

Verſ. 31. *Who ſhall declare his way to his face? who ſhall repay him what he hath done?*

Ego de deo hac
verba dici mihi
facile perſua
deo. q. d.
Quis ſtare aude-
bit ante faciem
dei, ad annun-
ciandum ei quo-
modo in hoc pro-
cedere debeat.
Bold.

Some interpret this verſe in application to God; *Who ſhall declare the way of God to his face?* And ſo 'tis the answer of a ſecret objection, which he poſſibly might make to whom that report ſhould be made. *The wicked is reſerved to the day of deſtruction, &c. Why ſhould not a wicked man have preſent puniſhment? Why ſhould he live in pleaſure, who is unworthy to live? Why ſhould God exerciſe ſo much patience, and not cut him off from cumbering the Ground?* To theſe bold intergatories, the Text answers (according to this interpretation) by two more.

Who ſhall declare his way to his face? Who ſhall repay him? &c.

That is, *Who ſhall take upon him to argue this with God? or finde fault with the way of his dealings with the moſt faulty men? Who ſhall doe this? Let me ſee the man that dares.* So it ſuits well with that (Chap. 9. 12.) *Behold, he taketh away, who can hinder him? Who ſhall ſay to him, what doſt thou?* And 'tis of the ſame ſence with that of Job againe (Chap. 23. 13.) *But he is one minde, who can turne him? what his ſoule deſireth, that he doth.* We may paralell it alſo with the 22. verſe of this Chapter. *Shall any*
teach

teach God knowledge? ſeeing he judgeth thoſe that are high. What if God reſerve the wicked man to the day of deſtruction, who ſhall ſay, why doth he ſo? Who ſhall challenge him for ſo doing? The latter branch is likewise rendred in compliance with this interpretation; *He hath done it* (or diſpoſed of it) *who ſhall repay him?* that is, *who ſhall reply upon him for what he hath done?* The word (as this Author tells us) ſignifies not onely to repay or returne by action, but by word. To reply or retort a thing upon another, is a kinde of repayment of it. This is a faire ſenſe, and a great truth. The Lords actions are unqueſtionable, both in ſmiting the Godly, and in ſparing the wicked; as hath been ſhewed upon divers overtures given in this Booke. Yet

Et hoc diſpoſuit, quis replicabit ei? Bold.

Secondly, I rather conceive the wicked man to be the ſubject, and perſon intended in this verſe.

Who ſhall declare his way to his face? As if he had ſayd; *This wicked man is ſo ſturdy and ſullen, ſo bigge and boysterous, that no man dares ſpeake to him, or declare that to his face which he is ready enough to doe in the face of every man.* As if he had ſaid; *This man is not onely not ſmitten with the ſword of God, but not with the word of man; he goes onne without checke or controule; as God doth not, ſo man dares not meddle with him, eyther by way of puniſhment or reprooſe.* *Who ſhall declare his way to his face?* The word (I grant) here uſed to declare, ſignifieth onely a bare declaration, as to tell a ſtory, or make a narrative, and ſo, to declare, put alone, is no more then to ſpeake. But to declare to the face, implies both boldnes and ſmartnes in ſpeaking. So the Vulgar renders it, *Who ſhall rebuke his way to his face, or before him?* who ſhall reprove the finfull way, the wicked courſe he liveth in. The conſtant and uſuall practice of a man whether good or evill, is commonly called *his way* in Scripture.

Quamvis verbum originale simplex ſit & tene tamen ex eo quod ſequitur (in facie ejus) videtur vim accipere & ad ſcelerata vita reprehensionem pertinere. Pined.

Who ſhall declare his way to his face? Poſſibly ſome will ſpeake aſarre off, or behinde his backe, but who will tell him his owne plainly, and to his face? In which ſenſe the word is uſed (Gal. 2. 11.) *When Peter was come to Antioch, I (ſaith Paul) withſtood him to his face;* That is, I did not goe to the Diſciples and brethren, and tell them that Peter had done amiſſe, but I came to Peter himſelfe, and dealt roundly with him. Many will ſpeake truth enough of the wicked at a diſtance, and tell ſtorieſ.

Quis arguet coram eo, &c. Vulg.

stories of their wayes in corners, but 'tis not every mans work to declare their way to their face, or to shew it as a glasse shews a man the spots of his face; which is the emphasis of the word here used.

Hence observe;

First, *Many wicked men are not convinced of their wickednes, nor is it an easie matter to convince them.*

And as there is alwayes difficulty in it, so sometimes there is danger in it; to doe so is like taking a Beare by the tooth, or a Lyon by the beard. They act blindly, and therefore boldly; and he had need be bold who declares against their actings. Some sinne against light, many sin for want of light. Some doe evill against their knowledge, many are not perswaded that they have done evill. Of such the Prophet speakes, (*Jer. 2. 34, 35.*) *Also in thy skirts is found the blood of the soules of the poore innocent; yet thou sayest because I am innocent, surely his anger shall turne from me; (they were polluted with blood, and yet cleane in their owne opinion) Behold, I will plead with thee, because thou sayest I have not sinned.* As if the Lord had said, *I will declare thy sinne to thy face, because thou sayest thou hast not sinned; Thou sayest who can charge me, who can say black is my eye; Behold, I will plead with thee, and shew thee how blacke thou art.* 'Tis hard to declare sin to their faces, who say in their hearts *they have not sinned.* The Prophet is commanded (*Isa. 58. 1.*) *Lift up thy voyce like a Trumpet, cry aloud spare not, shew my people their transgressions, and the house of Jacob their sinnes; They see not their sinnes, therefore shew them their sinne, they call their evill wayes good, and their transgression obedience; such must have a voyce lifted up like a Trumpet to make them heare. All who are dead corporally, shall at last heare the voyce of the Angels Trumpet, but they who are dead spiritually, will not heare that voyce which sounds like a Trumpet, unlesse the Spirit of God be in the voyce of man.*

Secondly, Note;

It is a duty to declare the wayes of wicked men to their faces.

Though every man be not called to be a reprover, and though no man be called to be every mans reprover; yet every sin calls for reproofe, and some or other are called to reprove it; some should speake plaine English, and home to sinners,
and

and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. *Them that sin* (saith the Apostle, *1 Tim. 5. 20.* that is, who sin openly and scandalously) *rebuke before all*, rebuke them to the faces of others. And how secretly or privately soever any man sins, he should be rebuked to his owne face, freely, and clearly. Some commit their abominations as the Prophet *Ezekiel* is shewed in vision (Chap. 8. v. 8, 9.) behinde a wall. And he said unto me, *Son of man digge now in the wall, and when I had digged in the wall, behold a doore, and he sayd unto me, goe in, and behold the wicked abominations that they doe here.* Though men sin out of sight, and use a kinde of modesty in committing their abominations, yet the wall must be digged, and the doore must be opened, and they who possibly were ashamed to doe evill, unlesse behinde the backes of others, must be told of it to their faces.

Thirdly, Observe;

That there are not many to be found who dare declare the wayes of wicked men to their faces.

When the Lord said (Isa. 6. 8.) *Whom shall I send; or who will goe for us?* That inquirie intimated that there were not many to be had fit for such a service as was there charged upon the Prophet (v. 9, 10.) So when *Job* saith here, *Who shall declare their way to their face?* It argues that there are not many fit, much lesse forward to doe it. To reprove any for sin is a hard service, especially such as are rich and Great. The flattering Prophet *Amasiah* would not endure, that downe right *Amos* should prophecy at Bethel, (*Amos 7. 12, 13.*) And *Amaziah* said unto *Amos*, *O thou Seer goe flee to the land of Judah, and there eate bread, and prophezie there, but prophezie not againe any more at Bethel, for it is the Kings Chappel, and it is the Kings Court.* As if he had said, goe into the Villages and reprove the Countrey people as much as thou wilt, but take heed of meddling with Princes. It is no wonder, that *Amaziah* could not beare *Amos* preaching reproofes at Court, but it is a great wonder that *Amos* had the holy boldnes to doe so. 'Tis rare to have the wayes of wicked Princes pleaded to their faces; Kings have clouds in their browes, as well as Crownes upon their heads, and are terrible to their reprovers; They command
silence.

ſilence with a looke, and would be adored as Gods, not re-
 proved as men. The Prophet *Jeremiab* being ſent to reprove
 high and low to their faces, complaineth (*Chap. 15. 10.*) *Woe*
is me, my mother, that thou haſt borne me a man of ſtriſe, and a man
of contention to the whole earth. Why was *Jeremy* a man of ſtriſe
 and contention? What! becauſe of his pronenes to contenti-
 on, or becauſe he was of a quarrellſome ſpirit, and loved to fiſh
 in troubled waters? No, his contentiouſnes was not from his
 diſpoſition, but from his Commiſſion, not from the temper of
 his ſpirit, but from his calling. He was a quiet & peaceable Pro-
 phet, but he was commiſſion'd to prophecy terrors & troubles;
 he was ſent forth to declare the way of that people to their fa-
 ces, and he was faithfull in doing it, he ſpared none; and
 therefore though he medled not in buying, or ſelling, in giving up-
 on uſury, or taking upon uſury, though he had no worldly nego-
 tiations among them, nor mingled himſelfe with thoſe affaires
 which uſually cauſe ſtriſe and contention among men, yet he
 was a man of contention. The *Egyptian Lawes* made it a capitall
 crime for any to call the Idol *Serapis* a man, or to number him
 among mortals, and therefore ('tis ſaid) they placed the Em-
 bleme of ſilence in all thoſe Temples where his image ſtood,
 and he was worſhipped, implying that all muſt be huſht, & not
 a word ſpoken in derogation of him. Thus wicked men would
 impoſe ſilence upon all (but ſuch as flatter them) leaſt their
 wayes ſhould be diſcovered. Their wayes and their tongues
 are their owne, who is Lord over them, yet they would Lord
 it over all mens-tongues, that none may dare to declare their
 wayes. And as few dare, ſo there are not many fit to declare
 their wayes to their faces. To doe ſo, requires; firſt, a man of
 knowledge and underſtanding, and, which is more, ſecondly,
 a man of prudence and diſcretion; and which is yet more, it
 requires, thirdly, a man of uprightnes and integritie; yea
 which is more rare, fourthly, a man of ſelf-deniall and con-
 tempt of the world. A conjunction of all theſe qualifications
 in one man is not to be found under every hedge, no nor in
 many well built houſes. Where ſhall we finde a man of all
 theſe ingredients? A man of knowledge, prudence, integritie,
 ſelf-deniall, and contempt of the world, is a kinde of wonder
 in the world, and therefore who ſhall declare the wicked

mans

Conſtitutum eſt
 ut quiſquis il-
 lum hominem
 fuiſſe dixiſſet
 capitalempende-
 ret panam &
 quoniam in om-
 nibus templis u-
 bi colebatur Iſis
 & Serapis erat
 etiam ſimula-
 chrum, quod di-
 gito labijs im-
 preſſo admonere
 videretur ut ſi-
 lentium fieret,
 hoc ſignificare
 Varro exiſtima-
 bat ut homines
 eoſ fuiſſe facere-
 tur. Auguſt.
 lib. 18. de Ci-
 vitat. dei. c. 5.

mans way to his face. When the Lord ſent forth his Prophets to declare the wayes of wicked men to their faces, how doth he prepare and arme them for the worke, leſt they ſhould be diſcourage and withdraw from it. The Prophet Jeremy is not onely cheared up, but threatned to it (Chap. 1. 17.) *Thou therefore gird up thy loynes, and ariſe, ſpeake to them all that I command thee, be not diſmayed at their faces, leſt I confound thee before them. Leſt danger ſhould deterre him from ſpeaking to their faces, God ſets a greater danger before his face if he did not ſpeake. So againe (Ezek. 2. 3, 4.) And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious Nation, &c. For they are impudent children (or hard of face) and ſtiſſe hearted: I doe ſend thee unto them, and thou ſhalt ſay unto them, thus ſayth the Lord God, and they whether they will beare, or whether they will forbear, for they are a rebellious houſe, yet ſhall know that there hath been a Prophet among them. Ezekiel being, to doe this Meſſage, the Lord cautions him, (verſ. 6.) And thou ſon of Man, be not afraid of them, neither be afraid of their words, though bryars and thornes be with thee, and thou doeſt dwell among Scorpions, be not afraid of their words, nor be diſmayed at their lookes. When they, their words, their lookes were all dreadfull, when in dealing with them the Prophet was to deale, with bryars, thornes, Scorpions, had he not need to be well backt and ſupported? When the Prophet Michah was to declare the wayes of wicked men to their faces, ſee how he was empowered; Truly (ſaith he, Chap. 3. 8.) I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin. Who but an Eliab could have declared the ſin of Ahab to his face? and who but the Baptiſt, (who came in the power and ſpirit of Elias) could have declared the ſin of Herod to his face, not onely to the peril but loſſe of his owne head.*

Fourthly, By way of Corollary, Obſerve;

That ſome wicked men are uſually flattered.

They are flattered to their faces, and reproached behinde their backs; and they who will not be reproved to their faces, ſhall be ſure to have ſtore of reproaches behinde their backs.

Laſtly, Obſerve alſo by way of Corollary.

It is a part of the miſery of wicked men not to be reproved.

As it is their ſinne that they will not be reproved, ſo their

M m m m m

miſery

misery that they are not; they indeed looke upon it as their
 priviledge that they are above reproofe; that they can sin and
 no man say, why doe ye so? That though (as the Psalmist
 speakes, *Psalm. 49. 13.*) *their way be their folly*, yet (not onely as it
 follows there) *their posteritie*, but their contemporaries, or they
 who are present with them *approve both their sayings and their do-*
ings, saying yea, to their yea, and nay to their nay, chiming in
 with all their opinions & actions. Thus they please themselves
 in being alwayes pleased by others, which yet is at once their
 misery and their curse; for by this meanes they heare any thing
 rather then the truth of their owne wayes and practises, and
 are deprived of the greatest benefit of friendship and humane
 society, faithfull admonition. What should a man desire more
 of a friend then to be made better by him, or to be admoni-
 shed in what he doth amisse. The Lord (*Hos. 4. 4.*) threatens
 it as one of the sorest judgements, *Let no man strive*; He doth
 not meane it of corporal strife, or of striving with blowes and
 weapons, but of a strife by convictions or arguments: so 'tis
 expounded in the next words; *Let no man strive or reprove ano-*
ther. To reprove another is to strive with him for his good;
 And 'tis one of the saddest reproofes and greatest evils that
 can fall upon man, when God sayth, *Let no man reprove ano-*
ther. When once God saith of a sinner, *he shall not be reprov'd*,
 'tis more then probable that he hath sayd of his sin, *it shall not be par-*
doned. The Lord paralels their sins, of whom he sayd, *Let no*
man reprove another, with the greatest sin; *For thy people are as*
they who strive with the Priest. They who then strove with the
 Priest, strove with God himselfe, in whose name the Priests ad-
 ministr'd holy things. When any so strive with men that they
 strive with God also, no marvayle if God forbid men to strive
 with them any longer. To be reprov'd hath so much good in
 it, that to be reprov'd is better then to be loved. Solomon as-
 sures us (*Prov. 27. 5, 6.*) *That open rebuke is better then secret*
love; *faithfull are the wounds of a friend*, but *the kisses of an enemy*
are deceitfull. By the wounds of a friend, he meanes not sword-
 wounds, but word-wounds, or those blowes which a friend
 gives by rebuking; *Faithfull are these wounds of a friend*; That
 is, by these a friend gives testimony of his faithfullnes. But the
 kisses of an enemy; That is, his flatteries and soothings are de-
 ceitfull;

ceitfull; that is, they teſtifie his deceitfullnes. Many betray their friends with theſe metaphoricall kiſſes, as *Judas* did *Chriſt* with a literal kiſſe. Theſe are killing kiſſes, bloudy kiſſes. *David* prayeth for ſmitings, in oppoſition to theſe kiſſings, (*Pſal. 141. 5. Let the righteous ſmite me; how? with his hand or ſword? No; yet ſuch ſmiting is farre more eligible then that kinde of kiſſing, but let the righteous ſmite me with his word, with his tongue, as the next words explaine his meaning*) *Let him reprove me, and it ſhall be as an excellent oile that ſhall not breake my head.* This Law was given the *Jewes*, that they ſhould exerciſe their love in rebukes, (*Lev. 19. 17.*) *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe re-buke thy neighbour, and not ſuffer ſinne upon him.* To hate a brother and not to re-buke him are equivalent expreſſions in that Law; and we may thence alſo inferre, that as it is a ſin to hate our neighbour, and an affliction to be hated by our neighbour, ſo it is a ſin not to re-buke our neighbour, and an affliction (when there is cauſe) not to be rebuked by him; And he who wiſely declares a mans ſin to him, declares his love to him; and beſtowes as many kindneſſes upon him, as he doth deſerved reproofes. *Who ſhall declare his ſin to his face?*

Yet further, when *Job* ſaith, *Who ſhall declare, &c.* We may expound it not onely of declaring by reproofe, as one friend declares the ſin of another to him, or as the ſins of men are declared by the Miniſters of the Goſpel. But we may take it for a judiciary declaring, and that two wayes; Firſt, by way of evidence; Secondly, by way of ſentence; A witneſ declares the way of a wicked man to his face (for the witneſ and he that is witneſſed againſt, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving ſentence. Thus 'tis as if *Job* had ſaid; Who dares eyther be a witneſ to accuſe, or a Judge to condemne this wicked man. Which ſence doth ariſe more fully from the laſt words of the Text.

And who ſhall repay him what he hath done?

That is, who ſhall puniſh him according, or up to the deſert of his deeds. This followes clearely from what was ſayd before; if no man can be found to declare his way to him, or to tell him what he hath done, then ſurely none will be

found to repay him what he hath done. And therefore no marvaile if the wicked man paſſe untoucht through the world; God oftentimes ſpares him in wrath, and men ſpare him oftener for feare. Men dare not puniſh him, and God will not puniſh him here, therefore this man muſt needs eſcape unpuniſhed.

Hence note;

First, Punishment is payment, juſtice is the giving of every man his due.

The Original word here tranſlated *repay*, notes the ordinary paying of a debt, and in its firſt ſignification to make peace. And the reaſon is becauſe both when any man payeth his private debt, he procures his owne peace by it, as alſo when Magiſtrates pay wicked men their due judicially, the publicke hath peace by it; and that not only from the promiſe of God, but alſo from the very nature of the thing. When juſtice payeth every man his due, both reward and puniſhment, who can complaine? or be adhered to if he doe? When Juſtice runs downe (as it ought) like a ſtreame, (that is, freely and indifferently to all) *Then peace ſhall be* (as 'tis promiſed) *like a river*; that is, comfortable and continued unto all. When the juſtice of man is like the juſtice of God (which now awards to every man according to his deeds, and will at laſt render to every man according to what he hath done whether it be good or whether it be evill) when (I ſay) the juſtice of man is thus (in proportion) like the juſtice of God then the peace of man ſhall be (in his proportion) like the peace of God, a great and a laſting peace. It breeds as much trouble to States and Nations, when offenders are not payd according to what they have committed; as it doth to private perſons when their creditors are not payed according to what they have borrowed. Againe, when Job ſayth,

Who ſhall repay him what he hath done?

He implyes this ſecond obſervation;

That, Some wicked men doe even out-grow the reach of mans juſtice.

They

They are ſo fortified with power, with riches and relations, that there's no coming at them; Where ſhall we have a witneſſe to declare the truth againſt them according to his knowledge of the fact? Where ſhall we have a Judge that will declare the truth againſt them according to his knowledge of the Law? or having given ſentence will ſee it executed? no man ever out-grew the juſtice of God, but many have out-growne the juſtice of man; nor that the greateſt of men are at any time privileged from the juſtice of man, but becauſe many times juſtice is over-borne by great men. For as ſome men are ſo low, weake, and miſerable; that onely God hath power enough to raiſe and heale them, they are ſo farre gone (as we ſay) that the creature cannot cure or recover them, and therefore we uſe to ſay of ſuch, that *we leave them to the mercy and power of God, we can doe no more, the Lord muſt helpe you, for we cannot*; Now as ſome men are ſo weake and low, that we muſt leave them to the helpe of God, ſo there are others ſo high and great, ſo ſtrong and powerfull, that we muſt leave them to the juſtice of God. And (to be ſure) as the day of divine juſtice hath been, ſo it will be upon thoſe that are liſted up, as well as upon thoſe that are low, upon the ſtrong Oakes and tall Cedars, as well as upon the miſ-romes and the ſhrubs. God will repay every man what he hath done, though man neyther doth nor can.

JOB, Chap. 21. Verſ. 32, 33, 34.

Yet ſhall he be brought to the grave, and ſhall remaine in the tomb.

The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as there are innumerable before him.

How then comfort ye me in vaine, ſeeing in your answers there remaineth falſhood?

IN the former verſe the wicked man was represented ſo ſtout and daring, that no man durſt checke him, or ſhew him the ugly viſage of his wayes in the glaſſe of truth. But (as our tranſlation ſeemes to carry it) this verſe checkes him to purpoſe; and whereas none durſt declare his way to his face, this declares his end to his face. Though (as Nabals ſervant ſaid of him, 1 Sam. 25. 17.) *he were ſuch a ſon of Belial, that a man could not ſpeake to him,* yet death ſpeakes with him.

Verſ. 32. *He ſhall be brought to the grave, and remaine in the tombe.*

Let men be as ſtout as they will againſt God or man, yet to the grave they muſt. This may be a cooler to wicked men when they are in their greateſt heats, and a block in their way, when they are moſt forward to purſue the way of their owne hearts, that is, *their luſts*. Doe or ſay what they can, they muſt returne to the duſt, their ſtiſſe neckes muſt ſtoope, and looke into the grave, into the darke and ſilent grave. Solomon hath an excellent expreſſion of this (Eccl. 8. 8.) *There is no man hath power over the ſpirits to retaine the ſpirit*; That is, as the word *Spirit* is often uſed (Gen 6. 19. Job 7. 7. Iſa. 43. 5.) no man hath power over his breath or life to retaine it. The ſtrength, authoritie, wiſedome, and induſtry of man, cannot hold his life when once death, by commiſſion from God, calls for it: And (as it follows in the ſame verſe) *there is no diſcharge in that warre*. The Original word tranſlated *diſcharge*, ſignifies, *miſſion or ſending forth*; When death affaults and makes warre upon us, 'tis in
vaine

vaine eyther to send out forces to make resistance against it ; or to send out Ambassadors to make peace with it. Some have made a covenant with death (*I/a. 28. 15.*) but none could ever make peace with it ; as no force, so no treaty nor entreaty can stay it, when 'tis resolved to come. And as there is no mission, so (according to our reading) there is no discharge or dismissal in that warre. No man can have leave to depart the field and goe home, when he is summon'd to depart the world, and goe to his long home. And therefore the same Solomon while he seemes to give the young man liberty, bidding him take his full swinge, (*Eccl. 11. 4.*) *Rejoyce O young man in thy youth, let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thy eyes, yet gives him a check at parting, But know thou that for all these things, God will bring thee unto judgement.* In this Text death is the stop, and in that judgement. Though a man wallow in pleasure, and live in sin all his dayes, yet God will bring him first to death, and after that to judgement ; Yet he shall be brought to the grave, &c.

Secondly, These words are conceived as the prevention of an objection against the whole matter before spoken. For Job having asserted the outward prosperitie of wicked men, in opposition to his friends ; some might say, what doe you speake so much of, and cry up their prosperitie, they dye, they are brought to the grave, they rot and consume there as well as other men. To this Job is supposed answering three things.

Occupatio objectionis. Jun.

First, That he had done enough, as to the establishment of his owne tenet, when he proved that many wicked men live a peaceable and flourishing life ; he never undertooke to prove that they were exempted from death, or privileged from the grave.

Secondly, Let it be, that they dye, that's no argument against their prosperitie ; for their very death is a kinde of prosperitie ; *vers. 33^d ; The clods of the valley shall be sweete to him.*

Thirdly, That there is no reason why this should be objected to staine the present prosperitie of the wicked man ; for as much as this is the lot of every man ; in the latter part of the *33^d verse ; Every man shall draw after him, as there are innumerable before him.*

Thirdly,

*Perſtat adhuc
Job in ſuo illo
propoſito confir-
mando ſc: ſepe
impios vivere
falices nec non
ſupremum etiam
funeris honorē,
conferri illis
ampliſſimē.
Pined.*

Thirdly, For the underſtanding of theſe words, *Yet he ſhall be brought to the grave*, I conceive that Job here continues his owne diſcourſe, and confirms that opinion which he had before laid downe, concerning the proſperitie of wicked men, rather then answers objections againſt it. As if he had ſaid, *Such live happily, yea and they dye happily too, or they have a kinde of happineſſe in their death, as much happineſſe as the natural man is capable of in death.* So that, whereas ye my friends have affirmed, that if God doe at any time ſpare a wicked man while he lives, or ſuffers him to live comfortably, yet God will ſurely brand him with ſome remarkeable judgement at his death. I affirme, That many wicked men live in plenty, dye in peace, and are brought to their graves with honour.

Yet, or as ſome render, yea he ſhall be brought to the grave; As if he had ſaid, beſides all that I have ſpoken of the outward felicitie of the wicked man, I add this further, *He ſhall be brought to the grave.* But what is there of ſingularity or priviledge in this? a man that lives in miſery and dyes a beggar is yet uſually brought to a grave when he is dead: And he that hath been a meere attendant or a ſlave all his dayes, ſhall yet have ſome to attend his body to the buriall. I answer; The Hebrew word ſignifies not onely the common action of bringing to the grave; in which ſenſe 'tis uſed (Job 10. 9.) *Remember I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt againe?* That is, ſhall I dye preſently and returne to the duſt out of which man was moulded at the firſt. But beſides this ordinary ſenſe of the word, there is a higher, which denotes a ſtudied preparation, or a kinde of pompous celebrity in bringing man to his grave. And the ſtate and pompe of men while they live, is uſually ſuited with a funeral pompe when they dye. In ſtriſtneſs the word implyes a bringing to the grave with ſound of Trumpets, which inſtruments render a dolefull tone as well as a pleaſant, and can make ſorrowfull as well as joyfull muſicke. Trumpets were ſo much uſed in the yeare of Jubilie, that the Jubilie is ſo called from a Trumpet. Death is to ſome in every reſpect a day of Jubilie, they attaine freedome from all evils; and it is a day of Jubilie to all in ſome reſpects, every man receives freedome by death from many evils.

*ἔτι denotat
pompan quan-
dam & appara-
tum deducendi
cum cantu &
muſicis inſtru-
mentis, hinc Jo-
bel Buccina cu-
jus in Jobeleo
uſus erat.*

Thus

Thus the wicked man is brought to the grave; that is, he hath an honorable and a ſolemn buriall; His dead carcaſſe is not throwne into a ditch, he hath not (as *Jebbikim* was threatned, *Jer. 22. 19.*) the buriall of an Aſſe, to be drawne and caſt forth beyond the gates of the City, (as the buriall of an Aſſe is there deſcribed by the Prophet) but he hath even a whole City to accompany and carry forth his corps to the place of buriall. He hath mourners at his funerall, and he hath his funerall muſicke, to highten the affection of ſorrow. Such uſages are reported by Heathen Poets at the more pompous interments of their dead. And we finde the footſteps of that cuſtome in the Goſpel, (*Matth. 9. 23.*) Chriſt being ſent for to cure the daughter of the Ruler of the Synagogue, when he came into the houſe, He ſaw the Minſtrils and the people making a noiſe. They knowing that ſhee was dead, and ſuppoſing her paſt all recovery, were addreſſing themſelves for her buriall; or as *Job's* Text ſpeakes to bring her to the grave.

*Hinc tuba can-
dele tandemq;
beatulus alto
Compoſitus le-
cto craſſiſq; lu-
tarius amomis.
In portam rigi-
dos cakes ex-
tendit. Perſ,*

Further, The firſt particle of the verſe is that common conjunction copulative *and*, we render it (as elſewhere often) yet, which carrieth in it a ſound of admiration. Thus *Amos 4. 6.* I alſo have given you cleannes of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me ſaith the Lord; As if he had ſaid; What a wonderfull thing is it that ye being thus afflicted ſhould not returne. Thus here, Though it may ſeeme ſtrange to you, Yet he ſhall be brought to the grave; though the man were ſo wicked that no man would adventure to tell him of his wickednes, yet he ſhall be brought to the grave; and when he ſayth, He ſhall be brought to the grave, it may have a twofold oppoſition.

Fiſt, To another kinde of death, even a violent death; As if he had ſaid; This man living ſo lewdly, deſerved indeed to be brought eyther to the block and have his head cut off, or to the Gibbet and be hanged up before all the people, yet though he was ſo vile as to deſerve a violent death from the ſtroake of juſtice, he ſhall dye a naturall death, and be brought to the grave with honour. It was anciently ſaid, That few Tyrants dyed a dry death, they were uſually drencht in their owne blood when they dyed, eyther by ſome ſudden aſſaſſination, or by ſome judiciary ſentence. Yet ſome Tyrants who have thruſt others violently and unjuſtly out of

the world, goe out themſelves naturally, and are brought to the grave pompouſly. For

Secondly, *To be brought to the grave*, according to the true ſence of the word, and the interpretation given, ſtands in oppoſition to an obſcure and vulgar way of buriall. He lived in ſtate, and he ſhall be brought in ſtate to the grave.

Hence obſerve;

Men Inglorious by their wicked lives, may have glorious funerals when they dye.

And it hath been no ſmall part of ſome ſuch mens care to leave order for a funeral. They who never had a truly ſerious thought how to diſpoſe of their ſoules when they were to dye, yet have taken care very ſeriously how to have their bodies diſpoſed of, and have ſet downe in what place, in what tomb, and at what rate they would be buried. Some order a Sermon at their burialls, who never regarded Sermons in their lives, though (like enough) they heard many. Their friends ſhall eat the ſweete, and drinke wine in bowles at the bringing of their bodyes to the grave; while their ſeparated ſoules, ſeparated for ever from God, as well as from their bodyes for a ſeaſon, are feeding upon gall and wormewood, and drinking the wine of Gods ſeierce indignation, powred out without mixture. Such pompe (if that be poſſible) makes mirth in hell, and ſets the Devill a laughing. Such funerals have a number of viſible mourners, and they have innumerable inviſible rejoycers: The God of this world, and the powers of darknes, deride thoſe ſolemnities, which give ſo much honour to a body, whoſe ſoule is not onely departed, but condemned to eternall anguiſh and infamie. A Heathen could ſay, *The loſſe of a funerall, or of a Sepulcher, is an eaſie loſſe*; but Chriſtians know, that *the loſſe of a ſoule, the loſſe of heaven, the loſſe of glory*, are not onely ſad but unvaluable, and not onely unvaluable, but irreparable loſſes. A Beleever careth not much, where his body finds a grave, ſo his ſoule finde Chriſt. What Glory ſoever the bodyes of wicked men have when they are buried, onely the bodyes of the Saints ſhall have glory, when they are rayſed againe. *He ſhall be brought to the grave,*

*Facilis jaſſura
ſepulchri.*

And

And ſhall remaine in the tombe.

These words are a continuation of what was ſayd laſt. There is ſome variety in the reading of them. The Hebrew is, *He ſhall watch in the Heape*; ſo we put in the margin of our Bibles; *He ſhall be brought to the grave, and watch in the heape*. The Original word ſignifies *both to watch, and to remaine*; becauſe a watch man keepeth his place, and ſtayeth by it; he is not as we ſay, up and downe, here and there, but fixed where he is appointed. And the word ſignifies not onely a bare watching, (as when a man keeps his eyes open, and doth not ſleepe) A watching meerely oppoſed to ſleeping; but it notes watching with an intentive ſpirit as well as with an open eye. The word is uſed fully to that ſence, (*Prov. 8. 34.*) *Bleſſed is the man that beareth me* (ſaith wiſedome) *watching dayly at my gates*. What doe we, when we watch at wiſedomes gates, if we doe as we ought? is it onely the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both theſe. *Watching at wiſedomes gate* is the worke of our ſpirits, 'tis the ſetting of the heart to receive what wiſedome utters; This is watching indeed. But you will ſay, This ſence ſeemes very incongruous to and remote from a dead mans caſe; how can he watch at all whoſe eyes are cloſed in darkneſs? I conceive, The dead mans *watching in the heape or tombe* (which tranſlation divers learned Interpreters adhere to) may have a double reference; either, firſt, to the cuſtome of preſerving the bodies of great men from putrifaction. To which end their bodyes were ſo ſpiced and imbalmed, that they were kept, as it were, alive, and being ſet in vaults, they looked as if they were keeping continuall watch.

Secondly, It may referre, if not to the embalmed bodyes of the dead, yet to their representations or ſtatues, which (as we ſee) in our dayes are placed upon their tombes or ſet upright in preſſes. Theſe Statues were made as neere as art could reach to the life, & ſo might be ſaid to watch there as if they lived. yea upon the ſame account they might be ſaid not onely to watch but to pray there; for ſuch Statues are uſually (among us) ſet up in praying poſtures, kneeling, and lifting up both hands and eyes (ſuch as they are) to heaven; you ſhall ſee the

*Super acervo
vigilabit. Mont.
i. e. ac ſi vigil
vivuſq; exiſte-
ret.*

*קִשָּׁר ſignifi-
cat non ſolum
vigilare ſed in-
tentum eſſe &
aſſiduum in ope-
re aliquo. Merc.*

*Fortè alludit ad
condituram me-
dicatâ cadave-
ris, cujus bene-
ficio ſervatur a
putrefactione per
multa ſacula at-
que vigilare du-
raſſe & vivere
videtur. Pined.*

figure of a man, who hath (possibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not onely in a watching but in a praying posture; Many being dead seeme to pray alwayes, who onely seemed to pray when they were alive; They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of these customes the Text may allude fairely; and so carry on *Job's* discourse concerning the wicked mans prosperitie in death.

Againe, Some read (not, he shall watch, but) *he shall be watched*, or others *shall watch him in the heape*. They shall watch there, eyther as constant mourners for his death; or they shall watch there as protecter of his dust; least any offer violence to his grave, or disturbe his bones. Both these may suite with the scope of the Text as significations of honour and respect to the deceased. *He shall be watched in the*

Tombe or heape.

גרש significat
proprie acervum
frugum qui in
area in modum
pyramidis in
sublime attolli-
tur. Merc.

That Original word is used but foure times in the whole Scripture, and in this place onely it is translated *a tombe*; properly it signifies a heape of corne. (*Job* 5. 26.) *He shall be brought like a shock of corne in full age*. A shock of corne, is a heape of corne, that is, many sheaves laid or built up together by the art of the husbandman. And hence some interpret this Text as if the wicked man should be buried abroad in the feilds among the heapes of corne, but there is no necessitie to carry it so strictly. A tombe or grave, any where made, is an heape or aggregation of earth, as a shock of corne is an heape or aggregation of sheaves. And the tombe is so called in a double consideration.

First, Because the dead bodyes of men are brought and heaped together in the tombe. That periphrasis of death so often used in the Scriptures of the old Testament, *He or they were gathered to their fathers*, is by some expounded in compliance with the poynt in hand, as noting the gathering of the bodyes of the dead into one common heape. And though I rather conceive it intending the gathering of their spirits unto the spirits of just men made perfect; yet the Text speaks in the case of *Josiah* (*2 Chron.* 34. 28.) concerning his being gathered

thered to the grave, as well as to his Fathers; which neceſſarily inferres the gathering of his body to theirs, and of his duſt to theirs, all making but one heape of duſt. The grave or tombe are as a ſloore wherein corne is heaped up untill the great threshing and winnowing day cometh, when the bodies of men ſhall be rayſed and purged from the chaffe of their naturall condition; for then, *this corruptible muſt put on incorruption, and this mortall muſt put on immortality,* (1 Cor. 15. 54.)

Secondly, As the tombe is called a heape, becauſe the bodies of men are heaped there together; ſo becauſe a tombe or a grave, though but one body be layd there, ſwells up like a heape. The body being put into the earth, riſeth by ſo much as the ſpace is which the body filleth. And hence criticks tell us, that the Latine word for any tombe or grave, notes the ſwelling of the earth. But eſpecially the ſtately tombes of Princes and Great men, ſwel high, and are rayſed upon Arches and pillars. Nor have men left in any thing plainer marks of the ſwelling of their minds with pride and vaine glory, then in appoynting ſuch towring and ſwelling Monuments of their frailty. Yea ſome ſeeme to have had an ambition to immortalize the memory of themſelves and of their greatnes by theſe memorialls of their mortality. They for whom ſuch vaſt and ſtupendious heapes have been rayſed, may well be ſaid in answer to this tranſlation of *Job's* Text, *To watch in the heape.*

*Significantiè
latine tumultum
veritas a tumen-
do.*

Laſtly, We (as others alſo) render plainly, *He ſhall remaine in the tombe*; His dead body being brought to the grave remaines in the tombe, and moves no more, till God calleth it forth, and by his Almighty power reſtoreth it to life againe. *The Grave is a priſon, and death is a ſure keeper. Death will hold its owne, till the Lord of life gives command to let goe.* Living men are of ſo little permanency, that they can ſcarce be ſayd to remaine any where. Onely the dead know nothing of removing.

*In tumulto manebit fugiens.
Pagn.*

Againe, When *Job* ſaith, *He ſhall remaine in the tombe*, he ſpeaks this (in purſuance of what he had ſayd before) as a priviledge which a wicked man may have; he ſhall not onely be brought to the grave with honour, but ſhall remaine there in ſafety.

Hence

Hence note.

It is a favour (yet such a favour as wicked men are often partakers of) when our bones rest and remaine quietly in the grave.

Many have been brought to their graves with much solemnity, who have not remained there. The *Affyrian* is threatned (*Isa. 14. 18, 19.*) that he shall not have the honour of buriall in the Graves of his Predecessors, or in the Grave which he had appoynted for himselfe, *All the Kings of the Nations, even all of them lye in Glory, every one in his owne house ; That is, in his owne grave, (the grave is called the house of all living) or in the grave which each one prepared for himselfe neere his own house ; Thus all the Kings of the Nations lye in their stately tombes, but thou art cast out of thy grave like an abominable branch, and as the rayment of those that are slaine thrust thorough with the sword, that goe downe to the stones of the pit, as a carcase troden under feete, thou shalt not be joyned with them in buriall ; that is, thou shalt not have the honour of such a buriall as they. Thou art cast out, (that is, kept out) of thy grave. Now if it be a sore judgement, upon a wicked man especially, all whose portion consists in outward respects and priviledges, not to be admitted to a grave, but as the Psalmist bewayles the sad affliction of the Saints and servants of God, (*Psal. 79. 2.*) to have their dead bodyes given to be meate to the fowls of the heaven, and their flesh to the beasts of the earth ; Then how great an evill is it to have the dead body torne and pulled out of the grave, and those bones disquieted which were at rest. Yet the Lord threatens *Jerusalem* with an enemy, who provoked eyther with covetousnesse, or with malice, shall rife their very graves. The wrath of God doth not onely pursue sinners while they live, but in death, it pursueth them to the grave, and in the grave. (*Jer. 8. 1.*) *At that time, saith the Lord, they (that is, the cruel enemy) shall bring out the bones of the Kings of Judah, and the bones of the Princes (in whose Sepulchers, they might hope to finde rich ornaments, Jewels, and treasure.) And the bones of the Priests, and the bones of the Prophets (that is, of the corrupt Priest and Prophets especially, who had flattered the Princes, and perverted the people, this doome is passed upon them also who had been eyther perverted by the false Prophets,**

Prophets, or had opposed the faithfull Prophets) and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the Sunne, the Moone, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped. How exact is the Justice of God, and how terrible? Their bones must be spread before those creatures of Gods making, whom they (by spreading their hands before them, and worshipping them) had made their Gods; and as they were threatned to have their bones unburied, so that they shuld not be reburied; for thus it follows; *They shall not be gathered, nor buried, they shall be as dung upon the face of the earth;* That is, they should lye above-ground, as Monuments of their wickednes and of divine vengeance, till they be utterly consumed, and mouldred into dust. That God will rayse our bodyes out of the grave is a matter of faith, and of great consolation to the Godly; but to have the body pulled out of the grave by men, is matter of feare and terror to the wicked. Yet many of the wicked escape this Judgement, they are sayrely brought to their graves, and abide unmolested there. Job is here expounded, as describing this peece of prosperitie incident to a wicked man, while he saith, *He shall remaine in the Tombe,* which interpretation seemes to have the free consent of the next verse, as continuing a description of the same thing.

Vers. 33. *The clods of the Valley shall be sweete unto him.*

The word which we render *clods*, undergoes variety of translations; some say, the stones of the brooke or valley; some, the gravell; others, the dust or sand of the vallies. But as here so againe in the 38th Chapter of this booke, vers. 38th, we translate it *clods*. *When the dust groweth into hardnesse, and the clods cleave fast together.*

The clods of the valley are sweete unto him.

As this word so likewise the whole clause is diversly rendered. The Vulgar alluding to an old Poeticall fable, gives it thus; *He shall be sweete to the sand of Cocytus*, which was phancied by Heathens for one of the rivers of hell, or an infernall lake, so called from the lamentations there made; as if Job here

גְּלִיבֵי gluba
lapides, glarea:

Dulcis fuit glauus Cocytii.

Vulg.

Tanti sc: erat
lectionem poetarum ostentare
eorum mēdacio,
in versione Authentica regio
mortis describe-

here reus. Coc.

here intended a description of the wicked mans punishment in hell. A late learned Expositor upon this Booke justly perstringeth that translation as affecting the accommodation of the holy Scripture to such a fiction, in describing the region of death, or the state of wicked men when they are dead. Yet 'tis (in it selfe) a truth, that the wicked are a sweet morsel to hellish tormenters ; And they who in their life time have swallowed downe so many sins, not onely gnats but camels, being dead, are in a moment swallowed up in hell. We may say of such men (as the Prophet doth of the *Assyrian Prince*, (*Isa. 14. 9.*) *Hell from beneath is moved for them to meete them at their coming.* The more wicked a man is, the more is hell delighted to receive him ; as the more holy a man is, the more is heaven delighted to embrace him. When he who was a hell upon earth, drops to hell, he is pleasant fewel to thole devouring flames.

Secondly, This verse is better expounded as a continued discourse of the happinesse of the wicked man in regard of his natural state in death. He shall not only continue in the tomb, but have (as it were) a contentfull being there. Earth is (as to matter) the common parent of us all ; from the earth we came, and thither we returne ; and when the wicked man returnes, the earth will not hurt him. The grave will not entertaine him with a frowne, but he shall be as wellcome and as kindly used there by the clods of the valley as any other man. The bodily being of the righteous and of the wicked in the bowels of the earth knowes no difference. And as no man knoweth love or hatred by all that is before him (as to his body) on earth, so not as to the state of the body while it remaineth under the earth. The superstitious Heathen (which may somewhat answer the phrase of this Scripture, though farre from the scope of it,) were wont to pray for a dying friend in this forme ; *Let the earth be favourable and easie to thee, let it not presse thee hard.* They had a conceit that if the earth layd too great a load upon the dead, they could not get up to the higher regions, therefore they prayed, that the clods of the valley, or the earth where their friends were buried, might be sweete and favourable to them. *Turtullian* mentions this Heathenish custome, and *Plinie* a Philosopher of their owne laughs

*Mollior suavior
ter traſatur a
terra. quam ſe-
licitatem priſci
precabuntur ſuis
defunctis his
verbis. Sit tibi
terra levis.
Terram gravem
imprecariſ, &c.
Tertul. de
Teſtim. Ani-
ma. c. 4.*

laughts at them for it ; *Beçaufe they prayed for the favour and good will of that to them, which could not be angry with them, nor doe them any hurt.* Such were the vaine imaginations and feares of the dark-minded Heathens, dreading the unkindnes or cruelty of the earth to dead bodyes, but little dreading the miſery of their blinded ſoules. How vaine is it to feare, that eyther a ſenceleſſe body ſhould be pained, or that things without ſence ſhould be offended and put it to paine. The clods of the valley are alike ſweet to all.

Thirdly, Some give the ſenſe of theſe words, as deſcribing the ſad concluſion of the wicked man, who though he ſpend moſt of his dayes in pleaſure, yet a little before his death, he ſhall meete with ſuch ſorrows, that *the clods of the valley will be ſweete unto him* ; that is, he will even deſire death, as the onely meanes (which he knows of) to give him a releaſe from them. 'Tis truth that though death be bitter to a carnall man who is at eaſe in his poſſeſſion, yet death is eaſie and ſweete to any man that is in bitterneſſe ; and 'tis poſſible for a man to taſt ſo much bitterneſſe while he treads upon the clods of the earth, that the clods under the earth may be reckoned ſweet to him.

Laſtly, This is plaine, that *Job ſpeakes here in figures, and wrappeth up a proſopopeia and an hyperbole together*, while he aſcribes ſenſe and the affections of a living man to a dead body. The ſumme of all may be this ; *The clods ſhall be ſweete to him* ; that is, he ſhall have the utmoſt conveniency and happineſſe, that any man (as to his bodily capacity) can have in death. He ſhall feele no more trouble nor paine there, he ſhall be free from care and feare, when once he is gotten thither. *The clods of the valley ſhall be ſweete to him.*

Hence note ;

The bodyes of wicked men are as free from paine or evill in the grave, as the bodyes of the Saints.

Death is the concluſion of and gives ſtop to all the worldly ſufferings of all men. (*Rev. 14. 14.*) *Bleſſed are the dead that dye in the Lord, for from henceforth they reſt from their labours.* And whether men dye in the Lord, or out of the Lord, they reſt from their outward labours. This bodily reſt, or reſt from

O o o o o

bodily

Tanquam nescimus hanc esse solam, qua nunquam irascatur homini. Plin. Nat. Hist. lib. 11. cap. 63. de terra. Ossa quieta precor, iuta requiescite in urna. Et sit humus cineri non onerosa tuo. Ovid. 3. Amor. Eleg. 8.

Hyperbole per proſopopeiam ſenſum & humanas actiones mortuis tribuentes. Jun. Sepulchro ſua vitè habet nec que hic aguntur curat. Merc.

bodily labour and trouble is a favour to Saints, and 'tis much more then any wicked man hath right to, that his body should rest from trouble and labour all that time which runs out between death and judgement. We may call that rest, the negative happines of wicked men. And as it is, in some sence, a favour that they live so many years on earth, their souls being kept all that while out of hel; so that they lie and continue for so long a time after death in the earth, or (as *Job* speakes) among the clods of the valleyes, their bodyes being kept all that while out of hell; For as the perfection of the glory and blessednes of Saints will be after the reunion and marriage of soule and body; so the perfection of the misery and torment of the wicked will be at the like reunion. Therefore it may well be said of a wicked man, not onely in reference to the paines of this life, which he is quite freed from, but also in reference to the paines of the next life, from which for a while the grave detaines him, that, *The clods of the valley are sweete to him.*

And every man shall draw after him.

Master Broughton reads, *He draweth all earthly after him*; as if the dead man were active in pulling the living after him into the grave; we render it as if living men were active in hastning after the dead unto their graves; *Every man shall draw after him.* Some taking the former translation, understand it of a *morall drawing*; his wickednes attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as some diseases) are very catching, or, like a Loadstone very drawing and leading, yet I conceive that is not the intendment here. The Latine Translator expresseth it so, but expounds it, in pursuance of the pompe of his buriall, *He shall draw all men after him*; That is, when he dyeth his funerrall will draw the whole Citie and Country together to attend, or gaze upon it: some will come out of respect to honour him, and many in curiositie to please themselves in beholding the magnificence and statelinesse of his interrement. But I passe this also, as much below the Text.

And conclude, that these words, *All men shall draw after him*; doe onely remove an objection, which some man might make against *Job's* position, about the prosperitie of wicked men.

What

*Post se omnem
hominem tra-
hit. Vulg.*

What tell ye me (might ſuch a man ſay) of a pompous fune-
rall, which the wicked man ſhall have when he dyeth, and that
the clods of the valley ſhall be ſweete to him ; When the man
is dead, what's all this to him ? *Job* answers; What though the
wicked man dye ? there is nothing of weight in that objection
againſt the proſperitie of the wicked ; For death is common to
all, both good and bad. Death is not peculiar to wicked men,
for righteous men dye too ; *All men ſhall draw after him* ; ſo that
there is no difference in this between the godly and the ungod-
ly, the holy, and prophane ; for all dye, or as the Scripture
of the new Teſtament affirmes , *It is appointed unto all men once
to dye.*

*Si dicas illi eſſe
penam quod mo-
riatur ; respon-
deo omnibus hoc
accidere.
Vatabl.*

That all men ſhall dye, is a common theame ; I ſhall onely
touch a little upon this way of phraſing or expreſſing it. *All
men ſhall draw after him.* Every man is daily drawing to the
grave ; dying is (as it were) a continued act. What *Paul*
ſpoke in a ſenſe proper to his own caſe, we may take in a com-
mon ſenſe, *I dye daily* ; and 'tis appliable to all men , *they dye
daily* ; while one man dyeth, *all men draw after him.* When a
man is very ſicke and dying, or ſicke to death, when he ſtands
(as it were) upon the borders of death , or (though I know
that Scripture ſpeech hath another meaning then here I uſe it
for) *betweene the living and the dead* , as if it were hard to de-
termine to which of them he doth belong, when his breath ſits
upon his lips ready to take its flight and be gone, then we ſay,
the man is drawing on ; but we may ſay it alſo of thoſe who are
not onely alive but lively, not onely ſtrong, but *in their full
ſtrength*, (as *Job* ſpoke before) *their breſts full of milke, and
their bones moiſtned with marrow* , we may ſay it of thoſe that
are walking, riding, running, travailing in the hotteſt pur-
ſuite of their buſineſſes, or pleaſures, *they are drawing on.*
Every living man is drawing on to death, and all men alive
ſhall draw after him, that is, already dead. Nor ſhould it ſeeme
ſtrange, that all men who are ſhould be drawing after in that
way, which all men that ever were (the excepted perſons are
not conſiderable for number) have gone before, which *Job*
gives us more fully in the next words.

As there are innumerable before him.

Et ante ipsum
nec numerus.
Heb.

Ut, non nume-
rus negaret nu-
merum non nu-
merabilitatem,
intelligens hanc
partem versus,
de sepultura
pauperum.
Bold.

The Text word for word is thus rendred ; *Before his face no number* ; that is, as all men are following, or drawing after him that dyeth, so those are innumerable that are already dead. This manner of speaking (*no number*) in the Hebrew, is sometimes the deniall of any number, sometimes of all number or numerability. To say of such a thing, *There is no number of it*, is eyther to say there is no such thing, or but one of it, which indeed makes *no number*, or at most but very few, which in common account are *no number*. Some applying these words to the buriall of the poore, give the meaning thus ; rich men draw many after them, or have great numbers attending them to their graves, but the poore man hath no number, or but a very small number of followers to his grave. But I conceive, the plaine scope of *Job* puts this exposition of *no number* quite out of the number of those expositions which are suitable to this place. And that therefore *no number* doth not signifie those who are so few, that they scarce make a number, but those who are so many that they can hardly be numbred. His busines being to shew the innumerableness of those whether rich or poore who are already dead, not the fewnes of those who follow the poore to the grave when they are dead. St *John* (*Rev. 3. 9.*) having spoken Arithmetically of the sealed ones of the twelve Tribes, ascribing to each of them twelve thousand, (which though it sheweth that the number of the elect *Jewes* is certaine, yet it doth not inferre, that the number there specified is the certaine number, but St *John* having heard this number) shuts up with, *After this I beheld and loe a great multitude which no man could number, &c.* So here (when *Job* saith) *Before him no number* ; his meaning is, A great multitude are gone before him, which no man can number. Or as we render it clearely ; *There are innumerable gone before him.*

Hence take two Deductions.

First, *That the dead are more then the living.*

This hath been a truth ever since the first Ages of the world. When the world was young, or in its non-age, the living were more then the dead ; but the dead of many ages must needs

Ut Arena nu-
mero caret sic
defuncti, Quo-
circa plures va-
cantur : unde ad
plures migra-
re nam plures
sunt quam vi-
ventes. Druf.

needs be more then the living in any one. Hence the dead are called, *The more*, and to goe to *the more*, or to *those who are most in number*, sounds (among the learned) *as much as to die*. As among those who yet enjoy a naturall life, there are more spirituallly dead then spirituallly living; so they who are naturallly dead, are more then they who live the life of nature. Every one that dyeth encreaseth the number of the dead, yet there are innumerable before him.

Secondly, *'Tis no new thing to dye.*

Most are as unwilling to dye, and as unwonted to death, as if none had gone before them, as if they were to breake the Ice for all mankind. Where we see one going before we usually take courage to follow after. There have innumerable gone before to the grave, yet few take courage in following after. And I confesse, it is but a poor encouragement to dye, because other men like us have dyed before us. That which makes a man dye with true courage, and step with holy boldnes into the grave, is beleevingly to remember that Jesus Christ dyed & lay in the grave not onely before us, but for us; that he hath conquered and worsted that King of terrors upon his owne ground the grave; 'Tis enough not onely to make us chearefull, but alive in death to know savingly that *This One* is gone before us; 'Tis at most but a morall argument to perswade men to be chearefull in dying, because men innumerable are gone before them; but Christs going thither before us is a spirituall and prevailing argument. They who lived before Christ dyed in the flesh, might comfort themselves against the feare of death, by beleeving the holy Prophecy that he should dye for them, much more may we by beleeving the holy History of his death. That he hath gone before us in dying and dyed for us who is alive and liveth for us, is ten thousand times more consolation to us when we are going out of this world, then that innumerable (such as our selves) are gone before us, or though any one of us should have the priviledge to abide in the flesh, till all were gone before him.

Job having thus farre sifted, weighed, and replied to the answers of his friends, gives his judgement upon them as unfit to administer any solid comfort to him; and therefore

con-

concludes roundly with them in the last verse of this Chapter.

VER. 34. *How then comfort ye me in vaine, seeing in your answers there remaineth falshood?*

Mr Broughton renders, *And what doe ye comfort me with vanitie?* We say, *In vaine*, or with vaine words. A thing is done in vaine three wayes.

First, It is somewhat in vaine when the end for which it is done is but imperfectly attained.

Secondly, It is much in vaine when the end is not at all attained.

Thirdly, It is then done most in vaine when the issue is quite contrary to the end for which it was done.

Job's friends comforted him in vaine all these wayes; for they did not onely not attaine their end perfectly, but not at all, yea in stead of comforting they troubled him, so that as Balaam said to Balaam (Numb. 23. 11.) *What hast thou done unto me; Iooke thee to curse mine enemies, and behold, thou hast blessed them altogether.* Thus *Job* seemeth to say to his friends, What have ye done unto me, yee came to comfort me, and ye have grieved me altogether, as hath been shewed from other passages of this Booke, especially from those, where he titles his friends not onely *Physicians of no value*, but *Miserable Comforters*. And he gives a further and a full account, whence it came to passe that he got no comfort by all the discourse which they had with him in the last clause of this verse and close of his speech.

Seeing in your answers there remaineth falshood.

Mr Broughton renders thus; *Great offence remaineth in your disputation.* The word rendred *Answers*, signifieth a debate between two or more, when arguments being given are returned, which we commonly call answering.

In your answers there remaineth falshood.

Sub est præ-
varicatio, trans-
gressio cum con-

The word carries not onely falshood upon mistake, ignorance, or misunderstanding, but falshood by art or prævarication, when like a Sophister a man would foyle his Adversary by

by fallacies. It imports also somewhat of contempt, when he that is inferiour doth not (as he ought) submit to the judgement and reason of his superiour. Thus some expound *Job* complaining, that he was not onely unkindly, but fallaciously and unreverently dealt with by those who ought not onely to be faithfull to him, but to give him respect and honour. And (which is yet worse) that they did him (as the meaning of the word is further carried) a reall unkindness under the cloake or colour of faire and friendly pretences. A prevaricator dealeth falsly with his client, while he professeth to plead his cause, or undertakes to support his person. The unfaithfullnes and falshood of man to man, walkes alwayes under the cloake of professed courtesie. But I would not suppose *Job* so much as suspecting his friends of any such studied unkindnes towards him; especially considering, that this word which some straine so hard, is also used by the holy Ghost in a more gentle signification, (*Lev. 5. 15.*) where it is applyed to a sin of ignorance; And that notion of sinning under a cloake may hold in sins of ignorance, as well as in those which are committed against knowledge; onely with this difference; Malice and hypocrisie use a cloake to hide the evill from others; Ignorance is a cloake which hides the evill from our selves. Thus in the present case, the falshood which *Job* chargeth the answers of his friends with, proceeded not, surely, from any cunning purpose in them to vex and trouble him, but from their unskillfullnes in comforting him. *How then comfort ye me in vaine, seeing in your answers there remaineth falshood?* He doth not say, that all their answers were false, or that they had knowingly falsified with him in their answers. All he chargeth them with, is, that there was falshood in their answers. That is, that their answers contained false or unsound assertions. Such as these;

First, *That godly men are rarely afflicted in this life.*

Secondly, *That the godly shall in this life be speedily delivered when ever they are afflicted.*

Thirdly, *That wicked men seldome or never prosper in this life.*

Fourthly, *That if they doe, yet their prosperitie shall soone be blasted.* Thus while his friends went about by these affirmations to vindicate the justice and holiness of God from

temptu, repugnando illi cui quis debet se submittere, tanquam inferior.

למאן notat violationem officij dissimulationem, sub iactatione officij.
אין tunicas. Coc.

any the least compliance with wicked men, they unawares set limits to his soveraigntie, and his power. As if God were not at libertie to dispose of these outward things, when and to whom himselfe pleased. These positions, (saith Job) I have proved false; and ye have not yet taken off my arguments by any of your answers, therefore in your answers there still remaineth falshood, and your labour in comforting me, hath been but labour in vaine.

Hence observe;

First, False and unsound principles, can never produce sound and true comforts.

Solid comfort cannot rise from any ground, nor rest upon any bottome but truth. As truth onely workes true grace in the heart and sanctifieth (*Job. 17. 17.*) *Sanctifie them through thy truth* (was the prayer of Christ) *thy word is truth*; so truth onely worketh true joy in the heart and comforteth: if you would comfort a poore dejected soule, you must comfort him with the truth, the word is truth. Error can neyther kill our sine, nor remove our sorrows. And there is the same reason of both. For it is the office of the holy Spirit both to sanctifie and to comfort; now, the holy Spirit is the Spirit of truth, and therefore he will not worke by a falshood, or cloath an error with his divine power, eyther for sanctification or consolation. The Prophet Hosea (*Chap. 7. 3.*) reproves those who made the King glad with their wickednes, and the Princes with their lyes. 'Tis possible, that a doctrinall lye (or a false doctrine) as well as an historicall lye, may make a man glad for a while; but it is impossible that it should administer lasting comfort or comfort at last to any man. If they who are in darknes will as the Prophet speaketh (*Isa. 50. 11.*) *Kindle such false fires, and compasse themselves about with such sparkes*; let them (as the Prophet in holy scripture bids them) *walke in the light of their fire, and in the sparkes that they have kindled*, yet, *This they shall have of mine hand* (saith he) *they shall lye downe in sorrow*. When such lie downe upon their beds to rest, they shall finde little, and when they lie downe in the grave (except a while for their bodies) they shall finde lesse.

Secondly,

Secondly ; *Good men may be miſtaken, and erre in judgement.*

As the wills and affections of the Saints on earth, have ſome corruption remaining in them, ſo alſo have their underſtandings. And therefore as their practice, ſo their opinion, may be ſoyled and faulty. 'Tis no wonder, if falſhood be found in their answers, who are themſelves ſo full of faylings.

Thirdly, Note;

Good men may continue long under ſome miſtakes and errors of judgement.

Job found his friends in theſe errors at their firſt diſpute, and he found them ſo in this ſecond ; they did not mend their answers, though they multiplied them ; In your answers there remaineth falſhood. As 'tis hard to part with an evill in practice, ſo with an error in opinion. That man is come to a great pitch of humility that confeſſeth he is out. Moſt will answer, and answer, come thicke and threefold, with replications and triplications, and yet ſtill in their answers there remaineth falſhood. *When any man maintaines an error, the more he answers, the more he erres.*

Thus by the Good hand of God with me, I have finiſhed the Expoſition of this Chapter, and of this whole ſecond diſpute, between *Job* and his three friends. There yet remains a third diſpute, but that's between *Job* and two. The third gives out, and quits the next ſeild. What was done there by thoſe who ſtill held out, may if God, in whoſe hand our breath is and all our wayes, continue helpe and life, be reported at another time.

9 9 9 9 9

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